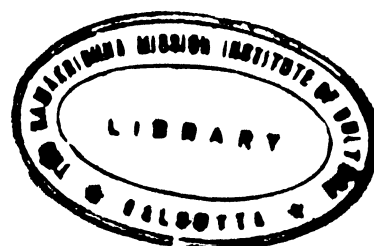


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# EPIGRAPHIA INDICA

AND

RECORD OF THE ARCHÆOLOGICAL SURVEY OF INDIA.

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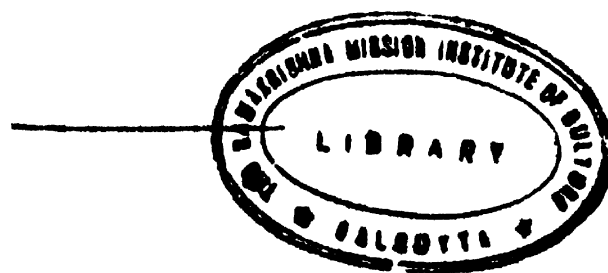
VOL. XII. 1913-14.

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EDITED BY

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*The names of contributors are arranged alphabetically.*

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ALL INFORMATION CONTAINED HEREIN IS UNCLASSIFIED



# ADDITIONS AND CORRECTIONS.

## Vol. XI.

Pages 3, 6.—A communication from Mr. H. Krishna Sastri has led to my recognizing an improvement in my treatment of line 7 of the Dēvagēri inscription. I have read there:—[Sā]ntivarmma nēvarade maryyādey=āge, etc. I found in the second of these words the instrumental singular of *nēvara* as a longer form of *nēra*, = *nēr*, 'straightness, propriety, pleasantness.' And I translated:—"Śāntivarman, while governing the Banavāsi twelve-thousand with rectitude and according to established customs," etc. Mr. Krishna Sastri has reminded me of the expression *peldore maryyādey=āge*, "with the great river (the Kṛishṇā) as the boundary," in the Muḷgund inscription of Pañchaladēva, *ante*, vol. 6, p. 259, line 5: and, proposing to read the first syllable after [Sā]ntivarmma as *bhē* instead of *nē*, he has suggested that we should find here the name Bhēvarade as meaning possibly the river Bhimarathī, the Bhima. That, however, is not exactly the case. The reference is to the river Wardā, which is mentioned as Varadā in the Aihole inscription of A.D. 634-35, *ante*, vol. 6, p. 5, line 19. Banavāsi is on the north bank of the Wardā: and the river flows about two miles on the north of Dēvagēri, and so into the Tuṅgabhadra some twenty-two miles farther on to the east. In the Dēvagēri inscription we should read:—[Sā]ntivarmmane Varade maryyādey=āge, and translate:—"Śāntivarman himself, while governing the Banavāsi twelve-thousand with the Varadā as the boundary," etc. The meaning is that he was ruling those parts of the Banavāsi province which lay to the south of the Wardā: and the other records (see pp. 4, 5) of the Māṭūra family, to which he belonged, are all from places which are in agreement with this. The suggestion of *nēvara* as a longer form of *nēra*, = *nēr*, is of course to be cancelled.—J. F. F.

Page 42, footnote 15, line 3, for चरा read चर

„ 59, line 20, for pāila read pāilā.

„ 65, „ 15, for Bāi read Bāi.

„ 94, text-line 13, for su(sū)nave read su(sū)navō.

„ 95, „ 23, for °tyam read °tyam.

„ „ „ 33, for yāchato read yāchatō.

„ 96, line 14, for Mahāsandhivigrahika read Mahāsāndhivigrahika.

„ „ text-line 4, for °rājādōvah read °rājā(rāja)dōvah.

„ „ „ 13 f., for Bhāradvaja- read Bhāradvāja.

## Vol. XII.

p. 7, l. 17, for Lakshmanasēna read Lakshmanasēna.

p. 9, text l. 28, for °गणस्त्र° read °गणस्त्र°.

p. 10, l. 1, for क्षी(च)र° read क्षीधर°

p. 10, l. 2, for साम(वे)द° read सामवेद°

p. 11, l. 36, for Īśanabhāṭa's read Īśanabhāṭa's.

p. 13, n. 16, for चस्त्र° read चस्त्र°

p. 14, l. 18, after °कामे add |.

p. 14, n. 21, for °कष्ट° read °कष्ट°.

p. 14, n. 28, for °वाती read °वाती.

p. 15, l. 3, after °मानसा add |.

p. 15, l. 7, for विरेञ्चि° read विरेञ्चि°.



- p. 15, n. 25, for °सस्कीर्त्तितजौ read °सस्कीर्त्तितमजौ.
- p. 16, l. 1 from below, for विष्णु° read विष्णु.
- p. 16, n. 25, for विसोदु read विसोद.
- p. 17, l. 17, for °कयानक° read °कया न क°, and delete figure <sup>11</sup> and the corresponding note.
- p. 18, l. 5 from below, for Shāhab-ud-din read Shāhab-ud-dīn, and for Qutb-ud-din read Qutb-ud-dīn.
- p. 18, l. 3 from below, for Alāvadina read Alāvadina.
- p. 19, l. 4, for Garjjana read Garjjana.
- p. 23, n. 23, for °धिपे read °धिपे:
- p. 25, l. 8, for °वत्पु(र्व) read °वत्पुर्व.
- p. 25, l. 16, for °शिवकरी read °शिवंकरी.
- p. 27, l. 9, for भवने read भुवने.
- p. 27, l. 11, delete the figures <sup>18</sup> and <sup>19</sup>.
- p. 27, n. 16, for Rajpūts read Rājipūts.
- p. 27, n. 19, for °प्यासजाति: read °प्या सजाति:
- p. 29, l. 4, for मद्वाग्रवण: read माद्वाग्रवण:
- p. 30, l. 19, delete the figure <sup>6</sup>.
- p. 31, l. 2 from below, for Saṅkaragana read Śaṅkaragana.
- p. 31, n. 3, for -lālana- read -lalanā-
- p. 32, l. 5, for Buddharāja read Buddharāja.
- p. 32, l. 17, for aganīhōtra read agnīhōtra.
- p. 33, l. 15, for Saṅkaragana read Śaṅkaragana.
- p. 35, l. 10, for dānach= read dānāch=.
- p. 35, l. 15, for Anantamāhāyī- read Anantamahāyī-
- p. 36, l. 4 from below, for Anantamāhāyī read Anantamahāyī.
- p. 43, n. 3, for Arthāśāstra read Arthaśāstra.
- p. 44, l. 20, for Vaisāsha read Vaiśāsha.
- p. 44, l. 21, for Bundēkhaṇḍi read Bundēlkhāṇḍi.
- p. 45, l. 1, for Yōginipura read Yōginipura.
- p. 46, l. 22, for -krityeshu read -krityēshu.
- p. 46, l. 23, for =pravīrah read =pravīrah.
- p. 46, l. 4 from below, for (Bia) read (Bai).
- p. 126, n. 10, for -vēlān-anā read -vēlān-āna.
- p. 139, text l. 21, for -rōjupād- read -rājapād-.
- p. 149, l. 26, cancel <sup>1</sup> before aripa.
- p. 158, n. 15, for -ābhoga read -ābhōga-.

Page 202, text l. 5.—for [ni]kara-nikā[mam-u]llasit- read nikara(nikara)-samullasit-

„ 215, Translation V. 11.—Mr. Krishna Sastri suggests the following translation: He the crest jewel of the (kings of the) heroic throne, he who was renowned as Vikramāditya (V.), being deprived of Kuntala and wishing to run away from him (i.e. Gaṅgēyadēva) suddenly took up the *kunta* creeper (in hand as a sign of submission).

„ 220.—Mr. Krishna Sastri observes that the part of the introductory eulogy beginning with *ar'durdhara* and ending with *nātha* also occurs in records of the Telugu Chōḷas and in that of Chandrādityadēva of Bastar (see *Annual Report on Epigraphy* for 1908-9, p. 112, and *Ep. Ind.*, Vol. XI, p. 343 n. 3). The lion-banner of Chandrāditya of Bastar and the country of Vaddanāṇḍu (evidently Bandh,—not Orissa or Vaddavādi as stated in the *Annual Report* quoted above) clearly show that the chiefs mentioned in the Mahāḍa plates were the lineal descendants of Chandrāditya, who was a feudal chief of the Nāgavamśi king

Dhāravarsha of Bastar in the 11th century A.D. It follows also that (1) the reading *Kalikāla* in l. 3 refers to the mythical Chōla king Karikāla and not to the Kali age; (2) that the reading *k-āvēntnātha-* in l. 4 has to be *Kāvēnī(rī)-nātha*, 'the lord of the river Kāvērī'; and (3) that *-vā(na)vaūra-* in l. 5 should be *-Varaūra-*, 'lord of Varaūra (i.e. Uraiyūr), the best of towns,' while the *akshara na* has to be looked for at the end of l. 4. The plates should be arranged in the order A, Ca, Cb, Ba, Bb.

• Page 220, text l. 9,—for *-bhūpatiṇṇu-* read *-bhūpatilu-*

„ 220, text l. 10,—for *-dēva-chūḍavarddha-* read *-dēvaru-pravarddha-*, and for *-samva[tsa]gati vārṇa-* read *-samvatsaramvulu-*.

„ 220, text l. 11,—for *kachūvarkamuṇḍam* 33 read *iruvaimuṇḍu* 23.

„ 220, text l. 22,—for *-vāṃphaya-* read *-na(ni)kṣlēpa-*, and for *ayum . . . su* read *a(ā)ya-vya[ya\*]-sa.*

I am indebted to Mr. R. Narasimhachar for the following emendations of my text and translation of the Yēwūr inscriptions in this journal, vol. 12, pp. 268ff.—L. D. B.

Page 273, Inscription I.—*Mahājananigaḷ* are not merchants, but the great men of the village.

„ 273, Inscription I.—*Agnishṭhe* is a firepan used for warming oneself in cold weather; it is the original of the Kannada *aggishṭi* or *aggishṭike*.

„ 279, text l. 134.—*Arinīṭ-ādhāna* means *agny-ādhāna*, Agni being carried by the ram (*avi*). *Paribhāvip=āgaḷ*, 'when one thinks of it,' is a separate clause.

„ 279, text l. 142.—*Gru-ōrvi-jātaṃ* should be translated "tree of virtue."

„ 280, text l. 149.—*Arkame* or *alkame* is a Kanarese word meaning "indigestion"; *alkame-vaḍu* is "to suffer from indigestion." The meaning of the verse is: that ornament of the Brāhmaṇ race was entirely devoted to sacrificing to the *dēvas* and *pitrīs* till they suffered from indigestion. The construction is *opratati . . . arkame-vaḍurīṇam*; and *tat* in *tat-samīja*° refers to the *dēvas* and *pitrīs*.

„ 280, ll. 162-164.—The whole verse refers to Ravidēva's skill in writing (not to music): "there is no room for any ambiguity when reading his writing, because *rēkhaśuddhi* (correct formation of lines), *bhitti* (plan or arrangement), and *mātre* (size of letters, or vowel-marks), shine with neatness."

„ 280, ll. 164-166.—This verse refers to his skill in reading. A good reader was called a *gamaki*. He held a rank equal to that of a poet (*kavi*), a controversialist (*vādi*), and an orator (*vāgmī*); these four kinds of scholarship are often referred to in early Jain and Lingāyat literature.

„ 281, text l. 182.—*Jala-rēkhe* is "writing on water," to indicate instability. *Tāraka-hīrakam* may be a mistake for *tāraka-bīrakam*, "having no sense"; this expression occurs on p. 5, verse 19, of Nāgavarma's Prosody (Kittel's edition) in the form *tāriḡa-bīriḡa*, and as *tāraka-bīraga* in Harīśvara's *Girījākalyāṇa*, *Āśvāsa* 1, quoted on p. 173 of my *Karṇāṭaka-kavi-charite*. *Śaucha-grṇa* is *tāraka-bīrakam chalan*, "nonsensical and fickle."

„ 282, text l. 186f.—*Att-atta* means "goes beyond." *Podalpan-iḷpudu* appears to be a mislection for *podalḍu-iḷḍudu*, "extended or spread further and further." Fame is described as spreading beyond the several things mentioned.

With *śaṣiyind=att-atta*, etc., compare the verse *Taruvind-att-atta*, etc., from Nēmicandra's *Nēminātha-purāṇa*, quoted on p. 207 of *Karṇāṭaka-kavi-charite*, which describes the growth of Vāmana when he became Trivikram.

Page 290, l. 3.—For the *Simha-parāṣhad*, to which *Maleyāla-paṇḍita* belonged, see *Ep. Rep.* for 1915, p. 88, paragraph 6.—H. K. S.

„ 301.—In my article on the “Silver plate or disc from *Māṇikīāla*” (p. 300) I could suggest no interpretation of the second word *karavakasa*. *Karavaka* no doubt = *kārāpaka*, which Professor Lüders discussed in his article on the *Māṇikīāla* inscription (*J. R. A. S.*, 1909, 654f.) and showed to mean ‘superintendent of building,’ as first pointed out by Professor Kielhorn. Unfortunately that passage did not occur to me when I wrote the article, or I should have gladly availed myself of the light that his discussion threw on this word. In 1909, however, this word had not been read as *karavaka* (as far as I am aware), and he naturally made no reference there to this disc. Dr. Barnett has now suggested the equation, and I gladly acknowledge the elucidation offered by him and Professor Lüders.—F. E. P.

„ 309.—In connection with my identification of *Karaṭikallu*, it may be noted that a Mysore inscription of about A.D. 1180 (*Epi. Carn.*, vol. 11, Chitaldroog, Dg. 44) mentions the *Karaḍikal nāḍu*, and puts in it a place named *Nandavāḍige*. Here we recognize *Nandwāḍige*, in the *Hungund tāluka* of the *Bijāpūr District*, *Bombay*,—the misspelt “*Nundarudagi*” of the *Atlas sheet 58*, eighteen miles towards south-west-by-west from “*Kurrudikul*,”—where there is an inscription of *Kṛishṇa II* (*Ind. Ant.*, vol. 12, p. 221).—J. F. F.

315, l. 4.—I have ventured to depart from the usual practice and translate *rājakiyānāṇaṇaṇḡli-prēkshantīyaḥ* by “not to be pointed at with the finger (of hypothecation) to royal officers,” because to this day there survives a certain form of mortgage called *tōr-aḍavu*, which is “a species of mortgage of real property, in which some land or part of an estate is pointed [at] as security for the repayment of a loan” (*Kisamvār Glossary*, p. 47).—L. D. B.

# EPIGRAPHIA INDICA.

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## VOLUME XII.

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### No. 1.—RAGOLU PLATES OF SAKTIVARMAN.

By PROFESSOR E. HULTZSCH, PH.D.; HALLE (SAALE).

This inscription is engraved on four copper-plates measuring about  $5\frac{1}{8}$  inches in breadth and about  $2\frac{1}{4}$  inches in height. The two outermost plates are inscribed only on their inner side, but the two middle ones on both sides. The plates were discovered while ploughing at Rāgōlu near Chicacole in the Ganjam district. They were rescued by their present owner, Mr. G. Ramadas, B.A., Teacher, Mrs. A. V. N. College at Vizagapatam, when they were about to be melted down into copper. As the inscription is so much damaged that perfect impressions are difficult to obtain, my late lamented friend Rai Bahadur V. Venkayya<sup>1</sup> sent me the original plates about which he added the following remarks :—

“ Each plate has a ring-hole on its left side about  $\frac{3}{4}$  inch from the left margin. There was no ring or seal when the plates were brought to me originally. But when they were sent to me a second time, they were accompanied by an oval seal ( $1\frac{1}{4}$  inch by  $1\frac{3}{4}$  inch nearly) soldered on a broken ring. The seal bears two lines of writing (in the alphabet of the plates), of which the second may be Śak[t]i-varmma[nah?].”

I may add that the beginning of the first line shows traces of the letters *mahārī*. Consequently the complete legend of the seal may have been :—

1 महाराजस्य श्री-

2 शक्तिवर्मणः

The alphabet is of an early Southern type and the language Sanskrit prose (with three verses quoted near the end of the inscription). The *sandhi* rules are, with two exceptions,<sup>2</sup> carefully observed.

• The names of the king and of his family are so much damaged on the plates that they cannot be read with absolute certainty. The former is probably Śak[t]i-varman (l. 8), as read on the

---

<sup>1</sup> His covering letter of the 25th September 1912 is the last communication received from him and will be treasured up as such.

<sup>2</sup> *ṛiddhayā ā*, l. 6, and *dattah ā*, l. 9.

seal by Mr. Venkayya, and the second seems to be Māga[dha] (l. 2). The king bore the titles "lord of Kalinga" (l. 1 f.) and "son of Vāsishṭhi" (l. 2)<sup>1</sup> and issued his grant from Piṣṭapura (l. 1). The village granted by him was named Rāk[a]l[u]va (l. 4) and belonged to the Kalinga district (l. 3). The two last lines of the inscription state that this document was issued in the thirteenth year (of the king's reign), and that its writer was the minister Arjunadatta.

The village granted, Rāk[a]l[u]va, is evidently identical with the modern Rāgōlu, where the plates were discovered. Piṣṭapura, where the king resided at the time of the grant, is the ancient name of Piṭhāpuram in the Gōdāvari district and is mentioned also in the Allahabad pillar inscription of Samudragupta,<sup>2</sup> in the Aihole inscription of Pulakēśin II.,<sup>3</sup> and in the Timpapuram plates of Vishṇuvardhana I.<sup>4</sup>

### TEXT.<sup>5</sup>

*First Plate, Second Side.*

- 1 सिद्धिरस्तु ॥ स्वस्ति विजयपिष्टपुरात्कलिङ्गाधि-
- 2 पतिर्भाग[ध]कुलालङ्कारिणुर्वासिष्ठीपुत्रो
- 3 महाराजश्रीश[क्ति]वर्मा कलिङ्गविषये
- 4 राकलुवग्रामे<sup>6</sup> सर्वसमन्वागतान्तद्वपतितान्<sup>7</sup>

*Second Plate ; First Side.*

- 5 आञ्जापयति [i\*] अस्येष ग्रामकोष्माभिः स्वपु-
- 6 ण्यायुर्बलवृद्धये आ चन्द्रतारकादग्रहारं
- 7 [कृत्वा सावर्णे]सगोत्रपञ्चार्पयवाजसनेयि-
- 8 ब्राह्मणकुमारशर्मणेशाभ्यश्च पु[त्रेभ्य]

*Second Plate ; Second Side.*

- 9 एवमेतस्मै गोत्राय दत्तः अभटप्रावेश्यः
- 10 सर्वकरप्रदेयैश्च परिहृतस्तन्नात्वा<sup>8</sup> युष्माभिः
- 11 पूर्वप्रवृत्तया मर्यादयोपस्थानङ्कर्त्त-
- 12 व्यम्नेयहिरण्मयस्योपनेयम् [i\*]

*Third Plate ; First Side.*

- 13 असन्नीत्रजाश्च वाच्याः [i\*] यः प्रमादाक्षीभादास्य
- 14 लोपं कुर्यात्स पञ्चमहापातकसंयुक्तो भवेत् [i\*]

<sup>1</sup> The same metronymic was borne by several Andhra kings ; see Prof. Rapson's *Coins of the Andhra Dynasty*, etc., p. 232.

<sup>2</sup> Dr. Fleet's *Gupta Inscriptions*, p. 13.

<sup>3</sup> Above, Vol. IX, p. 319.

<sup>4</sup> The vowels of the second and third syllables of राकलुव<sup>6</sup> are not quite certain.

<sup>5</sup> Read perhaps "तान्कप".

<sup>6</sup> Above, Vol. VI, p. 11, verse 27.

<sup>7</sup> From the original copper-plates.

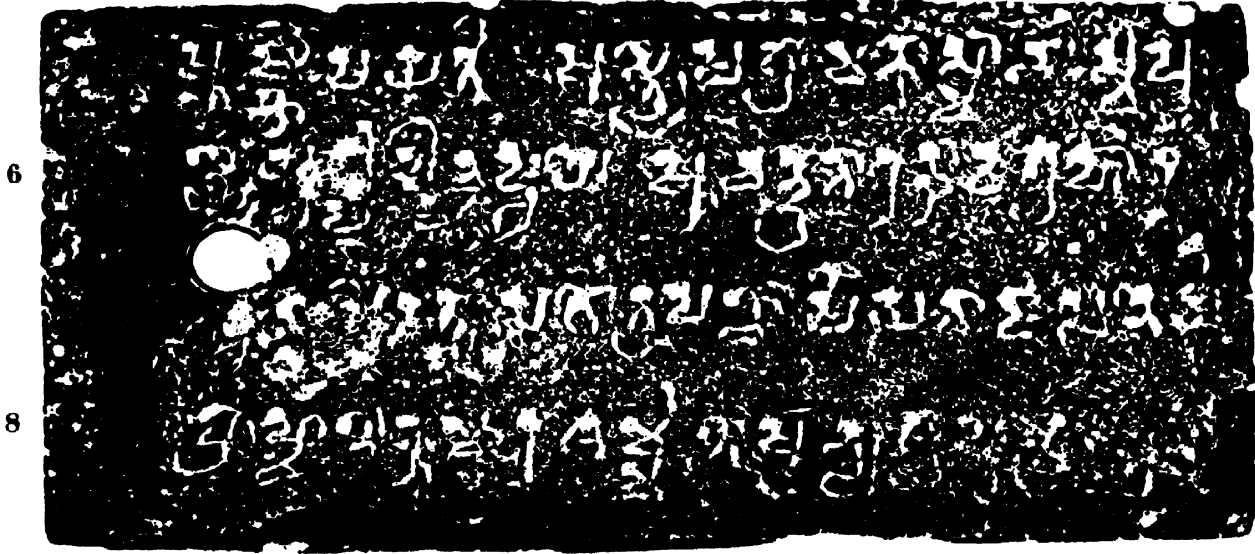
<sup>8</sup> Read "सगोत्राया".

Ragolu plates of Saktivarman.

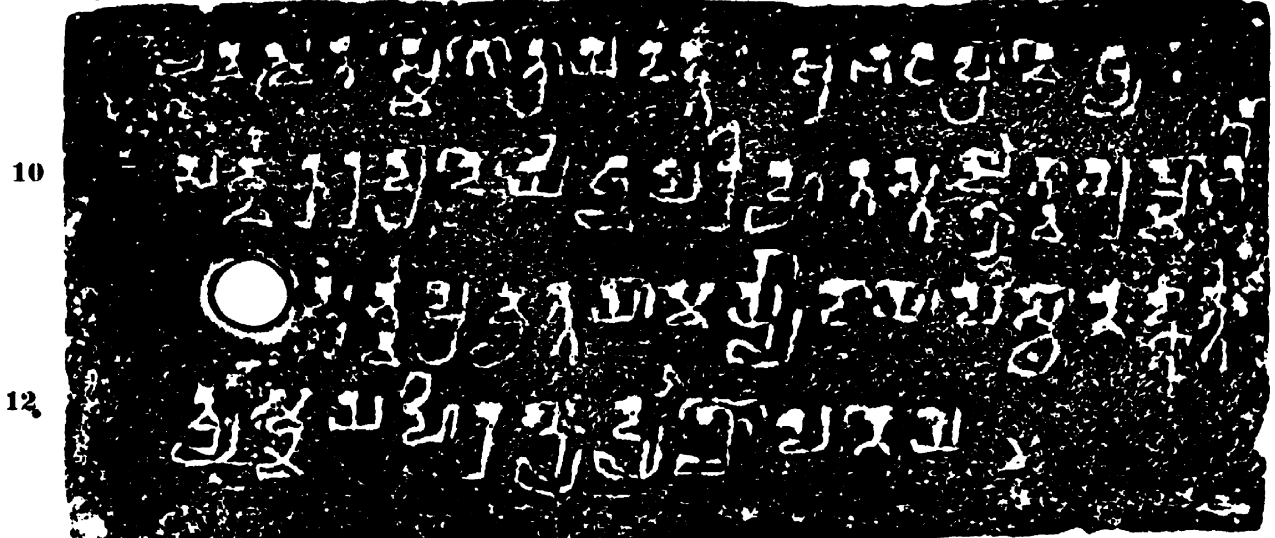
i b.



ii a.



ii b.



iii a.

14

16

iii b.

18

20

Seal

iv a.

22

24

- 15 ये चान्ये राजानस्तांश्च विज्ञापयति [1\*] • राजधर्मोय-  
 16 मित्यनुपालयितव्यः [1\*] भवन्ति चात्र प्रागभिहिताः

*Third Plate ; Second Side.*

- 17 श्लोकाः [1\*] बहुभिर्बहुधा दत्ता वसुधा वसुधाधिपैः [1\*]  
 18 यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम् [॥ १ ॥\*]  
 19 षष्टिं वर्षसहस्राणि स्वर्गे वसति भूमिदः [1\*]  
 20 आक्षेप्ता चानुमन्ता च तान्येव नरके वसेत् [॥ २ ॥\*]

*Fourth Plate ; First Side.*

- 21 पूर्वदत्तान्विजातिभ्यो यद्वाद्रक्ष युधिष्ठिर [1\*]  
 22 महोन्नहिमतां श्रेष्ठ दानाश्चैयोनुपालनमिति [॥ ३ ॥\*]  
 23 सवत्सरे<sup>१</sup> त्रयोदशे वैशाखपौर्णमास्याम् [1\*]  
 24 <sup>२</sup>स्वयमाज्ञाप्तिरमात्मारुणदत्तेन लिखितम् [॥\*]

#### TRANSLATION.

(Line 1.) Let there be success! Hail! From the victorious **Pishtapura** the lord of **Kaliṅga**, the son of **Vāsishthī**, the glorious **Mahārāja Śak[ti]varman**, who adorns the **Māga[dha]** family, commands the inhabitants, accompanied\* by all (others), of the village of **Rāk[a]l[u]va** in the **Kaliṅga** province (*vishaya*) :—

(L. 5.) “This small village has been given by Us, for the increase of Our own merit, life, and power, having made (it) an *agrahāra* as long as the moon and the stars (shall exist), to the **Brāhmaṇa Kumārasarman**, who belongs to the *gōtra* of the [**Sāvarpas**], who has five **Rishis** (as ancestors), and (who has studied) the *Vājasaneyi-(śakha)*, and to (his) eight sons,—thus to this family,—not to be entered by soldiers and exempted from all taxes and dues.

(L. 10.) “Knowing this, you ought to wait on (him) and to supply to (him) what has to be measured (*viz.* grain), gold, etc. according to the old-established rule.

(L. 13.) “And the descendants of Our family ought to be addressed :—He who through negligence or through greed will confiscate this (grant), will be guilty of the five great sins.”

(L. 15.) And other kings (the king) requests :—“(Remembering) that such is the duty of kings, you ought to preserve (this grant).”

(L. 16.) And with reference to this there are (the following) formerly pronounced verses :—

[Ll. 17—22 contain three of the customary verses.]

(L. 23.) In the thirteenth year, on the full-moon (*tithi*) of **Vaiśākha**.

(L. 24.) The *ajñāpti* (was the king) himself. (The above edict)\* was written by the minister (*amātya*) **Arjunadatta**.

<sup>१</sup> Read संवत्.

<sup>२</sup> Read °माज्ञाप्ति°.



## No. 2.—BRIHATPROSHTHA GRANT OF UMAVARMAN.

By PROFESSOR E. HULTZSCH, PH.D.; HALLE (SAALE).

Like the Rāgola plates of Śaktivarman (No. 1 above), the copper-plates bearing the subjoined inscription belong to Mr. G. Ramadas of Vizagapatam and were sent by him to the late Rai Bahadur V. Venkayya, who forwarded to me two sets of ink-impressions of them. Mr. Ramadas writes that the plates "were obtained from a smith in the Palakonda taluka. Nothing more is known of them." Mr. Venkayya sent me the following description of the original plates:—

"Three copper-plates of four sides. Average length  $7\frac{7}{8}$ " ; height  $3\frac{1}{4}$ " (at the margins) and  $3\frac{1}{8}$ " (in the middle). The plates were held together by a ring (cut by me for taking impressions), which appears to have been twisted out of its original shape, which was probably circular. The highest diameter now is  $5\frac{1}{2}$ " and the lowest  $4\frac{1}{4}$ ". The ends of the ring are secured at the bottom of an oval seal measuring  $2\frac{1}{4}$ " by 3". The depression of the seal bears in relief a legend in four lines, of which the last seems to be *rā[jō]mavarmasya*. The other three lines are not distinct."

To judge from the impressions, the inscription is much damaged; but, with the exception of the name of the writer in l. 16, every word can be made out with the help of the context. The alphabet is of an early Southern type. The *jīhvāmūṭya* is used in l. 1, the *upadhmāṇiya* in l. 7, and the numerical symbols 20 and 30 in l. 15. The language is Sanskrit prose (with three verses of Vyāsa quoted in ll. 11-15).

Both the alphabet and the phraseology of the grant closely resemble those of the Kōmarti plates of the *Mahārāja Chanḍavarman*.<sup>1</sup> This king may have belonged to the same family as *Mahārājōmavarman*, the donor of the subjoined grant. For both kings issued their edict from *Siṃhapura* or *Siḥapura* and bore the epithets "lord of *Kaliṅga*" and "devoted to the feet of (his) father." The second portion of the designation *Mahārājōmavarman* probably contains the word *Umā*, one of the names of Śiva's consort, the final vowel of which has been shortened in accordance with Pāṇini, VI, 3, 63.

The inscription records that *Umarvarman* granted the village of *Bṛihatprōshthā* (l. 2) to the *Brāhmaṇa* *Haridatta* (l. 4). This person may be identical with another *Haridatta*, who is mentioned in the last line of the inscription as the father of its writer. The date of the grant fell into the year 30 (l. 15) (of the king's reign).

As stated before, *Chanḍavarman* and *Umarvarman* resided at *Siṃhapura* or *Siḥapura*. According to Singhalese inscriptions<sup>2</sup> the two kings *Niśsaṅkamalla* and *Sāhasamalla*, the second of whom ascended the throne in A.D. 1200,<sup>3</sup> were sons of the *Kaliṅga* king *Gōparāja* of *Siṃhapura*. The Buddhist chronicle *Mahāvamsa* (chapter 59, verse 29) states that *Tilōkasundarī*, a queen of *Vijayabāhu* I. (who is reported to have reigned from A.D. 1054 to 1109),<sup>4</sup> was a princess of *Kaliṅga*, and that three relatives of hers, one of whom was named *Madhukannava*,<sup>5</sup> came to Ceylon from *Siḥapura* (*id.* verse 46). *Siṃhapura* is perhaps identical with the modern *Siṅgupuram* between *Chicacole* and *Narasannapēta*.<sup>6</sup>

<sup>1</sup> Above, Vol. IV, p. 142 ff.

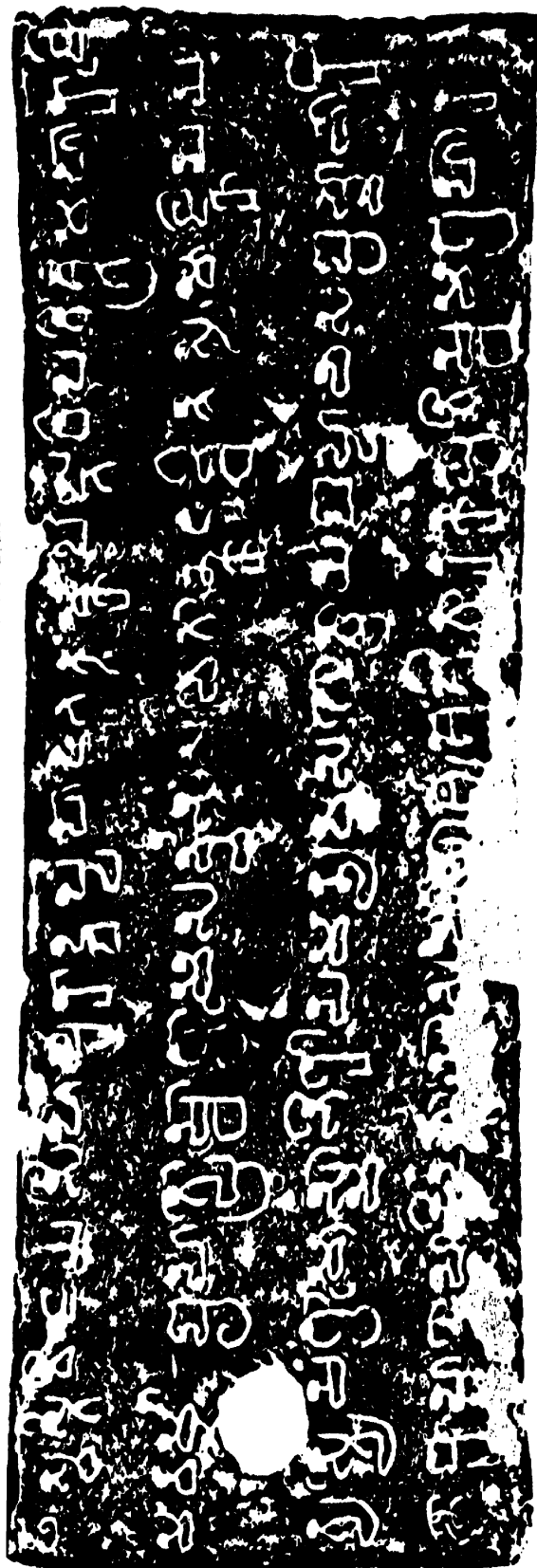
<sup>2</sup> Professor E. Müller's *Ancient Inscriptions in Ceylon*, Nos. 148 and 156.

<sup>3</sup> J. R. A. S., 1909, pp. 327 and 331.

<sup>4</sup> J. R. A. S., 1913, p. 519 f.

<sup>5</sup> This name reminds us of the Eastern Gāṅga king *Madhu-Kāmārṇava*; see above, Vol. IV, p. 186 and the Table facing it.

<sup>6</sup> Above, Vol. IV, p. 143.



ii a.



E. Hultsch.

Scale 9.

Collotype by Gebr. Plettnier.

ii b.

10

12

iii a.

14

16

From ink-impressions supplied by the late Rai Bahadur V. Venkayya.

TEXT.<sup>1</sup>*First Plate; Second Side.*

- 1 श्री<sup>2</sup> स्वस्ति विजयसीहपुराद्वयपादभक्तकलिकाधिपतिरश्रीमहाराजो-  
 2 मवर्मा — बृहत्प्रोष्टाग्रामे सर्वसमवेतान्कुटुम्बिनस्समाज्ञापय-  
 3• त्यस्त्येष ग्रामोस्माभिरौपमन्यमसगोत्राय<sup>3</sup> बह्वचसब्रह्मचारि-  
 4 णे ब्राह्मणहरिदत्तायांसहस्रांशुशशितारकप्रतिष्ठमग्रहारं

*Second Plate; First Side.*

- 5 कृत्वा सर्व्वकर[परिहारैश्च परिहृत्य द]न्तयवागुभोगादुद्धृत्य  
 6 षट्त्रिंशदग्रहारसामान्यकृत्वा भोगसम्बन्धनिर्व्वचनीयमग्रतः [1\*]  
 7 तदेवं विदित्वा युष्माभिः पूर्व्वोचितमर्थ्यादयोपस्थानकर्त्तव्यम्  
 • 8 मेयहिरण्याद्यधोपनेयभविष्यतश्च राज्ञो विज्ञापयति [1\*] धर्म-

*Second Plate; Second Side.*

- 9 क्रमविक्रमाणामन्यतमयोगादवाप्य महीमनुशासतामग्रहत्त-  
 10 कमिदन्दानं सङ्गममनुपश्यद्भिरेषोयहारोनुपास्यः [1\*] भवन्ति  
 11 चात्र व्यासगीताश्चो[काः] [1\*] बहुभिर्बहुधा दत्ता वसुधा वसुधाधि-  
 12 पैः [1\*] यस्य यस्य यदा भूमिस्तस्य [त]स्य [तदा] फलम् [॥ १ ॥]  
 स्वदत्ताम्परदत्तां

*Third Plate; First Side.*

- 13 वा यद्वाद्रक्ष युधिष्ठिर [1\*] महीमहिमतां श्रेष्ठ दानाच्छ्रेयोनुपाल-  
 न[म् ॥ २ ॥\*]  
 14 षष्टिं वर्षसहस्राणि स्वर्गे वसति भूमिदः [1\*] आक्षेप्ता चानुमन्ता च  
 15 तान्येव नरके वसेत् [॥ ३ ॥\*] आज्ञा वासुदेवः [1\*] संवत् ३० मार्ग-  
 शीर्षा<sup>4</sup> दि २० [1\*]  
 16 देशाक्षपटलाधिकृत<sup>5</sup> हरिदत्तसूनुना •म...वरेण लिखितमिति ॥

<sup>1</sup> From ink-impressions supplied by the late Rai Bahadur V. Venkayya.<sup>2</sup> Expressed by a symbol.<sup>3</sup> Read 'मन्यवत्'.<sup>4</sup> Read 'शीर्ष'.<sup>5</sup> Read perhaps 'कृतेन'.

## TRANSLATION.

(Line 1.) *Om.* Hail! From the victorious **Siḥapura**<sup>1</sup> the lord of **Halīṅga**, the glorious **Mahārāja Umavarman**, who is devoted to the feet of (his) father, commands the ryots, accompanied by all (others), in the village of **Bṛihatprōshṭhā** :—

(L. 3.) "This village has been given by Us to the Brāhmaṇa **Haridatta**, who belongs to the *gōtra* of the **Aupamanyavas** (and) who has studied the *Bahvricha*-(*sākhā*), having made (it) an *agrahāra* which is to last as long as the sun, the moon, and the stars, and having exempted (it) with exemption from all taxes, having separated (it) from the **[Da]ntayavāgu** division (*bhūga*) (and) having joined (it) to the **Thirty-six Agfahāras** in such a way that it must be mentioned (henceforth) in connection with (this) division (?).

(L. 7.) "Knowing this (to be) thus, you ought to wait on (him) and to supply to (him) what has to be measured (*viz.* grain), gold, etc. according to the old-accustomed rule."

(L. 8.) And future kings (the king) requests :—<sup>2</sup> Having obtained possession of the earth by means of either right or inheritance or conquest and ruling (it), you ought to preserve this *agrahāra*, considering this present grant (to have) religious merit (for its object)."

(L. 10.) And with reference to this there are (the following) verses sung by **Vyāsa** :—

[Ll. 11-15 contain three of the customary verses.]

(L. 15.) The messenger (*ājñā*) (was) **Vāsudēva**. In the year\*30, on the 20th day of **Mārgaśīrsha**.

(L. 16.) (The above edict) was written by **M . . . vara**, the son of **Haridatta**, who was placed in charge of the record office (*akshapāṭala*) of the district (*dēśa*).

## No. 3.—THE TARPANDIGHI GRANT OF LAKSHMANA SENA.

By R. D. BANERJĠ, M.A.

In 1875 Mr. Westmacott published an account of a copper-plate discovered in the village of **Tarpandighi** in the district of **Dinajpur**.<sup>2</sup> This was the first inscription of **Lakshmanasēna** discovered until then. Mr. Westmacott's article was accompanied by two lithographs of drawings made from this copper-plate. The inscription has not since been published with mechanical facsimiles. It now appears that the plate belonged originally to **Sir William LeFleming Robinson, Bart.**, of **Hillesley House, Wotton-under-Edge, Gloucestershire**. It was lent to Mr. Westmacott for publication by the owner. The plate has recently been purchased from **Sir Ernest Robinson**, the nephew of the owner, by the **Baṅgīya Sahitya Parishad**. The inscription is incised on a single thick plate of copper measuring  $13'' \times 11\frac{1}{2}''$  with a projection of  $3\frac{1}{4}''$  in length, to which is attached the royal seal by means of a copper bolt. Prinsep in his paper on the **Bākerganj** grant of **Kēśavasēna** has referred to the curious figure which is to be found on **Sēna** grants.<sup>3</sup>

Another copper-plate inscription of **Lakshmanasēna** is the **Ānuliya** grant originally published in a now defunct Bengali periodical called *Āitiḥāsika Chitra* (of **Rāmpur Boaliā** in the **Rājshāhi District of Bengal**). The author of that paper made out the *sādhana* of the figure which forms the royal seal of the **Sēna Kings of Bengal**. In the **Bākerganj** grant of **Kēśava-**

<sup>1</sup> This is a Prākṛit form of **Sinhapura**.

<sup>2</sup> *Journal Beng. As. Soc.*, Vol. XLIV, P. I, pp. 11 ff.

<sup>3</sup> *Ibidem*, Vol. VII, p. 43. The name of the donor seems to be **Kēśavasēna** as read by Prinsep and not **Viśvarūpasēna** as supposed by **Babu Nagendra Nath**, *ibidem*, Vol. LXV, P. I, p. 8.

sēna the seal is distinctly referred to by the expression *Sadāśiva-mudrayā mudrayitva*.<sup>1</sup> The author has found that in the *Mahānirvāṇa-Tantra* the deity named Sadāśiva is actually mentioned. The god is described as follows (*Ullāsa* xiv)<sup>2</sup> :—

“He is wearing a tiger’s skin; the sacred thread is made of snakes; his body is covered with ashes and he wears ornaments made of snakes. He has five faces of the following colours:—smoke coloured, yellow, red, white, and black. He has three eyes and his head is covered with matted locks. He holds the Ganges (on his head); he has ten arms; his forehead is beautified by the moon. In his left hands he holds a skull, fire, a noose, a bow and an axe and in his right hands a trident, a thunderbolt, an elephant goad, an arrow and (the granting of) a boon. He is praised by all gods and excellent *munis*. His bent look is resplendent in granting the highest bliss; he has the appearance of snow, jasmine, and moon; he is resplendent with the bull as his seat; he is everywhere day and night praised by *siddhas*, *gandharvas*, and *apsarases*, the lover of Umā, the sole refuge, the dear.”

The Tarpandighi grant is exactly similar to the Ānuliya grant, and the first seven verses of the two grants are identical. So far as I can say, the third grant of Lakshmanasēna, which was found by Pandit Rāmagati Nyāyaratna and to which I have referred in my article on the Mādhānagar plate of Lakshmanasēna,<sup>3</sup> is similar to these grants. Unfortunately the inscription cannot be traced at present. The verses of the Mādhānagar grant do not resemble those of any of the other three grants of Lakshmanasēna.

The inscription opens with an invocation to the god Viṣṇu. The first two verses contain an eulogium of the moon, from whom the Sēna kings are said to have been descended. This is followed by the usual genealogy of the Sēna kings from Hēmantasēna down to Lakshmanasēna. As I have already observed, the first seven verses agree entirely with those of the Ānuliya grant. The next two verses are identical with vv. 8 to 10 of the Ānuliya grant.

The subjoined grant was issued from the victorious camp at Vikramapura and records the grant of the village of Vēlahisṭī in the Varēndri country<sup>4</sup> in the Pauṇḍravardhana bhukti by the Paramēśvara-Paramavaishṇava-Paramabhaṭṭāraka-Mahārājādhirāja Lakshmanasēnadēva, who meditated on the feet of the Mahārājādhirāja Vallālasēnadēva, in the third year of his reign (equivalent to the third year of the Lakshmanasēna era=1122 A.D.), to a Brāhmaṇa named Īśvaradēva-Śarman of the Bharadvāja gōtra and a student of the Kauthuma branch of the Sāmaveda.

The donee was the great grandson of Hutāsānadēva-Śarman, the grandson of Mārkaṇḍēyadēva-Śarman and the son of Lakshmīdharadēva-Śarman. His *pravaras* were Bhāradvāja, Āngīrasa, and Bārhaspatya. The grant was made as *dakṣiṇā* on the occasion of the gift

<sup>1</sup> *Journal Beng. As. Soc.*, Vol. VII, pl. XLV.

<sup>2</sup> *Vyāghra-charma-paridhānam nāga-yañjōpavitinam | vihhūti-lipta-sarvāṅgam nāg-ālakāra-bhūṣitam || dhūmra-pīṭ-ārūṇa-br̥ṇṭu-kṛishṇaiḥ pañchabir ānanaiḥ | yuktam trinayunam bibhrāj-jaṭā-jūṭa-dharam vibhum | Gaṅgā-dharam dāsa-bhujam śaśi-tōbhita-mastakam | kapālam pāvakam pāṣam pinākam paraśum karaiḥ || vāmair dadhānam dakṣaiḥ chu śūlam vajr-āṅkuṣam śaram | varam cha bibhratam sarvair dēvair munivairaiḥ || stutam ||*

*param-ānanda-saṁdōh-ōllasat-kuṭīlu-lōchanam | hima-kund-ēndu-saṁkūṣam ṛṣishāsana-virajitam || varitaḥ siddha-gandharvair apsarōbhīr ahar-nisam | . gīyamānam Umā-kāntam ēkānta-sarapam priyam ||*

<sup>3</sup> *Journal and Proceedings, Beng. As. Soc.*, Vol. V, pp. 467 ff.

<sup>4</sup> [Varēdyān in the text (l. 33).—V. V.]

known as *hēmāśvaratha*.<sup>1</sup> The *dātaka* was the minister of Peace and War (*sāndhivigrahika*) Nārāyaṇadatta, also mentioned in the same capacity in the Ānuliya grant. The inscription contains some interesting points in the names given as boundaries of the land granted. The boundaries are : in the East the boundary wall of a Buddhist temple, particulars of which are contained in the following words :—

*Vuddha-rihārī-dēvatā-nikara-dēyāmmaṇa-bhūmyāḍḍhāvāpāpārvāliḥ*;

the Southern boundary was the tank named Nichaḍahāra : the Western boundary was (the village of) Nandiharipākunḍī, and the Northern boundary was the ditch known as Mōllānakhāḍī.<sup>2</sup> The land granted annually yielded 150 *Purāṇas*<sup>3</sup> or copper coins.

I edit the grant from the original plate, which has been placed at my disposal by Babu Rāmēndra Sundēra Trivēḍī, the secretary, of the *Baṅgiya Sāhitya Parishad*.<sup>4</sup>

*First Side.*

- 1 ओं<sup>5</sup> ओं नमो नारायणाय ॥ <sup>6</sup>विद्युद्यच्च <sup>7</sup>मणियुतिः फणिपतेर्वालेन्दुरिन्द्रा-  
युधं वा-(1) \*
- 2 रि स्वर्गतरङ्गिणी सितशिरोमाला वलाकावलिः । ध्यानाभ्याससमीरणोपनिहितः
- 3 श्रेयोऽङ्कुरोद्भूतये भूयाद्दः स भवार्त्तितापमिदुरुः शम्भोः कपर्दीम्बुदः ॥ [१\*] <sup>8</sup>आ-
- 4 नन्दोम्बुनिधौ चकोरनिकरे दुष्खः(ख)च्छिदात्यन्तिकी कैङ्कारे हतमोक्षता
- 5 रतिपतावेकोऽहमेवेति धीः । यस्यामी चमृतात्मनः समुदयन्याश प्रका-
- 6 शाज्जगत्यन्त्रे ध्यानपरम्परापरिणतं, ज्योतिस्तदास्ताम्बुदे ॥ [२\*] <sup>9</sup>सेवावन-
- 7 स्रष्टृपकोटिकिरीटरोचिरम्बु(म्बू)लसत्पदनखद्युतिवल(ल)रीभिः । तेजो-
- 8 विषज्वरमुषो द्विषतामभूवन् भूमीभुजः स्फुटमथौषधिनाथवं-
- 9 श्रे ॥ [३\*] <sup>10</sup>आकौमारविकल्परैर्हिशि दिशि प्रस्यन्दिभिर्हीर्यशःप्रालेयैररिरा-
- 10 जवक्लनलिनन्तानोः समुन्मीलयन् [४\*] हेमन्तः स्फुटमेयसेनजननक्षेत्रौ-
- 11 घपुण्यावलीशालिन्नाद्यविपाकपीवरगुणसेषामभूदंशजः [५\*] [४\*] <sup>11</sup>यदीयैर-
- 12 द्यापि प्रचितभुजतेजःसहचरैर्यशोभिः शोभन्ते परिधिपरि-
- 13 ण्वा इव दिशः । ततः काञ्चीलीलाचतुरचतुरम्बोधिलहरीपरीतोर्वी-
- 14 भर्त्ताजनि विजयसेनः स विजयी ॥ [५\*] <sup>12</sup>प्रत्यूहः कलिसम्पदामनलसो वेदा-
- 15 यनैकाध्वगः सङ्ग्रामः श्रितजङ्गमाकृतिरभूदलालसेनस्ततः । यश्चेतोम-
- 16 यमेव शौर्यविजयी <sup>13</sup>दत्त्वौषधं तत्क्षणादक्षीणा रचयाञ्चकार वशगाः

<sup>1</sup> [*Hēmāśvaratha* or *hiranyāśvaratha* (a horse-chariot of gold) is one of the sixteen great gifts (*śhōḍaśamahā-dānāni*) mentioned in the *Matsya-Purāṇa* and in Hēmādri's *Dānakhaṇḍa*.—Ed.]

<sup>2</sup> It seems to me that the first part of the name contains the Arabic word *Mullah*. Were there any Muhammedan settlements in Bengal previous to the conquest of the country by the Afghan raiders? Traditions of local Muhammedan saints in Eastern Bengal and Chittagong affirm that several holy men settled in this country about a century before the Muhammedan conquest. Cf. *Journal Beng. As. Soc.*, Vol. XLII, Pt. I, pp. 259 ff.

<sup>3</sup> [The name of the coin, which occurs also in two other Sōna inscriptions, is probably *Kapardaka-Purāṇa*.—Ed.]

<sup>4</sup> [The accompanying plate has been prepared from impressions and from a photograph of the seal supplied by Mr. Bauerjea.—S. K.]

<sup>5</sup> Expressed by a symbol.

<sup>6</sup> Metre: Vasantatilakā.

<sup>7</sup> Metre: Śārdūlavikrīḍita.

<sup>8</sup> Metre: Śikharīṇī.

<sup>9</sup> Read हस्ती°.

[illegible]





- 17 स्वस्मिन् परेषां श्रियः ॥ [६\*] 'संभुक्तात्यदिगङ्गनागणगुणाभोगप्रलीभादिशा-  
 18 मीशैरंशसमर्पणेन घटितस्तत्तत्प्रभावस्फुटैः । दोषश्चपि-  
 19 तारिसङ्गररसो राजन्यधर्माश्रयः श्रीमल(ल)क्षणसेनभूपतिरतः सौ-  
 20 जन्यसीमाजनि ॥ [७\*] 'शश्वद्वन्धभयादिमुक्तविषयास्तन्मात्रनिष्ठीकृतस्वांताः या-  
 21 न्तु • कथञ्च नाम रिपवस्तस्य प्रयोगाल्लयम् । यैरात्मप्रतिविम्बितेपि निपत-  
 • त्यत्रेपि  
 22 चञ्चत्तृणेष्वद्वैतेन यत्तस्ततोऽपि सपरो देवः परं वीक्षते(ः) ॥ [८\*] स खलु  
 श्रीविक्र-  
 23 मपुरसमावासि(सि)तश्रीमल्लयस्कन्धावारात् महाराजाधिराजश्रीवल्लालसेन-  
 24 देवपादानुध्यातपरमेश्वरपरमवैष्णवपरमभट्टारकमहाराजाधिराज-  
 25 श्रीमल(ल)क्षणसेनदेवः कुशली । समुपगताशेषराजराजन्यकराज्ञी-  
 26 राणकराजपुत्रराजामात्यपुरोहितमहाधर्माध्यक्षमहासान्धिविग्रहि-  
 27 कमहासेनापतिमहामुद्राधिकृतश्रान्तरङ्गवृहदुपरिकमहाक्षपटलिक-

*Second Side.*

- 28 महाप्रतीहारमहाभोगिकमहापीलुपतिमहागणस्कदौस्माधिकचौरो-  
 29 हरणिकनौवल्लहस्यश्वगोमाहिषाजाविक्रादिव्यापृतकगौल्लिकदण्डपाशि-  
 30 कदण्डनायकविषयपन्वा(त्या)दीनन(दीन)न्याश्च सकलराजपादोपजीविनोध्यक्षप्र-  
 31 चारोक्तानिहाकीर्तितान(न्) चट्टभट्टजातीयान् जनपदान् क्षेत्रकरांश्च ब्रा-  
 32 ह्मणान(न्) ब्राह्मणोत्तरान् यथार्ह(र्हं) मानयति बोधयति समादिशति च मतम-  
 33 स्तु भवतां 'यथा श्रीपीण्डवर्धनभुक्त्यन्तःपातिवरेद्यान्' पूर्वं बुद्धविहारीदेव-  
 34 तानिकरदेयान्मणभूम्याढावापपूर्व्वालिः सीमा । दक्षिणे निचडहारपु-  
 35 ष्कारिणी सीमा । पश्चिमे नन्दिहरिपाकुण्डी सीमा उत्तरे' मोक्काण-  
 खाडो सीमा इ-  
 36 थं<sup>१</sup> चतुःसीमावच्छिन्नस्तत्रत्यदेशव्यवहारनलिनदेवगोपथाद्यसारभूवर्हिः  
 37 पञ्चोन्मनाधिकविंशत्युत्तराढावापशतैकात्मकः संवत्सरेण कपर्दकपु-  
 38 राणसार्षशतैकोत्पत्तिकी वेलहिष्टीग्रामीयभूभागः ससाटविटपः  
 39 सजलस्थलः सगर्तोषरः सगुवाकनारिकेलः सद्वादशापराधः परि-  
 40 र्द्ध(र्द्ध)तसर्व्वपीडो ऽचट्टभट्टप्रवेशो ऽकिञ्चित्प्रग्राह्यस्तुणपूतिशोचर-  
 41 पर्यन्तः हुताशनदेवशर्मणः प्रपौत्राय मार्कण्डेयदेवशर्मणः पौत्राय ल-

<sup>१</sup> Metre: Śārdūlavikrīḍita.

<sup>२</sup> The visarga has here been used as a sign of interpunction.

<sup>३</sup> Read 'वरिन्द'। There is a sign like a St. Andrew's cross after this word.

<sup>४</sup> Read उत्तरे.

<sup>५</sup> Read वल्यं.

- 42 स्त्री(ध)रदेवशर्मणः पुत्राय भरद्वाजसंगोपाय भारद्वाजशास्त्रिरस-  
 43 वार्हस्पत्यप्रवराय साम(धे)दकौयुमशाखाचरणानुष्ठायिने हिमालय-  
 44 यमहादानाचार्यश्रीईश्वरदेवशर्मणे पुण्ये ऽहनि विधिवदुदकपू-  
 45 र्व्वकं भगवन्तं श्रीमन्नारायणभट्टारकमुद्दिश्य मातापितोराजनश्च पु-  
 46 ण्ययशोभिवृद्धये 'दत्तहेमाश्वदधमहादाने दक्षिणाते(त्वे)नोत्सृ[ज्य] शा-  
 47 चन्द्रार्कचितिसमकालं यावत् भूमिच्छिद्रन्यायेन ताम्रशासनीकृत्य प्र-  
 48 दत्तो ऽस्माभिः ॥ तद्भवतिः सर्वैरेवानुमन्तव्यम् । भाविभिरपि नृपति-  
 49 भिरपहरणे नरकपातभयात् पालने धर्मगौरवात्पालनीयम् । भ-  
 50 वन्ति चात्र धर्मानुश(शं)सिनः श्लोकाः । बहुभिर्वसुधा<sup>१</sup> दत्ता राजभिस्सगरा-  
 दिभिः । .  
 51 यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलं ॥ भूमिं यः प्रतिगृह्णाति  
 यश्च भूमिं प्रय-  
 52 ष्यति । उभौ तौ पुण्यकर्माणौ नियतं स्वर्गगामिनी ॥ स्वदत्तां पर-  
 दत्ताम्वा यो हरे-  
 53 त वसुन्धराम् [\*] स विष्ठाया<sup>३</sup> कृमिर्भूत्वा पितृभिस्सह पच्यते ॥ इति कमलदला-  
 54 म्बुविन्दुलोलां त्रियमनुचिन्त्य मनुष्यजीवितञ्च । सकलमिदमुदाहृतञ्च बुद्धा न  
 55 हि पुरुषैः (i) परंकीर्त्तयौ विलोप्याः ॥ श्रीमन्नक्षत्रणसेनो नारायणदत्त-  
 सान्धिविग्रहिकं  
 56 इह ईश्वरशासनदाने दूतं व्यधत्त नरनाथः ॥ सं १ भाद्रदिने २ .।  
 श्रीनिमहासामि ॥

#### No. 4.—CHATSU INSCRIPTION OF BALADITYA.

BY D. R. BHANDARKAR, M.A.; POONA.

This inscription, which is published here for the first time, was discovered as early as 1873, by A. C. L. Carlleyle, assistant of Sir Alexander Cunningham. It was found at Chatsū, the principal town of a *tahsil*, of the same name, Jaipur State, and about twenty-six miles south of the Jaipur City. It is referred to by him in the *Archæological Survey Report*, Vol VI, p. 116, in the following words: "I found a Kutila inscription of twenty-six lines on a broken black stone built into the side wall of the steps leading down into a great tank at Chatsū, at the bottom of which this inscription was found about seventy or eighty years ago." The tank here mentioned is no doubt the one locally known as the *Golerāv talāv*, but the inscription stone when I was at Chatsū at the close of December 1909, was in a wall of the dilapidated temple of Raghunāthji in the immediate neighbourhood of the flight of steps.

<sup>१</sup> Read °वसुन्धरम्°.

<sup>२</sup> The final क्ष of वसुधा. has been added above the line.

<sup>३</sup> Read विष्ठाया.

. . The inscription is engraved on a slab of black stone, and consists not of twenty-six, as Carlleyle says, but of twenty-seven lines, which cover a space of about 2' 11½" broad by 1' 4¾" high. It is broken in three parts about one foot from the commencement of lines 9 and 10. Besides, a portion of the stone has peeled off near the lower corner of the proper left side. The size of the letters is larger in lines 1-20 and smaller in lines 21-27. It is largest in line 20. The characters are of the northern type of alphabet, approximately belonging to the tenth century. They include the somewhat rare forms of *jh* in *Rajjham*, line 18; of *ñ*, e.g. in *yāchñā-*, line 6; and of *ñ*, e.g. in *vāñ-maym*, l. 1. Attention may also be drawn to the curious forms of *ph*, e.g. in *phaninaḥ*, l. 3, and the subscript *t*, e.g. in *mam=ādhivasas=ity=uktam*, l. 2. The letter *g* occurs in two forms; the ordinary one may be noticed, e.g. in *-viprayōga-*, l. 3, and the other one in, e.g. *vāhīnt-parigatāj-*, l. 18, or *Sugrivād-*, l. 19, in which case it can easily be mistaken for *ś*. The signs for the ciphers 5 and 7 incised in lines 4-5 and of the *avagraha* occurring e.g. in l. 4, are worthy of note. The language is Sanskrit, but is frequently anything but grammatical. Almost the whole fault in this respect may lie with the person who copied the inscription on the stone previous to its being engraved. But the composer of the *praśasti* is certainly responsible for the grammatically inadmissible word *vi(bi)mvi(mbi)tān-*, undoubtedly a mistake for *vi(bi)mvi(mbi)tāni*, in l. 3. The word *vivāha* is used in l. 7 apparently in the sense of "one whose vehicle is the bird", referring, of course, to Vishṇu. Excepting the initial words [*Om na*] *maḥ* and the closing words from *utkirṇṇā* to *saṁvat*, the whole of the record is in verse, and, curiously enough, the first twenty-two verses only are numbered. In respect of orthography the following points may be noticed: (1) the letter *b* is throughout denoted by the sign for *v*; (2) *t* is invariably doubled in conjunction with a following *r*; (3) a consonant is, as allowed by the rules of grammar, doubled in conjunction with a preceding *r*, *bh* only being not doubled; (4) *ñhri* is used twice, in ll. 19 and 21 instead of the correct *ñghri*; (5) *-duḥkḥā-* is written in l. 11 instead of *duḥkḥā*; (6) the letter *s* is frequently employed instead of *ś*, though once *ś* is used instead of *s*, viz. in *-śamayah*, l. 22.

After the initial words *Om namaḥ* the inscription opens with obeisance to the goddess Sarasvatī (v. 1), an invocation of blessings from the god Murāri (vs. 2-5). Verse 6 introduces the family of Guhila, and the verse following states that in this family flourished one Bhartṛipaṭṭa, who was like Rāma endowed with both priestly and martial qualities (*brahma-kṣatr-ānvita*). Rāma here referred to is obviously Paraśurāma, and what the verse intends saying is that just as Paraśurāma was a Brāhmaṇa by caste but did the duties of a Kshatriya, Bhartṛipaṭṭa also was a Brāhmaṇa by extraction but displayed martial energy; in other words, Bhartṛipaṭṭa was a Brahmakshatra, i.e. what is now known as Brahmakshatri.<sup>1</sup> His son was Īśanabhāṭa (v. 8), and Īśanabhāṭa's son was Upēndrabhāṭa (v. 9). From the latter sprang Guhila, and from him Dhanika (vs. 10-11). He is, I think, identical with the Dhanika of the inscription now deposited in the Victoria Hall, Udaipur, but originally found at Dabok in Mēwār. It begins with *Sam 407 Bhādrapada-śudī 8 asmi(n) di[va]sē Paramabhāṭāraka-Mahārājādhirāja-Paramēśvara-Śrī-dDhavalappadēva-pravadha(rdha)māna-rājye | Guhila-puttrāṇām Śrī-dDhanikasy-ōpabhujyamāṇyām Ddhavagarttāyām, etc.* If the date 407 be referred to the Gupta era, it becomes equivalent to A.D. 725. This agrees with the characters of the inscription, which cannot be earlier than the eighth, nor later than the ninth, century. I have elsewhere said that Dhavalappadēva, the paramount sovereign here mentioned, is the same as the king Dhavala of the Maurya dynasty referred to in the Kaṁsavām inscription of A.D.

<sup>1</sup> For further treatment of this subject see my paper on the "Guhilots," *Journ. & Proceedings, Beng. As. Soc.*, Vol. V, 1909, pp. 167 ff.

738.<sup>1</sup> <sup>I</sup>Dhnikā was succeeded by his son <sup>II</sup>Āuka, and the latter by his son <sup>III</sup>Krishnarāja (vs. 12-13). Krishnarāja's son was Samkaragana, who conquered Bhata, king of the Gauda country, and made a present of this kingdom to his overlord (vs. 14-16). Can this Bhata be Śarapāla of the Pāla dynasty, who, according to Cunningham, was a son of Dēvapāla, and according to Mr. V. A. Smith,<sup>2</sup> the same as Vigrahapāla I.? Samkaragana's queen was Yajña who was a devotee of Śiva (v. 17), and from her he had a son named Harsharāja (v. 18), who is called a *devīja*, which, in inscriptions of this period, so far as my knowledge goes, denotes a Brāhmaṇa only. He conquered kings in the north, and presented horses to Bhōja, who, I think, must be Bhōja I. (A.D. 843-882) of the imperial Pratihāra dynasty (v. 19). He married a princess named Sillā (v. 20), and had from her a son called Guhila (v. 21). Verse 22 says that he produced the impression that he was Guhila I., come to life again to destroy his foes, and the next verse informs us that with excellent horses from the sea-coast he vanquished the Gauda king and levied tribute from princes in the east. He married Rajjhā, daughter of the Pramāra Vallabharāja (v. 24). Their son was Bhāṭṭa (v. 25), who led an expedition of conquest against kings of the south, (v. 26) and married Purāśā, daughter of one Vīruka (v. 27). The issue of their marriage was Bālāditya, Bālārka or Bālabhānu (v. 28). Verses 29-32 bestow nothing but conventional praise on him. Verse 33 tells us that he married Ratṭavā, daughter of the Chāhamāna king Śivarāja, who is eulogised in the verse following. From her Bālāditya had three sons, viz. Vallabharāja, Vigraharāja, and Dēvarāja (v. 35). In commemoration of Ratṭavā who had died, Bālāditya, we are informed, erected a temple to Murāri, whose site probably is occupied by the temple of Raghunātha, where the inscription was found when I visited Chāṭsū (v. 36). Verse 37 expresses a wish for the permanence of the temple. The next verse states that the *prāśasti* was composed by one Bhānu, son of Chhitta, a Karaṇika by caste, and a Vaiṣṇava by religion. The *prāśasti* was engraved by the *sūtradhāra* Bhāila, son of Rajuka. This is followed by the word *Saṃvat* without, however, the actual specification of the date. But though no date is given, there can be little doubt that it is to be assigned to the tenth century.

The family, to which Bālāditya belonged, is called in verse 6, as we have seen, Guhilasya vamsa; in other words he was a Guhilōt. So far we have only known one Guhilōt dynasty, viz. that reigning sometimes at Nāgahrada (Nāgdā), sometimes at Āghāṭapura (Ahaḍ), and sometimes at Chitrakūṭa (Chitor). This is the celebrated dynasty to which the Rānās of Māwār claim to belong. But it now appears that there was another Guhilōt family ruling over a territory extending from Chāṭsū in Jaipur to Dabok in Udaipur. The capital of this dynasty is not known. Probably it was Dhavagartā, i.e. Dhōḍ in the Jahājpur district, Māwār. Reminiscences of this family are still existent at Chāṭsū. The local traditions have still preserved the couplet

*Rānā chhōḍē Chāṭsū*

*jō chāy sō lē*

"The Rānā has forsaken Chāṭsū

Whoever wants may take it."

This shows that Chāṭsū had at one time been held by the Guhilōts. Again, the tank where the inscription stone was found, is called Golērāv talāv. Golērāv obviously is a corruption of Guhilarāja, and the name shows that the tank was originally constructed by a prince of this dynasty called Guhilarāja. This may be either Guhila I. or Guhila II.

<sup>1</sup> *Prog. Rep. Archaeol. Surv. Ind. West. Circle* for 1906, p. 61. Here the date read by me was 807 but on referring to the impressions I find that it is almost certainly 407

<sup>2</sup> *Ind. Ant.*, Vol. XXXVIII, pp. 233 ff.

TEXT.<sup>1</sup>

- 1 मः<sup>2</sup> याज[न्] ७ खाजन्नीः<sup>3</sup> श्रीमता या वि[रो]धिनी । तां वन्दे वास्ययीं  
देवीं वाक्प्रपञ्चप्रसिद्धये ।१ एकोपि [गु] ७ सपक्काञ्जित्यते<sup>4</sup> मुरजिचिधा । यो  
ज[ग]. . . . . स्तु — ७ ये<sup>5</sup> ।२। आक्रान्तभूतलमधौघ-  
विघातदक्षं<sup>6</sup> गं—
- 2 [प]यःपरिचयेन विराजमानं । पायादनन्तमुनिलोकनिषेवितं वो वारीव  
यासुनमधोच्चजपादयुग्मं ।३। [ए]का त्वं हृदयं ममाधिवससीत्युक्तं  
त्वया — ७ — — —<sup>7</sup> प्रिय वल्लभा यदपरा स्वीरःस्थले<sup>8</sup> शायिता<sup>9</sup> । इत्थं  
कौस्तुभदर्पणे
- 3 प्रतिमितिं स्वां वीक्ष्य पद्माह यं सासूयं स पराङ्मुखीमनुनयस्तां पातु  
वो—धवः<sup>10</sup> ।४। त्यक्तासूत्रियविप्रयोगविधुरा<sup>11</sup> गोप्ते दिवं या ययुस्ता  
एतास्तव पूर्ववद्वतसुखं प्रत्यागताः सेवितुं । इत्युक्तः फणिनः  
फणामणिगणे दृष्टात्मनो विस्वितान्यः<sup>12</sup> सेर्यं र-
- 4 मय[ि\*] मुरारिवताग्रत्याययन्वः स तां ।५। नीरन्ध्रः प्रथितः पुरः पृथुतरः  
प्रोत्खातभूभृत्कुलो व्याप्तासी<sup>13</sup> जनितप्रतापदहनोप्यासादितास्वीन्नतिः<sup>14</sup> ।  
अन्तःसारतरोऽरिकुंजरकरव्याघातदक्षो ऽभवदंशस्तद्विपरीत एष [गु]हिल-  
स्याहारभू<sup>15</sup>—
- 5 तो [भु]वः ।६। <sup>16</sup>अस्तग्रामोपदेशैरवनतनृपतीन्भूतलं भूरिभूत्या भूदेवा-  
न्भूमिदानैस्त्रिदिवमपि मखैर्न[न्द्य]न्नन्दितात्मा । <sup>17</sup>ब्रह्मचक्षान्वितोऽस्मि-  
न्ममभवदसमे रामतुल्यो विशल्यः सौर्याब्धौ<sup>18</sup> भर्तृपटो रिपुभटविटपि-  
च्छेदकेलीपटीयान् ।७। ली-
- 6 लाक्रा[न्तमहा]महीभृदवनिर्गौरीकुचालि[ङ्ग]न[्यापारैकरसोप्यभिनन्दयौ]<sup>19</sup> वाणै-  
र्मनोजन्मनः<sup>20</sup> । भास्वद्भूतिविषि[तः]<sup>21</sup> कृतवजिर्नित्यं विशुद्धे [ह]ये  
तस्मात्तथा[णु]रिव व्यजायत मृपादीशानपूर्वो भटः ।८। उपहतवृधो  
याज्जालम्बाक्षुस्त्वमुपागतः<sup>22</sup> कृतजडरति-

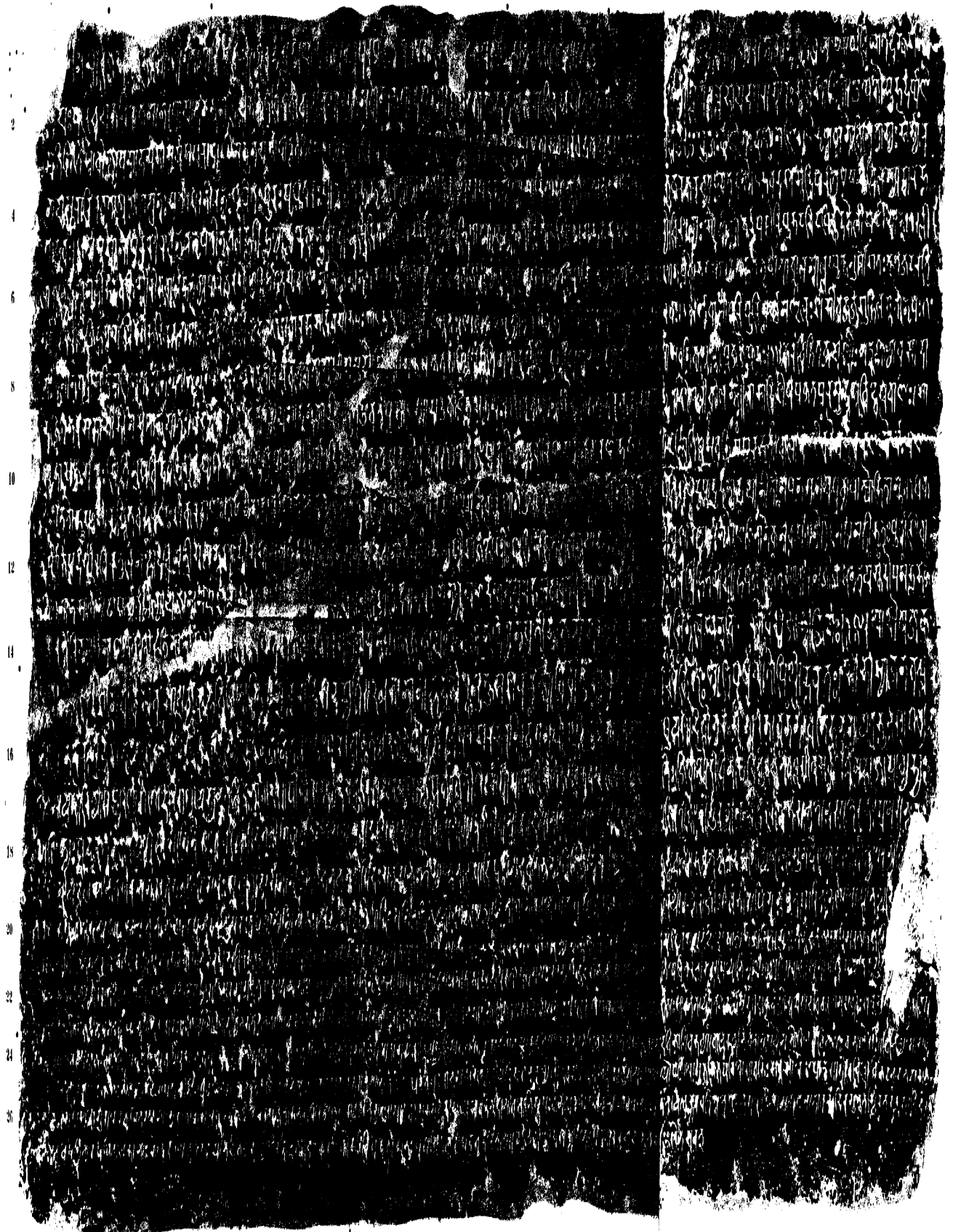
<sup>1</sup> From the original stone.<sup>2</sup> Read श्री नमः ।<sup>4</sup> Read गुणसंपक्कां°.<sup>5</sup> Read वः शिशे.<sup>7</sup> Probably कौतव का लेखी has to be restored.<sup>9</sup> Read शायिता.<sup>10</sup> Read साधवः.<sup>12</sup> Read विस्वितान्य°.<sup>14</sup> Read °सादितस्वीन्नतिः.<sup>15</sup> Read °स्योहार°.<sup>17</sup> Read ब्रह्म°.<sup>18</sup> Read शौर्याब्धौ°.<sup>20</sup> Read वाणै°.<sup>21</sup> Read °विभूषितः.<sup>3</sup> Read °याजजन्ममुखाज°<sup>6</sup> Read गक्ता°.<sup>8</sup> Read स्वीरः°.<sup>11</sup> Read °सूत्रिय°.<sup>13</sup> Read व्याप्तासी°.<sup>16</sup> Read अस्तग्राम°.<sup>19</sup> Read °भिनन्द°.<sup>22</sup> Read °लम्बा°.

- 7 न्याया[च]रो<sup>1</sup> द्विजिह्वसमाश्रितः । हरिरहमहो <sup>2</sup>ना[स्त्री—चे]र्विधाह[म]रि  
[म]धोरहसदिव यो भूपः सो ऽभूदुपे[न्द्र]भटस्ततः । ८८<sup>3</sup> [कल]समुद्योतित-  
सर्वभूतले<sup>4</sup> निजोदयानन्दितभूत्यकैरवः । उदीर्णधामा परि(पुरि)पू[र्ण]मण्डलः  
शसीव<sup>5</sup> जज्ञे गुहिलस्ततो नृपः । १०[१\*]
- 8 मानं मानवतां मतिं मतिमतामानन्दमान[न्दिनां] — —<sup>6</sup> [की]शवतां  
<sup>7</sup>वलं <sup>8</sup>वलावतासुयोगसु[योगिनां] । <sup>9</sup>सत्वं <sup>10</sup>सत्ववतां स्थितिं स्थितिमतां  
दुर्गाणि दुर्गन्त्रितां यः शौर्यादहरद्विषां स धनिकस्तस्मात्तज्ज्ञे<sup>10</sup> प्रभुः  
। ११ । करविहितजयश्रीः <sup>11</sup>समुद्रव्यावसादा-
- 9 दजितनरसहायो भीमसेनानुयातः । ७ ७ ७ ७ ७ ७ — व्याद्योयमा-  
नन्दकारी [सुत] इव तपसो ऽस्मादाउकोऽभूत्स भूयः<sup>12</sup> । १२ । चक्राक्रा-  
न्तारिचक्रो हंतनरकभयानन्दिताशेषलोको लक्ष्मीलाभादिशेषप्रज[नि\*]तपरसुहृ-  
त्ताविद्वेषवाणः<sup>13</sup> सा-
- 10 [धू]नां सत्वस[क्तः]<sup>14</sup>स्थितिसुपविदधन्निच[हं] पाप[भाजामा]भोधिप्राप्तकीर्त्तिर्नधुजि-  
[दि]व ततः कृष्णराजो बभूव<sup>15</sup> । १३ । प्रतिष्ठां प्राकृत्योन्नटकरिघटासंक-  
टरणे<sup>16</sup> भटं जित्वा गौडचित्तिपमवनिं संगरहतां । <sup>17</sup>वालाहासी चक्रे  
[प्र]भुचरणयोर्यः प्रण-
- 11 यिनीं ततो भूपः<sup>18</sup> सोभूजितवहुरणः<sup>19</sup> शंकरगणः । १४ [१]सेनानागैर्धनम-  
दक—मन्दरो[न्द्र]तुङ्गैर्यस्यासंख्यैः<sup>20</sup> त्रियमिव दिशां [जितु]राक्रष्टुकामैः<sup>21</sup>  
अक्षमग्नां<sup>22</sup> विविधकुपतिशेषदुष्टादुदन्वाग्भूयो<sup>23</sup> नीतो मथनसमयप्रव्यथा  
चोभिताम्भः<sup>24</sup> । १५ । क-
- 12 न्दप्यो रूपदप्ये<sup>25</sup> रविरतुलमहो देविमन्त्रो<sup>26</sup> स्वमन्त्रं शास्त्री<sup>27</sup> संधामवातं<sup>28</sup>  
दश[शत]नयनो नाकधामाधिपत्यं । मन्त्रे श्रीशं जहौ श्रीः श्रुतिनि-

<sup>1</sup> Read °न्यायाचारो<sup>2</sup> Read नास्त्रीशुचै°.<sup>3</sup> Read कलासमुद्योति°, the ikāra of

it seems first to have been omitted and afterwards inserted.

<sup>4</sup> Read शशीव.<sup>5</sup> The word here peeled off is certainly °कीश.<sup>6</sup> Read वलं<sup>7</sup> Read वलावता°.<sup>8</sup> Read सत्वं.<sup>9</sup> Read सत्ववतां<sup>10</sup> Read तस्मात्प्र°.<sup>11</sup> Read श्रु°.<sup>12</sup> Read भूपः<sup>13</sup> Read °वाचः.<sup>14</sup> Read सत्त्व°.<sup>15</sup> Read बभूव.<sup>16</sup> Some letter had been previously engraved in place of ट of °भट°.<sup>17</sup> Read वला°.<sup>18</sup> Read भूपः.<sup>19</sup> Read °वहृ°.<sup>20</sup> Read °मदकलैर्यन्दरामेन्द्र°.<sup>21</sup> Read °क्रष्टु°.<sup>22</sup> Read अक्षमग्नां.<sup>23</sup> Read °दुःखा°.<sup>24</sup> Read चोभिताम्भः.<sup>25</sup> Read रूप°.<sup>26</sup> Read देव°.<sup>27</sup> Read शास्त्री.<sup>28</sup> Read °वातो.







हित ७ ति<sup>1</sup> लज्जयाभो ७ जन्मा<sup>2</sup> यस्मी<sup>3</sup>पृथ्वी<sup>4</sup> प्रशासत्य[स]मगुणजितानेकनाक-  
प्रधानी<sup>5</sup> । १६ महामहीभृतः पुत्रा<sup>6</sup> शिवा-

13 नन्दितमानसा तेनोढा पार्वतीतुल्या यज्जा नाम यश[स्त्रिनी । १७]—  
— — ७ ७ — ७ निचलमतिं शक्तिं दधानं परां सैनारक्षणदक्ष-  
सुयमहसं व्यावृतविद्वेषण<sup>7</sup> । सानन्दं शिखिनः परिग्रहितया<sup>8</sup> श्रीहर्षजं<sup>9</sup>  
• द्विजं तस्यां वीरमजीजत्स<sup>10</sup> नतयं स्कंदोपमं भूभुजं

14 । १८। <sup>10</sup>विरेवैरिचमूविनाश[कुशबीर्हनिन्वतो — ७ — — वारणवशजै]गिरि-  
शिरस्तुंगैर्गदान्धैर्गजैः<sup>11</sup> [।\*] जित्वा यः <sup>12</sup>सकलानुदिच्यनृपतीभोजय<sup>13</sup> भक्त्या  
<sup>14</sup>चादौ <sup>15</sup>सत्तासिक्तसिन्धुलघनवि—<sup>16</sup> श्रीव[श]जान्वाजिनः । १९। योगेषजन-

15 [संज्ञातां] शिखासिन्धु विभावसोः । व्युवाह विधिना<sup>17</sup> सि[ज्ञा]मुक्तसद्विशद-  
द्युतिं ॥२०॥ कान्तानां हृदयेष्वसुक्तसशरं रक्षां विधातुं स्मरं तद्भेदा-  
दिव शक्तिः श्रुतिपथं यातोपि यो<sup>18</sup> दूरतः । सौभाग्याजनवत्स<sup>19</sup>

16 [भो]पि नितरासुहेगल्लद्विषणां <sup>19</sup>— —[श्री]गुहिलः सु<sup>20</sup> तेन जन्तः(।)पुत्रः प्रभावा-  
न्वितः । २१। भूयो[वा]तरदेष संगरभरान्बोढुं समर्थोस्त्वित् वैरं<sup>21</sup> पूर्ववोद्भवं  
पृथुयशा देवो नरः संस्मरन् । नूनं नो विनिहन्तुमायतभुजशापच्यु(च्यु)-<sup>22</sup>

17 तैः सायकैरित्याशङ्क्य रणांगणादरिगणा यस्य दुतं विद्रुताः ॥२२॥ पीनोर-  
स्कैरुदंचत्कुलिशखरखुरसुन्नपूर्वाब्धितैरेः<sup>23</sup> संग्रामाभोधिपोतैरु[द]धिभवमहावाह-  
वंगप्रसूतैः । जित्वा गौडाधिनाथं <sup>24</sup>विबुधजनवधूगीतसत्कीर्त्तिमहाजी<sup>25</sup>  
प्राच्येभ्यः

18 पार्थिवेभ्यः<sup>26</sup> प्रचुरतरकर<sup>27</sup> <sup>28</sup>याग्रहीत्स्वामि[नि]शठः<sup>29</sup> ॥ [२१।\*] [लक्ष्मीं]  
चांद्रमसीमिवोन्नतिमति<sup>30</sup> स्वच्छाम्बरोद्भासितां<sup>31</sup> आवि[र्भू]तकलां

<sup>1</sup> Read निहितमतिं.

<sup>4</sup> Read °प्रधाने.

<sup>7</sup> Read परिग्रहितं.

<sup>10</sup> Read वीरं.

<sup>13</sup> Read °भोजाय.

<sup>15</sup> Read सत्तासिक्तः; the letters क्त are engraved below the line.

<sup>16</sup> Read लघनविधौ; the space of चौ is left empty.

<sup>19</sup> Read सौभाग्याजनं.

<sup>21</sup> Read °विहैरं पूर्ववोद्भवो.

<sup>24</sup> Read विबुधं.

<sup>25</sup> The letter वे was at first inadvertently omitted but was afterwards engraved in a tiny form between धिं

and भ्यः

<sup>27</sup> Read °करं.

<sup>30</sup> Read °मतीं.

<sup>2</sup> Read °भोजजन्मा.

<sup>5</sup> Read पुत्री.

<sup>8</sup> Read °हर्षराजं.

<sup>11</sup> Read °गजैः.

<sup>14</sup> Read ददौ.

<sup>3</sup> Read यस्मिन्पृथ्वी.

<sup>6</sup> Read व्यावृतविद्वेषणं.

<sup>9</sup> Read °मजीजनस तनयं.

<sup>12</sup> Read °नुदीचं.

<sup>17</sup> Read यो.

<sup>20</sup> Read स तेन.

<sup>23</sup> Read °सुगुणपूर्वाब्धिं.

<sup>28</sup> Read योगही.

<sup>29</sup> Read °निष्ठः.

<sup>31</sup> Read स्वच्छाम्बरोद्भासितामविर्भूतं.

- स्वकान्तिविशदामीशोदयानन्दितां । यो[म्भो]धरिव<sup>1</sup> वाहिनीपरिगताज्जातां  
 सुरद्वालयादूहे वल्लभराजतो नरपते रक्तां<sup>2</sup> प्रमरान्व[यात् ।] [२४]  
 19 राज्यं स्वीयं दधानो जितखरसमरस्थापधूतारिसारः सुग्रीवाद्वासमानो जनि-  
 तजनकमुत्सांगदः सत्वयुक्तः<sup>3</sup> । तस्यान्तेनोदपादि प्र[णमद]वनिभृन्मौलिभि-  
 युम्बिताङ्गुः<sup>4</sup> भट्टः काकुस्थकल्पो<sup>5</sup> भरतकतरसो नीत्युलीनः सुमंछे  
 ॥[२५]आक्रांता वीर्यं<sup>6</sup> शैत्यैर्वि ◡ ◡ ◡ ◡  
 20 तटीर्भग्ननानान[गौ]घाः भीतो वन्धादिवाल<sup>7</sup> पुनरमृदुमरुद्वेपमानोर्भिवाहुः<sup>8</sup> ।  
 यस्यादाहृत्तिणाब्धिः<sup>10</sup> समिति जितवतो दाक्षिणात्याग्नितीशानीशदेशादशीषा-  
 न्नसदसमरुचो वेलया रत्नराजीः ॥[२६\*] गंभीरापि समुन्नता परिजने  
 लोलापि. नित्यं<sup>11</sup> [स्थि] — — —  
 21 [स्थो]पचितःपि वाचि मधुरा शाता[पि]<sup>12</sup> रक्ता प्रिये । श्यामापीनकरप्र-  
 साधितमुखो सुग्धापि दक्षा विधौ तेनोदौह्यत वीरकस्य तनया तन्वी  
 पुराशाभिधा ॥[२७\*] न्यस्ताङ्गुः<sup>13</sup> प्रथमं महीधरशिरस्याक्रान्तकाष्ठं हयैः  
 सम्यक्कञ्चितमण्डलं<sup>14</sup> समुदयैर्होषात्यमैर्भासितं<sup>15</sup> । सुष्णं तं निजतेजासा<sup>16</sup> प्रसरता  
 तेजांसि — — ◡ — —<sup>17</sup>  
 22 लादित्यमसूत सा मृदुकरानन्दयन्तं<sup>18</sup> प्रजाः ॥[२८\*] पद्मानन्दकरोप्यरातिसर-  
 सासुङ्गुतपद्मोदयो भान्ताशोप्यचलस्थितिर्मृदुकरोप्यप्रतापोद्गमः । आरुढोप्युदयं  
 हतास्तशमयः<sup>19</sup> सौम्योपि दुर्दर्शनः वालाकीर्णपि<sup>20</sup> निशा निषेवितरती रक्तोपि  
 यो निर्मलः ॥[२९\*] लोलो वालांशुमाली<sup>21</sup> ग्लपयति कुसुदा — ◡  
 — — ◡ — —  
 23 [नित्यं] प्राप्तोदयोपि [व्रजति पुनरधः खिन्न]पादप्रचारः । वैकल्यं लोच-  
 नानां वितरति सततालोकभाजां नराणां ह्यथ येनासमन्ताज्जगति न  
 जनिता तुल्यता तेन सार्द्धम् ॥[३०\*] वि[ग]तपुरुषभावा यस्य चण्डप्र-  
 हारैरतिशयमृदितांग्यः पीडिताः<sup>22</sup> साधनेन । युवतय [इ]व मृदुगो द्रा-  
 वद्वन्त्यो<sup>23</sup> स्ववेगादधिकरणमसक्ताः<sup>24</sup> शत्रुसेना ◡ — [दुं]<sup>25</sup> ॥[३१] विष्णं

<sup>1</sup> Read °म्भोधेरिव.<sup>4</sup> Read °युम्बिताङ्गुर्भट्टः.<sup>7</sup> Read °सैत्यैः.<sup>10</sup> Read °याब्धिः.<sup>12</sup> Read शान्तापि ; the letter पि is so engraved that it looks almost like वि.<sup>13</sup> Read न्यस्ताङ्गुः.<sup>16</sup> Read °तेजासा.<sup>19</sup> Read °समयः.<sup>23</sup> Read द्रावद्वन्त्यः.<sup>2</sup> Read प्रमारा°.<sup>5</sup> Read काकुस्थ°.<sup>6</sup> Read वन्धादिवाल°.<sup>11</sup> Read स्थिरा लाव°.<sup>14</sup> Read सम्यक्कञ्चित°.<sup>17</sup> Restore तेजस्विनी वा°.<sup>20</sup> Read वालाकीर्णपि.<sup>21</sup> Read वालांशु°.<sup>24</sup> Read °अक्ताः.<sup>8</sup> Read सारव°.<sup>9</sup> Read नित्य°.<sup>15</sup> Read °वाह्यैः.<sup>18</sup> Read °कर°.<sup>22</sup> Read पीडिताः.<sup>25</sup> Restore विसीदु.

- 24 निषयं<sup>1</sup> पुराणमरसं मायाविनं निर्गुणं सुक्ता [देश]वयोरसार्जवगुणैर्युक्तं  
भजस्वोचितं । वालार्कं<sup>2</sup> नृपमादरादिति रमां वक्तुं प्रयाता स्वयं कीर्त्ति-  
र्यस्य हिमाशुधामधवला दूतीव दुग्धोदधिम् ॥[३२\*] चाहमानशिवराज-  
तनूजां रश्वासुदधिजामिव भव्यां । कान्त[र]त्ननिचितामुपयेमे सौरिलब्धवि-  
जयः<sup>3</sup> कमलेशः ॥[३३\*] विजित्य सौभाग्य-
- 25 [गुणैः] सपत्नीरपण्यरूपार्जव[यौ]वनाढ्याः(ः) । उवास पत्युर्मनसि प्रकामं या  
रा[जलक्ष्मी]रिव लोकनंदा ॥[३४\*] असूत या वल्लभरा[ज]मादौ ततो-  
परं विद्यहराजमार्यं । सुतं तृतीयं त्रिदशेन्द्रतुल्यं ओदेवराजं गुरुभक्ति-  
भाजं ॥[३५\*] यः प्रालेयौघगौरो गुरुभिरुपचितो यावभिः सर्व्वसारेः  
प्रोत्तंगाग्रो विचिन्नो विकटकटतटासन्न-
- 26 भूभारगाढः । स प्रासादो सुरारेरकलितमहिमा स्नेहतो वालपूष्णा<sup>4</sup> याताया  
देवलोक<sup>5</sup> तुहिनगिरिरिव श्रेयसेकारि तस्याः ॥ [३६\*] यावत्कीस्तुभमुद्गभ-  
स्तिमुरसा धत्ते सुदा माधवो निष्कंपः कनकाचलः परिवृतो यावत्सुरैः  
शोभते । यावद्भूरवतिष्ठते पृथुतरा<sup>6</sup> शेषे सकलाचला<sup>7</sup> तावन्मंदिरमुन्नतं  
स्थिरतरं भूयादिदं भू-
- 27 —<sup>8</sup> ॥[३७\*][राज्ञो] वृधेषु<sup>9</sup> निकटे[ष्व]पि वालभानोः<sup>10</sup> कौतूहलीकलित-  
कयानकवित्वदर्पात्<sup>11</sup> । हित्तात्मजः करणिको हरिविप्रभक्तो भानुः  
प्रशस्तिमकरोत्पटुवृद्धिरेताम्<sup>12</sup> ॥[३८\*] उत्कीर्णा प्रशस्तिमिमां<sup>13</sup> सूत्रधाररज-  
कसुतभाइलेन [१\*] संवत्

## No. 5.—LADNU INSCRIPTION OF SADHARANA OF VIKRAMA SAMVAT 1373.

BY PANDIT RAM KARNA ; JODHPUR.

The stone bearing this inscription was originally kept in a niche provided in the walls of a step-well situated on the south of the village of Lādñū, 20 miles N. W. of Dīdwanā, the principal town of the district of the same name, in the Jodhpur State. It was thence removed, as the story goes, by the Muhammadans to a *dargāh* of the same village, whence it was brought to the Historical Department of the State. It has now been, by the kind permission of His Highness the Mahārāja of Jodhpur, sent to the Ajmēr Museum. The step-well, with which our inscription was originally connected, was, in course of time, buried underground and it has, again, been recently unearthed by the present Thākūr of Lādñū in V. S. 1958.

<sup>1</sup> Read निर्व्विषयं.<sup>2</sup> Read वालं.<sup>3</sup> Probably °कुलाचला in the sense of कुलाचला was intended.<sup>4</sup> Read वधेषु.<sup>5</sup> Read °वृद्धिं.<sup>6</sup> Read वालार्कं.<sup>7</sup> Read देवलोकं.<sup>8</sup> Read वालभानोः.<sup>9</sup> Read प्रशस्तिरियं.<sup>10</sup> Read श्रीरिलब्धं.<sup>11</sup> Read पृथुतरा.<sup>12</sup> Restore भूतये.<sup>13</sup> Read कौतूहलीकलितं.

The inscription covers a space of 2' 1" broad by 1' 7½" high, and contains 33 lines of writing to which may be added the two lines incised on each side of the stone, thus making a total of 35. The average size of the letters is ⅓". The characters are of the northern class of alphabets which were prevalent in those days. It is curious that the number of the first verse alone has been engraved in the sixth part, while those of the following two have been omitted. It may also be noted that the 8th verse of the second part is written half only. The language is Sanskrit and is grammatically inaccurate in some places. Rules of etymology and syntax have been violated, e.g. wrong *samdhī* in =*asau Alāvādīnō* (l. 12); wrong *parasmaipada* in *virājati* (l. 22), the correct form *virājatē* not suiting the metre, etc. Instances of wrong metre are also not wanting, e.g., *ubhaya-kula-viśuddhēna* (l. 23). Here are nine letters instead of eight as required for each *pāda* of an Anushtubh verse. The text is in verse excepting four lines, viz. ll. 30 and 31 in the body of the inscription, wherein the date is given, and the two lines in the margin. The *prasaṣti* is composed up to verse 35 by *dīkṣita* Kāmachandra, apparently a Jaina, (l. 29), and the latter portion by a *Gaṇḍa* Kāyastha Dāndā (line on the left margin). The following orthographical peculiarities may be noticed. Rules of *para-savarna* have not at all been observed. Letters following *r* have not been doubled in all places, e.g. *sarvārtha-* (l. 3) where *ṛ* has been doubled but not *th*; *tōmurair=bhuktā* (l. 7), here *bh* has not been doubled; *-sāhīr=nrīpa-* (l. 9), *-Karnāṭa-* (l. 11), etc. The palatal *ś* has been confounded with the dental *s*; *v* has been used for *b* throughout, and *p* has sometimes wrongly been engraved for *y*, e.g. *rampā* for *ramyā* (l. 5).

The inscription is divided into six parts, and it is worthy of notice that the letter *chha* has been engraved at the end of each to indicate the conclusion of the subject. The numbering of verses has also been changed after each subject, which has been introduced with a heading given in the beginning of each part. There are 5 verses in the first part, 8 in the second, 6 in the third, 2 in the fourth, 11 in the fifth, and 3 in the sixth. Four headings have been given, for the second, third, fourth and fifth parts, viz. *Rajavali-varṇanām* in l. 7, *Vaṃsa-varṇanām* in l. 11, *Mūtri-vaiṃsa* in l. 19, and *Svasura-vaiṃsa* in l. 21. With respect to the last, i.e. *Svasura-vaiṃsa*, attention may be drawn to the fact that although the subject of the genealogy of the father-in-law has been closed in three verses only, neither has a new heading been given, nor has a new numbering been introduced for the following verses.

The first part consists of 5 verses, as noted above, of which the first three are in praise of Gaṇapati (v. 1), the goddess Sarasvatī (v. 2) and Varuṇa,<sup>1</sup> the god of water (v. 3). Then in verse 4 we are introduced to the subject of the inscription and informed that in the country known as Haritāna or modern Hariyāṇā there is a town named Dhilli or Delhi, which is extolled in verse 5.

The second part, in which is given the genealogy of the Mahanmadan Emperors of Delhi, extends from verse 6 to 13. The town of Dhilli which was first ruled by the Tōmaras and then by the Chāhamāna kings, is now ruled by the Śaka kings who are possessed of elephants, horses and men, i.e. foot soldiers (v. 6). The following genealogy of 9 Emperors is given in the following two verses. There was a great king named (1) *Sahavādina* (Shāhab-ud-dīn Ghōrī<sup>2</sup>); who was succeeded by (2) *Kuṭvādina* (Qutb-ud-dīn Aibak), (3) *Samasaddina* (Shams-ud-dīn Altamish), (4) *Pērōja-sāhi* (Rukn-ud-dīn Firōz Shāh I), (5) *Alāvādina* (Alā-ud-dīn Mas'ūd), (6) *Maujādina* (Mu'izz-ud-dīn Bahrām Shāh), (7) *Nasaraddina* (Nāsir-ud-dīn Mahmūd) (v. 7), (8) *Gayāsaddina* (Ghiyās-ud-dīn Balban), and (9) *Kuddi Alāvādina* (Alā-ud-dīn Khiljī) who was then ruling over Delhi (v. 8).

<sup>1</sup> This god has also been invoked in the Bhāṇūd inscription of the Paramāra Pārnepāla of V. S. 1102, on which I have written a paper in the *Bo. As. Soc. Jour.*, Vol. XXIII, pp. 75 ff.

<sup>2</sup> The correct names are given within parentheses.

The word *Kuddi* I cannot identify, but Alā-ud-din of the Khiljī dynasty is, apparently, meant. Verse 9 bestows purely conventional praise on Alā-ud-din. He is further described as having first conquered the southern part of India (v. 10) and then conquered the kings of Vāṅga, Tilāṅga, Gūrjjara, Karpāṭa, Gauḍadēsa, the hill chiefs of Garjjana and the Pāṇḍyas on the shores of the ocean and to have re-installed them in their position, which fact is compared to his erecting permanent monuments of his victory over those countries (v. 11). The following verse is again in eulogy of Alā-ud-din, in which it is stated that there is, was, and shall be no king who can be a match to him (v. 12). In verse 13 we are informed that a person named Sādhāraṇa, lord of Purā, was a favourite of the king (Alā-ud-din) and, on account of his merits, became his treasurer.

The third part begins from verse 14 and supplies us with the three names of the ancestors of Sādhāraṇa. In the town of Ui in the west there lived a Kshatriya named Bhuvana-pāla who was born in the Kāśyapa gōtra (v. 14). I am unable to identify this village of Ui.<sup>1</sup> He was married to Susilā who gave birth to a son named Nāhāḍa (v. 15). Nāhāḍa had Jōṇhi for his wife, who bore to him a son named Kirtipāla (v. 16). Kirtipāla was married to Nāhāḍa, from whom was born Sādhāraṇa (v. 17). The following two verses are purely eulogistic of Sādhāraṇa (vs. 18-19).

The fourth part consisting of only two verses describes the genealogy of the mother of Sādhāraṇa. There was a Kshatriya named Sāhāraṇa who had Jaunapāla as his son, from whom sprang Jūma (v. 20). Jūma was married to Jōi of the Śrīmad gōtra, who bore him a daughter named Nāhāḍa, who gave birth to Sādhāraṇa. I am unable to trace out the Śrīmad gōtra anywhere. This Sādhāraṇa was respected by kings and was a charitably disposed man. He gave a *lakṣa-dāna* (i.e. articles of the value of one lac of rupees) (v. 21).

The fifth part properly consists of only three verses, as already noted above, in which is described the genealogy of Sādhāraṇa's father-in-law; but as the numbering of the verses still runs on, we have taken this part as comprising eleven verses, of which the last eight record the event of Sādhāraṇa's causing a step-well to be sunk in the village of Lāḍṇū. There was a Kshatriya named Haripāla who lived in Divaṇanapura (v. 22). I have not been successful in identifying the town of Divaṇanapura for want of the name of the District wherein it was situated. To him was born a son named Sādaḍa (v. 23). Sādaḍa had a daughter named Nāgī whom he gave in marriage to Sādhāraṇa (v. 24). Sādhāraṇa, who was thus descended from two pure families, cherished a wish, in conjunction with his wife, to have a reservoir of water dug out as a matter of charity (v. 25). At a distance of  $7\frac{1}{2}$  yōjanas (i.e., 30 kōs or 60 miles) to the east of Nāgapattana, i.e., the present Nāgōr, the capital of the country called Sapādalakṣa, modern Savālakha, there is a waterless (desert) tract of land called Lāḍṇū<sup>2</sup> (v. 26), where everything but water was easily procurable; and, therefore, Sādhāraṇa caused a step-well to be dug out as a work of charity (v. 27). The next verse is in praise of the step-well stating that it may quench the thirst, wash the sins off and thus cause happiness to people in general, and that it has been dug from self-earned money. The well is again extolled in verse 29, which says that the villagers, who drink its clear water, call it a very charitable work, while the passers-by, who quench their thirst, praise its constructor as they walk away, saying that it was fortunate that he was born on this earth. It is further added that this step-well appears as if it had been constructed by Viśvakarman (the mason of the gods) and supplied with ambrosia by the gods, as its water looks like a sheet of silver and, therefore, the wise look upon it as their own (v. 30). Sādhāraṇa has been successful in pleasing the gods, the *pitris* or manes, and the people of this

<sup>1</sup> [The reading of the name is not certain.—S. K.]

<sup>2</sup> The village of Lāḍṇū was formerly under the jurisdiction of Nāgōr, but on re-distribution it has now been placed under Dīdvāṇā, as noted above.

world by its water at one and the same time, as one does with charity (v. 31). The person who causes a step-well, a well, a tank, a temple, etc., to be built, enjoys happiness for a long time on this earth as well as in the heaven like Indra (v. 32). Then follows a benedictory verse in the name of Sādhāraṇa (v. 33). In the next verse is given the name of the person who composed the *prasasti*, viz. *dikshita* Kāmachandra; the date of its composition is given as Thursday, the Jayā tithi of the month Vaiśākha in V. S. 1372 (v. 34). Here the year is given in two figures as 72, but a reference to line 30 *infra*, would show that it is 1372. The date is not given clearly in the original text, but only the day, month and year are given. Jayā is the name given in astrology to three dates, viz., the 3rd, 8th and 13th; but which of these is meant here, it is difficult to determine. It might, perhaps, be the 3rd of the bright half of Vaiśākha, as the word *pradhāna* would lead us to suppose; for this date, usually called *Akshaya-tritīyā*, is observed as a festival and considered auspicious even up to this day in the whole of Mārwar. Verse 35 expresses a wish that the step-well may last, (as also the name of Sādhāraṇa,) as long as the sun, the moon, the oceans and the earth exist. The date of the inscription is given in prose in line 30, which is Friday, the 3rd of the dark fortnight of Bhādrapada of V. S. 1373, or Friday, the 6th August A.D. 1316,<sup>1</sup> when Sādhāraṇa caused the *pratishṭhā* or the consecration ceremonies to be performed of the step-well, which is situated to the south of the village of Lāḍpū. It is also stated that this was done in the reign of *Suratāṇa* Kuṭvudī (Quṭb-ud-dīn Mubārak Shāh), son (successor) of Alāvadīna (Alā-ud-dīn Khiljī), and that after him (Mubārak Shāh) Gayāsadīna (Ghiyās-ud-dīn Tughlaq) ascended the throne of Delhi (v. 36). Only this much of this verse is clear and no sense can be made out from the rest.<sup>2</sup> The last verse (i.e. 37) is again in eulogy of Sādhāraṇa. The two lines on each side supply us with the information that the second part of the *prasasti* after verse 35 was written by a Gauḍa *Kāyastha* named Dāndā, son of Dālū and grandson of Mahiya: that this step-well was dug under the supervision of rā° *śrī-Naiṇasiha*; and that the *prasasti* was engraved by a mason (*sūtradhāra*) named Salakhāṇa.

We thus see that the first part of the *prasasti* was written by *dikshita* Kāmachandra in the month of the Vaiśākha of the Vikrama year 1372, when Alā-ud-dīn Khiljī was the Emperor of Delhi, as is clear from the use of the present tense in *Alāvadīnaḥ kṣhitipō=sti sadyaḥ* (v. 8), *prabhur=asti sadyaḥ* (v. 9), and *saṁjātō na purā na ch=asti bhavitā* (v. 12). But when the step-well was opened to the public after performing the *pratishṭhā* (consecration rites), the ruling prince was Quṭb-ud-dīn Khiljī, which fact is evident from the following words *Alāvadīna-putra-Suratāṇa-Kuṭvudīna-vijaya-kalyāṇa-rājyē* (l. 31); while the words *Gayāsadīnas=tu-n[ri\*]pas=tatō=bhū[t\*]* (l. 32) lead us to infer that when the last portion of the *prasasti* was committed to the stone, Ghiyās-ud-dīn had succeeded Quṭb-ud-dīn Khiljī as Emperor of Delhi. Although it has not been clearly stated in the body of the inscription that it was incised during the reign of Ghiyās-ud-dīn, yet as he ruled for four years from V.S. 1378-1382 (or A.D. 1321-1325) and a reference to his name as a prince has been made (l. 32), we may safely say that the later portion of the *prasasti* was engraved during his reign. In short, this whole *prasasti* was not composed and engraved at one and the same time and in one and the same reign, but it was inscribed at different times and in different reigns. The first portion of the *prasasti* up to verse 35 was composed by *dikshita* Kāmachandra in the reign of Alā-ud-dīn Khiljī in V.S. 1372 and was incised on stone in the reign of Quṭb-ud-dīn Mubārak Shāh in V.S. 1373. During this interval the rule of Shahāb-ud-dīn Umar was over, and hence no reference is made to his name. The later portion, from line 30 to 33, and two lines on the

<sup>1</sup> Professor Kielhorn gives two dates as its equivalent (*vide* No. 255 of his List of Northern Inscriptions); the other being "Friday, 26th August A.D. 1317."

<sup>2</sup> There is, however, a mention of *Śrī Naiṇyanōvya* and *Samasadīna* in line 32, and we may identify Naiṇyanōvya with the modern Nārnaul, of which Samasadīna was, perhaps, a viceroy.

margin were composed by the *Gauḍa Kāyastha Dāndā* and engraved in the reign of Ghiyās-ud-dīn Tughlaq, i.e. between V.S. 1378—1382. No mention has been made of Khushrū Nāsir-ud-dīn probably on account of his brief tenure of power.

The inscription unfolds, under the heading of *rājāvali-varṇanām*, the dynasty of 10 Muhammadan Emperors of Delhi from Shahāb-ud-dīn Ghōrī to Alā-ud-dīn Khiljī; but the list differs a great deal from that given in the Persian history called *Tawārīkh-i-Firishtā*, according to which some names seem to have been omitted and some reversed in their order. Below is given a statement comparing the genealogy contained in this inscription with that of *Firishtā*, as also their dates in Hijrī, Christian and Vikrama eras:—

No.	Sanskrit inscription.	Tawārīkh-i-Firishtā.	Hijrī years.	Christian years.	Vikrama years.
1	Shahāb-ud-dīn . . .	Shahāb-ud-dīn Ghōrī . . .	582-602	1186-1206	1243-1263
2	Quṭb-ud-dīn . . .	Quṭb-ud-dīn Aibak . . .	602-606	1206-1209	1263-1266
3	.....	Ārām Shāh . . .	606	1210	1267
4	Shams-ud-dīn . . .	Shams-ud-dīn Altamish . . .	607-633	1210-1236	1267-1293
5	Firōz Shāh . . .	Rukn-ud-dīn Firōz Shāh . . .	633	1236	1293
6	.....	Raziyā Bēgam . . .	634-637	1236-1239	1293-1296
7	Alā-ud-dīn . . .	Mu'izz-ud-dīn Bahrām Shāh . . .	637-639	1239-1241	1296-1298
8	Mu'izz-ud-dīn . . .	Alā-ud-dīn Mas'ūd . . .	639-644	1241-1246	1298-1303
9	Nāsir-ud-dīn . . .	Nāsir-ud-dīn Mahmūd . . .	644-664	1246-1266	1303-1323
10	Ghiyās-ud-dīn . . .	Ghiyās-ud-dīn Balban . . .	664-685	1266-1286	1323-1343
11	.....	Mu'izz-ud-dīn Kai Qubād . . .	685-687	1286-1288	1343-1345
12	Shahāb-ud-dīn . . .	Jalāl-ud-dīn Firōz Khiljī . . .	688-696	1288-1295	1345-1352
13	Alā-ud-dīn . . .	Alā-ud-dīn Khiljī . . .	696-716	1295-1315	1352-1372
.....					
14	.....	Shahāb-ud-dīn Umar . . .	716	1316	1373
15	Quṭb-ud-dīn . . .	Quṭb-ud-dīn Mubārak Shāh . . .	717-721	1316-1321	1373-1378
16	.....	Khushrū Khān Nāsir-ud-dīn . . .	721	1321	1378
17	Ghiyās-ud-dīn . . .	Ghiyās-ud-dīn Tughlaq . . .	721-725	1321-1325	1378-1382

It may be noted that the *prastasti* writer has, perhaps for want of knowledge of history, omitted 3 names, viz., Ārām Shāh (No. 3 in the above list), Raziyā Bēgam (No. 6) and Mu'izz-ud-dīn Kai Qubād (No. 11). Similarly, in the genealogy subsequently added after verse 35, which is shown in the above statement below the dotted line, the names of Shahāb-ud-dīn Umar (No. 14) and Nāsir-ud-dīn (No. 16) have been left out, perhaps on account of their very brief tenure of power. Besides, in the genealogy as given by the *prastasti* writer the names of 7 and 8 have been reversed, so that the name of the son (Alā-ud-dīn Mas'ūd) has been put in the place of the father (Mu'izz-ud-dīn Bahrām Shāh), and *vice versa*. This is probably either due to his lack of knowledge of the history of the Muhammadan Emperors or because the name of Alā-ud-dīn, who was the son of Firōz Shāh, has been put in after that of his father



(i.e. Firōz), and then Mu'izz-ud-dīn and Nāsir-ud-dīn (sons of Shams-ud-dīn No. 4) have been mentioned; but the correct list is that given by Firishtā. Again, a reference to Nos. 12 and 13 will show that Shahāb-ud-dīn (No. 12) has been put in before Alā-ud-dīn (No. 13) in the *prasasti*, simply because the former was the father of the latter; but his name has been expunged by the Firishtā, because he never ruled, and in his place Jalāl-ud-dīn has been mentioned, who actually ruled. Shahāb-ud-dīn's name is merely mentioned by the Firishtā as the father of Alā-ud-dīn but not as Emperor.<sup>1</sup>

After this mention of the dynasty of the Muhammadan Emperors who ruled over Delhi, the inscription supplies us with four names of the genealogy of Sādhārāṇa, who caused the step-well to be constructed. It is stated that in a village named Ui there lived a Kshatriya of the Kāśyapa *gōtra* named Bhuvanapāla. Similarly, in the genealogy of his mother there is also a mention of Sādhārāṇa being a Kshatriya of the Śrīmad *gōtra*. And, again, his father-in-law's ancestor is also styled as a Kshatriya. So we see that the same word Kshatriya has been used in all the three genealogies, which leads us to believe that Sādhārāṇa was a *Khattī* by caste and not a Rājput; because, *firstly*, Brāhmaṇic *gōtras* are, as a rule, not specified of Rājput families; *secondly*, if he had been really a Rājput, his sept such as Chāhamāna, Paramāra, and so forth, would certainly have been mentioned; *thirdly*, Sādhārāṇa was the treasurer of the Emperor Alā-ud-dīn (*vide* verse 13 *supra*), which office is never held by the Rājputs; *fourthly*, during the reign of the Muhammadan Emperors the community of *Khattīs* had attained both name and fame, which is a very well-known fact. The *Khattīs* had then taken to service in the military as well as the civil line. In verse 13 there occurs a word *Purā-pati* which means either (1) "lord of a village named 'Purā'," or (2) "lord in former times"; but as there is no word to fill up the ellipsis to show of which place he was the lord in former times, it would appear that "lord of (a village called) Purā" is the meaning intended by the *prasasti-kāra*. This view is further strengthened by the fact that there is a village named Khānpurā, 3 miles from Bādūn, the second component of which was, perhaps, at first used to denote the village, the prefix Khān being added in later times when it was granted to a Muhammadan Khān. The words *mahā-ṭha śrī-Sādhārāṇa* in the marginal line of the left side of the stone, also further support this fact, as Sādhārāṇa is called a *mahā ṭha*, which apparently stands for *mahā-ṭhakkura*, as the lord of a village is called a *Ṭhākur* or a *Jāgirdār*. Moreover, the *Khattīs* still now use the word *Ṭhākur* when writing letters to their *sāmdhīs*, or fathers of their children-in-law.

The following table contains the genealogical trees of the three families given in our inscription:—

Bhuvanapāla (married Suśilā)	Sādhārāṇa	Haripāla
Nālhaḍa (married Jōubī)	Jaunapāla	Sādaḍa
Kīrtipāla (married Nālhaḍa)	Jūma (married Jōi)	Nāgi (daughter) (wife of Sādhārāṇa)
Sādhārāṇa (married Nāgi)	Nālhaḍa (daughter) (mother of Sādhārāṇa)	

<sup>1</sup> [The list of succession in the Pīlām Bāoli Inscription is—1, Sāhavadīna; 2, Khatavādīna; 3, Samasādīna; 4, Phērujasāhi; 5, Jalālādīna; 6, Maujadīna; 7, Alāvādīna; 8, Nasarādīna; 9, Hammira Gayāsīdīna. Cf. *Journ. Beng. As. Soc.*, Vol. XLIII, Pt. 1, pp. 104 ff.—S. K.]

TEXT.<sup>1</sup>

- 1 ॥ श्री ॥ स्वस्ति ॥ श्रीगणेशाय नमः ॥ 'यो नित्यं . विश्वलक्ष्मीं प्रथयति  
विधिवद्देवदैत्यैर्द्रव्यः (1) सद्यः पुण्याति सि[द्धि] हरिरिव जनतापालनाये-  
षितां यः .। यो [वा]
- 2 व्यालेश्याली हर इव नितरां विश्वविघ्नानि निघ्न(1)विघ्नं विघ्नराजः  
' स' [भ]व[तु भव]तामिष्टसिद्धौ गजास्यः ॥१' या [श्रीक्षी] द्युतिमातनोति  
विलसन्मुक्तावलीव-<sup>4</sup>
- 3 'द्रम(1)संच[क]वतुधारकुंदकलिकाकर्पूरपूरोत्तरां । य[ा] घा(घा)ता हरिणा  
हरेण सततं सर्वार्थसिद्धौ स्तुता (1) सा वः पातु सरस्वती भगवती  
'न्या[न]प्रदा सर्वदा ॥ २
- 4 'सर्वप्रियः प्रहुररजविभूषितां(1)संद्राननाजसुखदो[पि]<sup>8</sup> भुजंगसेव्यः । गंभी-  
रहृजगति जीवनपूरिता[यः] (1) कामोव नंदयतु वो वरुणः स देवः<sup>9</sup> ॥  
३ <sup>10</sup>य-
- 5 च श्रीहरि[पा]दसंयज्यशत<sup>11</sup> श्रीः संचरत्युज्ज्वला<sup>12</sup> (1) [क्षी]रीधै<sup>13</sup> हरिदशजा  
जनपदं मत्तेव यथावति । तच्च श्रीहरितान्देशविमलै<sup>14</sup> दिङ्गीति नाम्ना  
पुरी(1) ३-
- 6 न्या<sup>15</sup> शकपुत्री<sup>16</sup> रत्ननिचया नि[त्यं] बुधेन्द्र[प्रिया]<sup>17</sup> ॥ ४ <sup>18</sup>विप्राः शास्त्रप्र[रं]परा-  
श्रुतिविदः सत्पंचन्या[न]<sup>19</sup> परे (1) पु[णंति] प्र[ति]वासरं विदधति स्व  
कर्म वर्णाः परे । <sup>20</sup>य-
- 7 कामीशनिरीक्षणतनुः पुण्यायुधः कामिनी(1)वक्त्राभोजमधुप्रपुष्टपुजा वि-  
शेषु सन्नद्यते<sup>21</sup> ॥ ५ ॥ राजाव[लीव]र्णनं ॥ <sup>22</sup>या पुरा लोमरैर्भुक्ता(1)  
चाहुमानाविवै<sup>23</sup>
- 8 पुरी । गजवाजिन[र]ाधीशैः(1) साधुना पाष्यते शकैः॥१[६\*] <sup>24</sup>भूयः साह-  
व्यदीनस्तदनु [सम]भवत्कुदुदीनः शकेशः (1) शश्वन्निःशेषितारिर्जगति स  
समसहीननामा ततो-

<sup>1</sup> From impressions prepared by myself.<sup>4</sup> Read °च°.<sup>7</sup> Metre: Vasantatilakā.<sup>10</sup> Metre: Śārdūlavikrīḍita.<sup>13</sup> Read °क्षीरीधैर्°.<sup>14</sup> Order of words changed to suit metre; it ought to have been विमलै श्रीहरितान्देशैः.<sup>15</sup> Read रम्या.<sup>16</sup> Metre: Śārdūlavikrīḍita.<sup>21</sup> Read सन्नद्यते.<sup>24</sup> Metre: Sragdharā.<sup>2</sup> Metre: Sragdharā.<sup>5</sup> Read °द्रमसंचक्रवु°.<sup>8</sup> Read °ननाज°.<sup>11</sup> Read °शाक्षी°.<sup>6</sup> Metre: Śārdūlavikrīḍita.<sup>9</sup> Read ज्ञान°.<sup>12</sup> Read °लुज्ज्वला°.<sup>17</sup> Read बुधेन्द्र°.<sup>18</sup> Read यज्ञा°.<sup>22</sup> Read °चपे°.<sup>19</sup> Read °यज्ञान°.<sup>20</sup> Metre: Anuṣṭubh.

- 9 भूत् । तस्मात्प्रेरोजसाहिर्नृपगुणनिपुणोलावदीनस्ततोऽस्माद्भूपः श्रीमोजदीनस्त-  
[दनु च न]सरदीननामा ततोऽस्य \* ॥२ [७\*]<sup>1</sup>गयासदीनस्तु ततोऽस्य  
कुक्षी<sup>2</sup> अलावदीनः(१)
- 10 चिन्तिपोस्ति सद्यः ॥३[८\*]<sup>3</sup>अलावदीनो नृपति[र्क्ष]हीनस्वहीनकर्मा रिपु[भि]-  
नमर्मा[१] सहावदीनस्तु सुतोन[वद्यः] सम[स्त]रत्नेः प्रभुरस्ति. सद्यः ॥४  
[८\*]<sup>4</sup>रत्नवा(१)-
- 11 सोगुणैः कांता कांतेव गजगामिना । कामिनी वलिनानेन<sup>5</sup> दक्षिणाया  
जिता पुरा[११\*]५[१०\*]<sup>6</sup>जित्वा वंगतिलंग[गु]र्जरलसत्कर्णाटगौडाधिपा[न]  
[ग]र्ज्जर्जन-
- 12 पार्वतीयनृपतीन् पांथान् पयोधित्रितान् ॥ (१) स्थाने स्थापितवान् न  
[कारितरणात्मागा]दिरत्नप्रदा[न](१) [की]त्तिस्त्वंभचयानिव प्रभुर[सौ]<sup>7</sup>अलावदीनो  
नृपः । (१)
- 13 ६[११\*]<sup>8</sup>उच्चैः<sup>9</sup>सौर्यगुणै[र]दारचरितैस्तिव्रप्रतापेन वा रत्नेर्व्याजिगजादिभि-  
र्वसुवयः<sup>10</sup> पूण<sup>11</sup>स्वराडाजते । (१) श्रीह[स्वयम्]नरे[स्वरो] भुवि [महान]ज्ञाव-  
दीनोपमः संजातो न पुरा न चास्ति भवि-
- 14 ता नाग्रे शकेशः<sup>12</sup> क्वचित् [११\*] ७ [१२\*]<sup>13</sup>अलावदीनोस्य<sup>14</sup> [नृ]पञ्च<sup>15</sup>  
राज्ये पुरापतिर्भूषणनाधिकारी । गुणैश्च स[र्वो]त्तमतामवप्य<sup>16</sup> साधारणो  
भूमिवत्तभोभूत्<sup>17</sup> । (१) ८ [१३\*]<sup>18</sup>वंसवर्णनं[११]<sup>19</sup>पश्चि-
- 15 मायां दिशि सु[भि]<sup>20</sup>नगरे उदयशङ्ख[संज्ञि]ते । पुरा भुवनपालोभू[त्\*]  
क्षत्रियः काश्यपान्वय<sup>21</sup> ॥ १ [१४\*]<sup>22</sup>श्रीमा[न] भुवनपालोच [सु]सीला<sup>23</sup>  
प्राप्य वल्लभां । क्षत्रियाचारचंद्रं स नाल्हाडस्थमजीजनत् । (१)
- 16 २ [१५\*]<sup>24</sup>श्रीनाल्हाडस्थः स्वगुणैर्वरिष्ठां(४) जोषहोतिनाम्नीं दयितामवाप्य ।  
उत्पादयामास विसालकीर्त्ति<sup>25</sup> श्रीकीर्त्तिपालं वि[मलं] सुपुत्रं । (१) ३  
[१६\*]<sup>26</sup>धर्म्मो धर्म्मजसन्निभः [शुभम]तिर्न्यो वदान्यः सु-
- 17 धीः साधी<sup>27</sup> नाल्हाडसंज्ञितासुदवहश्रीकीर्त्तिपालः<sup>28</sup> प्रिया । तस्यां सर्वसुखप्रदं

<sup>1</sup> Metre: Upēndravajrā.

<sup>4</sup> Metre: Anushtubh.

<sup>7</sup> Read °सावज्ञा°.

<sup>10</sup> Read °चयेः.

<sup>13</sup> Metre: Upajāti.

<sup>16</sup> Read °नवाप्य.

<sup>19</sup> Metre: Anushtubh.

<sup>22</sup> Metre: Anushtubh.

<sup>25</sup> Read विज्ञात्°.

<sup>28</sup> Read °दवहश्री°.

<sup>2</sup> Note omission of *Samāhi*.

<sup>5</sup> Read वलिना°.

<sup>8</sup> Metre: Śārdūlāvikrīḍita.

<sup>11</sup> Read पूणः स्वराडाजते.

<sup>14</sup> Read °दीनस्य.

<sup>17</sup> Read भूमिपव°.

<sup>20</sup> Read सुभि.

<sup>23</sup> Read °श्रीला°.

<sup>26</sup> Metre: Śārdūlāvikrīḍita.

<sup>9</sup> Metre: Upēndravajrā.

<sup>12</sup> Metre: Śārdūlāvikrīḍita.

<sup>15</sup> Read श्रीय° and °सौव°.

<sup>18</sup> Read शकेशः.

<sup>21</sup> Read नृपस्य.

<sup>24</sup> Read वंसवर्णनं.

<sup>27</sup> Read काश्यपान्वय.

<sup>30</sup> Metre: Upajāti.

<sup>33</sup> Read साधी°.

[illegible]



- खलु जगत्त्रिकैक[सा]धा[र]णं श्रीसाधारणमात्मजं द्यजनयद्गर्भं यथा स  
त्रियां [॥\*] ४ [१७\*] 'साधारा:-<sup>३</sup>
- 18 णस्य सत्कीर्त्ति<sup>३</sup> कुर्वन्त्या विश्वमुज्ज्वलं<sup>४</sup> [१\*] कृष्णं रिपु[सु\*]खं चक्रे (१) तच्च  
चित्तं<sup>५</sup> जग[त्र]ये<sup>६</sup> । (॥) ५ [१८\*] 'गंभीरीबुनिधिर्यथा सुविमलचंद्रो  
यथा तापहृता[सा]नां<sup>७</sup> [ज]लदो यथा युवतिहृत्कांतोपि कामी<sup>८</sup>  
यथा [१\*] श-
- 19 क्तः पांडुसुतो जथा<sup>१०</sup> कनकद<sup>११</sup> सर्वेषु कर्णो यथा सर्वैरुच्चगुणैस्त्वमेव विधिना  
सृष्टोसि साधारण । (॥) ६ [१९\*] माचिवंश<sup>१२</sup> [॥] <sup>१३</sup>साधारणोभवत्पू(ब्ब)  
क्ष[त्रि]यस्तत्सुतः सुधोः [१\*] जौणपालाभिधस्तः<sup>१४</sup>
- 20 स्य पुत्री जूमाभिधो द्यभू[त्] । (॥) १ [२०\*] <sup>१५</sup>जूमा[ख्ये]न वलीयसा<sup>१६</sup>  
सुयशसा <sup>१७</sup>रत्नकरेणोज्ज्वलां<sup>१८</sup> श्रीमन्नोत्रसमुद्भवां गुणवंती<sup>१९</sup> जोई[ति\*] लङ्ग<sup>२०</sup>  
प्रियां [१\*] तस्यां नाल्हडसंज्ञिता सुतनयो<sup>२१</sup> जज्ञे यंया श्री-
- 21 युतो जाता<sup>२२</sup> रत्नमिव क्षितीस्वारमतः<sup>२३</sup> साधारणो लक्षदः [॥\*] १ [२१\*]  
<sup>२४</sup>स्वसुरवंसः [॥\*] <sup>२५</sup>दिवण[न]पुरावासो हरिपालोभवत्पुरा । क्षत्रियाममपद्मानां<sup>२६</sup>  
मित्रवयो रुचिं दधौ<sup>२७</sup> । (॥) १. [२२\*] <sup>२८</sup>हरिपालत्य<sup>२९</sup> व[नू]जः<sup>३०</sup> सादृढ
- 22 इति विश्रुतो महाबु(बु)द्धिः [१\*] यसा<sup>३१</sup> विराजति<sup>३२</sup> भुवने जननयनशिवकरो  
यशश्चंद्रः ॥ २ [२३\*] <sup>३३</sup>अथ नागीत्य(त्य)भिधा य<sup>३४</sup> पुत्री श्रीसादेडांबुधेः<sup>३५</sup>  
समुद्भूता [१\*] या<sup>३६</sup> साधारणममलं
- 23 श्रीरिव ना[राय]णं लेभे ॥ ३ [२४\*] <sup>३७</sup>उभयकुलविशुधेन<sup>३८</sup> सत्पत्न्या सहितेन  
च । साधारणेन धर्मार्थे पुत्रधर्मे न<sup>३९</sup> देव ॥ ४ [२५\*] <sup>४०</sup>सपाद-  
लक्षादथ नागपत्तनात्पाचीदिसायां<sup>४१</sup> जल-<sup>४२</sup>

1 Metre: Anushtubh.

4 Read °सुज्ज्वलं.

7 Metre: Śārdūlavikrīḍita.

10 Read यथा.

13 Metre: Anushtubh.

16 Read वली°.

19 Read गुणवंती.

22 Read जाती.

25 Metre: Anushtubh.

28 Metre: Āryā.

31 Read यस्य.

33 Metre: Āryā. The syllables समुद् are redundant. •

35 Read °बुधेः.

38 Read °लपुधेन.

40 Metre: Varnāstha with third pāda in Indravajrā.

42 The letter ल is engraved beyond the line.

2 Read साधारणस्य.

5 Read चित्तं.

8 Read °क्षतमानां.

11 Read कनकदः.

14 Read °भिधस्तस्य.

17 Read रत्नाक°.

20 Read क्षत्र्या.

23 Read °श्वरमतः.

26 Read °यानवप°.

29 Read °लस्य.

32 Instead of °राजते, which would not suit the metre.

34 Read या.

36 Read सा.

39 Read पुत्रधर्मे मनी दधे.

3 Read °कीर्त्या.

6 Read °तृये.

9 Read कामी.

12 Read °लवंशः.

15 Metre: Śārdūlavikrīḍita.

18 Read °बीज्ज्वलां.

21 Read सुतनया.

24 Read अश्वरवंशः.

27 Read दधौ.

30 Read तनूजः.

32 Read या.

34 Read या.

37 Metre: Anushtubh.

39 Read °दिशायां.

- 24 वर्जितं पुरं । [सप्त]र्षसंख्यं<sup>1</sup> वतं<sup>2</sup> यीजनानां (i) श्रीलाङ्गसूत्रसुदीरितं  
जनैः ॥ ५ [२६\*] तन्नायसुलभं संख्यं<sup>3</sup> विना तोयादनुत्तमात्<sup>4</sup> । साधा-  
रणेन गुणि[ना\*]<sup>5</sup> वापी पुण्या-<sup>6</sup>
- 25 च कारिता [॥\*] ६ [२७\*] स्वभुजीपार्जितैर्द्रवैरात्मनः<sup>7</sup> पुण्यवृद्धये [१\*] च-  
पार्जना<sup>8</sup> सुखायाभूदापो पापापहारिणी ॥ ७ ॥ [२८\*] यद्वापीजलमुज्ज्वलं<sup>9</sup>  
च सुलभं अस्वाद्य<sup>11</sup> पीराः पर<sup>12</sup> मन्थ-
- 26 ते सुकृतं<sup>13</sup> स्कयं<sup>14</sup> प्रकटितं<sup>15</sup> कीलालरूपं पुरे । पीठत्वा<sup>16</sup> पांथवनाः स्तुवंति  
जननं तत्कारकस्यानिशं गच्छंतः पथि तोषि[त]<sup>17</sup> प्रतिपदं वापीजलैर्निर्मलै<sup>18</sup>  
। (ii) ८ [२९\*] विश्वकर्मा<sup>20</sup>
- 27 चिता यथा त्वियं देवतैरमृतमर्पितं तथा [१\*] रूप्यरूपसविधि[च] बुधे<sup>21</sup>  
सा सा कृता जगति वापिका<sup>22</sup> जनै<sup>23</sup> । (ii) ९ [३०\*] देवताः<sup>24</sup>  
पितरो लोका युगपन्नोषिता<sup>25</sup> क्षितौ । साधा-
- 28 रणन<sup>26</sup> वादुपुरे<sup>27</sup> सुकृतैरिव । (ii) १० [३१\*] वापीकूपताडागोघदेवस-  
[त]ादिकारकाः<sup>29</sup> [१\*] च[ह] सुक्ता बह्वन्भोगानि[द्र]वहिवि मोदते ।  
(ii) ११ [३२] सहस्रनयनस्यापि<sup>31</sup> प्रिष्टिरांमिरसो<sup>32</sup> यथा [१\*] तथा
- 29 यस्यास्ति भोपाल<sup>33</sup> स स्यात्साधारण<sup>34</sup> सुखी [॥\*] १ [३३\*] वासततौ वर्ष-  
वरे प्रधाने वैसाधमासे<sup>35</sup> व<sup>37</sup> तिथौ जयायां । गुरोर्हिने<sup>38</sup> दीक्षितकामचंद्रो  
वापीव्युत्ति<sup>39</sup> विदधे प्रश[स्तां] [॥२\*] [३४\*]
- 30 यावत्कर्कश<sup>41</sup> सोमस्य (i) यावद्गंगापति<sup>42</sup> क्षितिः [१\*] साधारणस्य सत्कीर्त्तिर्वापी

<sup>1</sup> Read °संख्यं.<sup>4</sup> Read संख्यं.<sup>7</sup> Read °द्रव्यै°.<sup>10</sup> Read °सुज्ज्वलं.<sup>13</sup> Read परं.<sup>26</sup> Read प्रकटितं.<sup>29</sup> Read °निर्मलैः.<sup>21</sup> Read बुधेः.<sup>24</sup> Metre: Anushtubh.<sup>27</sup> Read वाप्यंजुपुरे°.<sup>30</sup> Metre: Anushtubh.<sup>35</sup> Read भूपासः.<sup>36</sup> Read वैशाख°.<sup>39</sup> Read °पीप्रवर्ति.<sup>41</sup> Read °वतिः.<sup>2</sup> Read वत.<sup>3</sup> Read °तन्नाय.<sup>5</sup> Read त्वपार्जनां.<sup>11</sup> Read अस्वाद्य and observe omission of samdhi.<sup>13</sup> Read सुकृतं.<sup>15</sup> Read पीला.<sup>16</sup> Metre: Rathoddhata.<sup>22</sup> Read वापिका.<sup>23</sup> Read °तोषिता.<sup>25</sup> Metre: Anushtubh.<sup>31</sup> Read सप्त°.<sup>34</sup> Read साधारण.<sup>37</sup> Read च.<sup>40</sup> Metre: Anushtubh.<sup>6</sup> Metre: Anushtubh.<sup>9</sup> Metre: Anushtubh.<sup>18</sup> Metre: Śārdūlavikrīḍita.<sup>14</sup> Read खयं.<sup>17</sup> Read तोषिताः.<sup>20</sup> Read विश्वकर्मा°.<sup>23</sup> Read जनैः.<sup>26</sup> Read °रणेन.<sup>28</sup> Read °तडागीघदेवतासाहितारकाः.<sup>32</sup> Read पृष्टिरांमिरसी.<sup>33</sup> Metre: Upajāti.<sup>38</sup> Read गुरोर्हिने.<sup>42</sup> Read °कर्कश°.

तावत्स्थिरा भवेत्<sup>1</sup> ॥ [३५\*] संवत्<sup>2</sup> १३७३ वर्षे माद्र वदि ३ शुक्रदिने<sup>3</sup>  
लङ्घणी[धामे द- ]

31 क्षुण्दिशि<sup>4</sup> वपीप्रतिष्ठा<sup>5</sup> कारिता<sup>6</sup> साधारणेन । सदा समस्त राजावलीस-  
मल्लंक्षतो<sup>7</sup> 'मलावदीनपुत्रसुरतानकुटुदीविजयकल्याणराज्ये' । इति . . . .—

32 लसवं धर्मं प्राप्तु<sup>8</sup> । गयास[दी\*]नस्तु<sup>9</sup> 'नपस्ततोभूश्रीनैव्यनो[ब्धे] समसदीन<sup>10</sup>  
[३६\*] <sup>11</sup>वेदायै<sup>12</sup> पंडितोय<sup>13</sup> सत[भ]रविहितो<sup>14</sup> यच्चाया<sup>15</sup> वायडोपि<sup>16</sup>  
देसोय<sup>17</sup> प[क्षि] — — —

33 नररविस्त्रक्षणाक्षतसे<sup>18</sup> । साक्षात्संपादितोयं मकरमृतवती दीर्घवाप्यसजावि<sup>19</sup>  
स्वामिने — यपूर्वः स भवसि भवने कोपि साधारण त्वं ॥  
[३७\*] छ

— • ॥ <sup>18</sup>लङ्घणीवास्तव्यगे(गौ)डान्वयकायस्य(।)श्रीमहियसुतडालू(डालू)<sup>19</sup>सुतदांदालि-  
षितं<sup>20</sup> ॥ जगदेवसुत उरारवर्म्मस- - - -

• ॥ मझाठ श्री[सा]धा[रण]सं<sup>21</sup> धर्मपुण्ये<sup>22</sup> रा श्रीनैणसीह [एष] वाविया एते  
कारवै कामं कराविता<sup>23</sup> तथा सूत्रधारि सलक्षण<sup>24</sup> ॥

### No. 6.—TWO INSCRIPTIONS FROM BODH-GAYA.

BY VINODA VIHARI VIDYAVINODA.

The earliest of these inscriptions was discovered by Mr. J. D. Beglar during the restoration of the great temple at Bodh-Gaya.<sup>25</sup> The discovery was announced by the late Pandit Bhagwan Lal Indraji in 1885.<sup>26</sup> Pandit Bhagwan Lal's version of the text is not very accurate, and I have been trying for some time to re-edit it. A facsimile was published by Sir Alexander Cunningham in 1892.<sup>27</sup> The stone itself could not be traced either in the Indian Museum or at Bodh-Gaya. After the death of Mr. J. D. Beglar his library and collection of antiquities were purchased by the Archaeological Survey of India. This collection of Antiquities

<sup>1</sup> Read भवेत्.

<sup>4</sup> Read क्षुण्दिशि.

<sup>7</sup> Read 'मविजयरा'.

<sup>10</sup> Read समसदीनः.

<sup>13</sup> Read 'तीयं.

• <sup>16</sup> Read वायडोपि. The district near Lāṇpū seems to have been occupied by the Bāgaḍī clan of the Chauhān Rajpūts.

<sup>17</sup> Read दीर्घीयं.

<sup>20</sup> Read 'विजितं.

<sup>23</sup> Read कारापिता.

<sup>26</sup> Journ. Bo. As. Soc., Vol. XVI, pp. 357 ff.

<sup>2</sup> Read संवत्.

<sup>5</sup> Read वापीप्रतिष्ठा.

<sup>8</sup> Read प्राप्नोतु.

<sup>11</sup> Metre: Sragdharā.

<sup>14</sup> Read इतं.

<sup>3</sup> Read शुक्र°.

<sup>6</sup> Read 'क्षताला°.

<sup>9</sup> Read नृप° and 'भूक्षी°.

<sup>12</sup> Read वेदायै.

<sup>15</sup> Read यचुया

<sup>18</sup> Read 'रजिसंक्षणेवाहवीही.

<sup>21</sup> Read 'स.

<sup>24</sup> Read सलक्षण.

<sup>19</sup> Read 'वासजाति;

<sup>22</sup> Read 'पुण्ये.

<sup>25</sup> Cunningham's *Mahabodhi*, p. 78.

<sup>27</sup> *Mahabodhi*, pl. XXVIII. A.



were presented to the Indian Museum in 1909, and among them was found the record (A) of Aśokachalladēva, of the Lakshmanasēna year 51.<sup>1</sup>

The second inscription was discovered seventy-three years ago and was published by Prinsep with a drawing by Mr. V. Hathorne.<sup>2</sup> It was subsequently lost sight of and Dr. Rajendra Lala Mitra could not find it at Bōdh-Gayā,<sup>3</sup> while Pandit Bhagwan Lal had to edit it from Prinsep's drawing.<sup>4</sup> Babu Rakhal Das Banerji, however, found the inscription stone built into one of the walls of a modern building at Bōdh-Gayā, in January 1906. I am indebted to him for an inked impression of this inscription.

Both inscriptions are dated. They are very quaintly worded, and Babu Rakhal Das has already drawn attention to them in his article on "Lakshmanasena and the Mussulman Conquest." The language of the first inscription is the incorrect Sanskrit which is common in Buddhist Sanskrit manuscripts from Nepal and has been also found in the Hasra Kol inscription edited by Mr. Venis.<sup>5</sup> The characters of the inscriptions belong to the Eastern variety of the North Indian alphabet of the twelfth century A.D.

Inscription (A) has been incised on a rectangular slab of granite measuring 19" by 10", and consists of thirteen lines. It records the erection of a Buddhist shrine (*vihāra*), with an image of the Buddha, by Bhaṭṭa Dāmōdara, etc., with the assent of king Aśokachalladēva<sup>6</sup> at the request of a number of his officials. Provision was also made for offerings (*naivēdya*) in three *chaityas* with lamps by certain officials, to be offered to the god daily by members of the Singhalese order at Mahābōdhi and others. The date is the 29th day of Bhādra of the year 51 since the (commencement of the) reign (now) past, of the illustrious Lakshmanasēna.

In editing the text of this inscription Pandit Bhagwan Lal<sup>7</sup> supposed that the *kākapada*-marks in line 9 made on either side of the letter *ka* were inserted by the royal preceptor (*rājaguru*) who is stated to have been an inhabitant of Kāśmīra (l. 5), and he, naturally, therefore, took the letters on the top of the inscription to be *Śāradā*. It may be noticed that whenever a *kākapada*-mark is inserted in a line and the corrected or inserted portion written in the margin, the number of the line is always given with the words corrected or inserted, whether it be in an inscription or in a manuscript. In this very inscription the word *samasta*, which has been omitted in the third line, has been written on the top with the numeral 3 after it to denote the line with which it is connected. Similarly, with regard to the omissions in the ninth line it may be expected that a numerical symbol for 9 was used after each of the letters meant to be inserted in that line. Again, the similarity between the numeral 9 of 29 in the last line of the inscription and the index numerals on the top of the inscription, which latter Dr. Bhagwan Lal mistook for the hooked form of a dental *sa*, is very striking. The mistake must have been due to the supposition, as already stated, that a learned Pandit from Kāśmīr entered the omissions in the script of his motherland. If, however, the symbols which Bhagwan Lal read as the hooked *sa* of the North-Western Indian alphabets be correctly taken to be the Bengali numeral 9, the text affords a far easier way of restoring the inscription. It remains only to note that the Sanskrit verse at the beginning of the record is the usual formula of the Buddhist creed and that *Singhala-saṅgh-ādayas* in ll. 9-10 perhaps indicates the income which the Mahābōdhi derived from the Singhalese pilgrims of whom evidently there was a large number.

<sup>1</sup> Another missing inscription found in this collection is the Gōvindpur Stone Inscription of the Śaka year 1059 (*Ep. Ind.*, Vol. II, p. 333).

<sup>2</sup> *Journ. Beng. As. Soc.*, Vol. V, p. 6.

<sup>3</sup> *Budda-Gaya*, p. 7.

<sup>4</sup> *Ind. Ant.*, Vol. X, pp. 846 f.

*Journ. and Proc. Beng. As. Soc.*, Vol. IV, pp. 459 ff.

<sup>5</sup> Professor Kielhorn accepts the form Aśokavalladēva as read by Bhagwan Lal (see his *List of Northern Inscriptions*, Nos. 575 to 577).

<sup>7</sup> *Journ. Bg. As. Soc.*, Vol. XVI, pp. 357 ff.



STEN KONOW.

SCALE 0.5

W. GRIGGS & SONS, LTD., PHOTO-LITH.

TEXT.<sup>1</sup>

- 1 ओ<sup>2</sup> नमो बुधाय ॥ ये धर्मा हितुप्रभवा हितुं तेषां तथागतो<sup>3</sup> अ-  
वदत्तु [1\*] तेषां च यो नि-  
2 रोध एवंवादी महाश्रवणः<sup>4</sup> ॥ देयधर्मायं प्रवरमहाजानजायिपः<sup>5</sup> पर-  
3 मोपाशकसमस्तत्यप्रकृतयोपेतमहाराजश्रीमदशोकचक्रदेवस्य [1] यदत्र  
4 पुन्यं तद्वत्तु (1) मातापितृपूर्वगमं कृत्वा शकलसत्वरशेरनुत्तरज्ञान-  
5 फल[1\*]वाप्तय इति ॥ कास्मीरपण्डितभदन्तमुचपथी<sup>10</sup> [1\*]<sup>11</sup> राजगुरपण्डित-  
मृगल ।  
6 पाञ्चसंहरदेव<sup>12</sup> । पाञ्चैलोक्यब्रह्माकादिभिः श्रीमद्राजानं<sup>13</sup> बोध-  
7 यित्वा । भट्टदामोदर<sup>14</sup> । भट्टपदम । शिष्टराघवमहिषूकाल प्रहित्य<sup>15</sup>  
8 बोधारीयं<sup>16</sup> बुद्धप्रतिमासहिता कारिता । यदपरं । नैवेद्याय<sup>17</sup> तां-  
9 तं पैत्तकचयं दीपसहितं आचंढार्कं ये केचित<sup>18</sup> श्रीमन्महाबोधौ सिं-  
10 घलसंघादयेस्ते<sup>19</sup> प्रत्यहं देयं । नैवेद्यमिदं सत्यहारित्तकल्पि-  
11 तकारहरिचंचत्तशुपकारी मामकयोपरिकल्पितमिति<sup>20</sup> ॥  
12 श्रीमन्मन्त्रवृणसेनस्यातीतराज्ये सं ११  
13 भाद्रदिने २६<sup>22</sup>

Inscription (B) has not been completely deciphered.<sup>23</sup> It has been very carefully incised and hardly contains any mistakes. This inscription shows that the alphabet used in Behar in the 12th century A.D. was the same as that in Bengal proper. The characters hardly differ from those of the inscriptions of Lakshmanasena and his sons. The inscription records the dedication

<sup>1</sup> From the original stone and from an excellent ink-impression supplied by Dr. Bloch.

<sup>2</sup> Expressed by a symbol.

<sup>3</sup> Read बुधाय.

<sup>4</sup> The *aksharas* ती of तथागतो have been added above the line, and their place has been marked by a *kākapada* under the line.

<sup>5</sup> Read महाश्रवणः.

<sup>6</sup> Read महायानयायिनः as in inscription (B), below

<sup>7</sup> Read मोपाशकसमस्तत्यप्रकृतयोपेतमहाराजश्रीमदशोकचक्रदेवस्य. The *aksharas* समस्त have been added above, with the figure 3 to indicate the line, and their place has been marked by a *kākapada* under the line.

<sup>8</sup> Read पुन्यं.

<sup>9</sup> Read कृत्वा सकलसत्त्वं.

<sup>10</sup> [ I would read अभय श्रीराज.—S. K.]

<sup>11</sup> Read शुक्रं.

<sup>12</sup> Read भट्टदामोदरं.

<sup>13</sup> Read बोधयित्वा.

<sup>14</sup> Read भट्टपदमं.

<sup>15</sup> Read प्रभत्या, instead of प्रभृतिभिः.<sup>16</sup> Read बुद्धं.

<sup>17</sup> Read यं तद्वत्तु. The *aksharas* त of पैत्तक and च of चयं have been added above, with the figure 9 to indicate the line, and their places have been marked by *kākapadas* under the line.

<sup>18</sup> Read केचित्श्रीमन्महाबोधौ.

<sup>19</sup> Read दयसौ.

<sup>20</sup> This sentence is not quite intelligible.

<sup>21</sup> Read श्रीमन्मन्त्रवृणसेनं.

<sup>22</sup> At the end of the plate, in the right bottom corner of it, is engraved an indecent figure of an ass associating with a pig. For a similar figure on a stone inscription and its interpretation see above, Vol. IX, p. 164.

<sup>23</sup> Pandit Bhagwan Lal's transcript on p. 346 of *Indian Antiquary*, Vol. X, has two breaks and one or two misreadings.



Bodhasvāmin of Vāṭanagara. One funny thing about this grant is that Nānā believes it to be a *sanād* of Pāṭilki. He is very particular and hardly allows anybody to have a look at it. The plates are substantial. The first of them measures from  $10\frac{1}{2}$ " to  $10\frac{3}{4}$ " long by 8" broad including the rims. Excluding them, the length is  $10\frac{1}{2}$ " to  $10\frac{1}{4}$ " and the breadth from  $7\frac{3}{8}$ " to  $7\frac{1}{2}$ ". The second measures about  $10\frac{1}{2}$ " long by from  $8\frac{1}{2}$ " to  $8\frac{1}{4}$ " broad including the rims. Excluding them the length is from  $10\frac{1}{2}$ " to  $10\frac{1}{4}$ " and the breadth from  $7\frac{7}{8}$ " to  $7\frac{3}{4}$ ". The plates have two holes from  $\frac{1}{2}$ " to  $\frac{1}{4}$ " in diameter for the insertion of the two original rings, which have been lost. Whether there was any seal or not I cannot confidently say. There are however no traces of one, just as is the case with the Sarsavṇī plates. When the grant came under my notice, the Vādner plates were held together by two thin rings recently made. The edges of the plates have been raised into rims, so as to protect the inscription. Either of them bears writing on the inner side only. The second plate is a little broken at the right rim where line 28 ends. The weight of the plates is 129 tolas, without the rings. The letters are very deeply and well cut. They do not show through on the reverse sides at all. Some are, however, damaged and some have been completely destroyed by verdigris. I have restored the damaged and lost letters and words by means of the Ābhōṇa and the Sarsavṇī plates, mentioned below.

The alphabet very closely resembles that of the Sarsavṇī plates of Buddhārāja<sup>1</sup> (the only peculiarity worth noticing about the Vādner grant being that the *ā*-strokes are not brought so far down as in the Sarsavṇī plates), and closely to that of the Ābhōṇa or rather Ābhōṇē plates<sup>2</sup> and the Valabhi inscriptions. The characters are, therefore, of the regular type of the period and locality to which the record relates. The numerical symbols for 300, 60, 10 and 3 occur in the date portion in line 34. The language is Sanskrit. Five of the usual benedictive and imprecatory verses are quoted from line 27 to line 32. The remainder of the inscription is in prose. As regards orthography we may note the doubling of a consonant before *y* in -*ddhyātā*-, l. 14; -*māddhyandina*-, l. 21. In a similar way the consonants following *r* are usually doubled; thus -*ārkkārṇava*-, l. 20; -*sarggē*-, l. 23; *svarggē*, l. 27; *dīrggha*-, l. 24; -*ārjjana*ḥ, l. 8; -*ōrjjita*-, l. 10; *narēndrair=ddanāni*, l. 31; -*darppa*-, l. 16; -*ōtsarppaṇārtham*, l. 22; *nirbbhukta*-, l. 31; *pañchabhir=mmahā*-, l. 26; *dharmma*-, ll. 9, 11, 12; *dharmmārthi*ḥ, l. 31; *gāmbhīryavati*, l. 2; -*siddhir=yyēna*, l. 6; -*dhairyyasauryasthairyy*-, l. 15; -*durlāṅghē*, l. 2; *pūrvva*-, l. 30; *sarvv*-, ll. 17, 19, 20; *bahubhir=vvasudhā*, l. 29. On the other hand we find *kīrtiyā*, l. 3, and, of course, *varsha*-, l. 27. The class nasal and not the *Anusvāra* is commonly used in the interior of a word, the only real exception being -*bhaṁgāya*, l. 8. A final sibilant before a sibilant is commonly assimilated; thus -*upētas=sampanna*-, l. 5; *dharmmas=śrēyō*-, l. 9; etc., but -*Māhēśvaraḥ tri*-, ll. 14, 17. The *Jihvāmālīya* is used in -*paraḥ=kulaṅka*-, -*rahitak=kula*-, l. 4; the *Upadhmāntīya* in -*vīgrahaḥ=parābhi*-, l. 8; -*śrīḥ=pra*-, l. 10; -*pradaḥ=pūrvv*-, l. 13; -*ddhyātuh=parama*-, l. 14; -*karaḥ=pra*-, l. 17; -*mantavyaḥ=pālayitavyaḥ*-, l. 25. The use of *sh* instead in -*kālinash=putra*-, l. 21, is simply a miswriting. Before *sth* a final *s* has been dropped in accordance with the Vārttika on Pāṇ. VIII, iii, 36 in -*sētu sthitinām*-, l. 16. Instead of *ttv* we find *tv* in -*satv*-, l. 2; *n* is used for *ṣ* in -*chaṇchalam*, l. 24; *n* for *ṁ* in -*pradhvansa*-, l. 16; *ri* for *ṛi* in -*prakṛiti*-, l. 5; -*kripana*-, l. 13, superfluous *m* has been added in *mahimāntām*, l. 30. The rules of *Saṁdhi* have sometimes been neglected; compare *pratishṭhāpayitā aty*-, l. 12; *vṛiddhayaḥ vda*-, l. 23. Most instances occur at the end of a line; thus *yathāvat*, l. 5, before *ātmany* l. 6; -*tānām*, l. 12, before *un*-, l. 13; -*syāt*, l. 26, before *ity*-, l. 27; *cha*, l. 27, before *anu*-, l. 28; *likhitam*, l. 33, before *idam*, l. 34.

The inscription is one of Buddhārāja, the son of Saṅkaragaṇa, the son of Kṛṣṇarāja of the family of the Kaṭacheburis. In the Aihole inscription the same form Kaṭachehuri occurs.<sup>3</sup>

<sup>1</sup> See *Ep. Ind.*, Vol. VI, pp. 294 ff.

<sup>2</sup> See *Ep. Ind.*, Vol. IX, pp. 296 ff.

<sup>3</sup> *Ep. Ind.*, Vol. VI, p. 5, line 6, where we read *avāptamān-yō raṇaraṅga-mandirē Kaṭachehuri-tri-lālana-parigrahaḥ*.

That the forms *Kalatsūri*, *Kalachuri*, *Kalachuri*, *Kaṭachchuri* and *Kālachchuri* are identical and are applied to the same family has been shown by Dr. Fleet.<sup>1</sup> This *Buddharāja* of the *Vaḍnēr* plates. I need hardly say, is the *Buddharāja* mentioned in the *Sarsavṇi* plates in the *Nerūr* plates<sup>2</sup>, and in the *Mahākūṭa* or *Makūṭśvara* column inscription.<sup>3</sup> The *Vaḍnēr* grant is of importance inasmuch as it is the earliest known grant of *Buddharāja Kaṭachchuri*, the *Sarsavṇi* plates being issued in 361 of the *Kalachuri* era. Only two grants, excluding the present one, issued by the old *Kalachuris* who ruled over the *Nāsik* and other districts and, roughly, over Central India, and who appear to be the imperial dynasty<sup>4</sup>, were up till now known to us. It may, however, be remarked that these ancient *Kalachuris* are also referred to in the *Aihole* inscription<sup>5</sup>, the *Nerūr* plates<sup>6</sup>, and the *Sāṅkhedā* plate of *Sāntilla*.<sup>7</sup> The geographical names given throw some light on the question about the area over which the dynasty exercised power. I may here note that the power of the *Kalachuris* was not crushed though *Buddharāja* was defeated by *Māṅgalīśa*. His *Sarsavṇi* and *Vaḍnēr* plates prove this, being both posterior to the *Makūṭśvara* inscription.

The *Vaḍnēr* grant was issued while *Buddharāja*'s victorious camp was pitched at *Vidiśa*. The purpose for which it was made, is the usual one, *viz.*, to provide for the five great sacrifices *bali*, *charu*, *vaiśvadeva*, *aganihōtra* and for others. The name of the donee is *Bodhasvāmin*, of the *Vājasaneyya-Mādhyandina* school, who was a resident of *Vaṭanagara* and belonged to the *Kāśyapa gōtra*.

The object of the grant is described in exactly the same way as in the *Sarsavṇi* plates. The village granted in the latter is first defined with regard to the district and *bhōga* to which it belongs, and then described as being situated near another locality, apparently one that was better known. After this follows the name of the village. Similarly in our grant, we are first told that the village belonged to the *Vaṭanagara bhōga*<sup>8</sup> and was situated near *Bhaṭṭaūrikā*. Then follow, in the place where the name of the village is given in the *Sarsavṇi* plates, the words *Kōṇiyānām īśha grāmas*.<sup>9</sup> The village has accordingly been designated, not by a proper name, but as a village of *kōṇiyas*. Who these *kōṇiyas* were, I cannot say with confidence. I feel however inclined to agree with Mr. Bhandarkar, who thinks that they may be the *Kolis* of the present day.

Of these localities *Vaṭanagara* is doubtless *Vaḍnēr*—usually called *Bahirobachē Vaḍnēr* to distinguish it from other villages of the same name—in the *Chāndvaḍ Tālukā* of the *Nāsik District*, where the plates were discovered. It was the head quarters of the *bhōga* of the same name. The *Marāṭhī* form of Sanskrit *vaṭa* is *vaḍ* and *nagara* would regularly become *nēr*, just as in *Pimpalnēr*, from *Pippalanagara*, and *Champānēr* from *Champānagara*. *Bhaṭṭaūrikā* may possibly be *Bhātgaon* about nine miles from *Vaḍnēr*. *Bhaṭṭa* becomes *bhāt* according to a well-known rule: a double consonant in *Prākṛit* is replaced by a single consonant, and the preceding vowel, if short, is lengthened. Cf. *Marāṭhī bhāt*, *Prākṛit bhatta* rice; *Marāṭhī sāt*, *Prākṛit satta*, seven. As an instance of the omission of the second part of the name of a village or town, we may compare *Kendōramānya* in the *Mahākūṭa* column inscription, the very record of *Buddharāja*'s defeat, which is evidently the modern *Kendūr*. Again we know that the modern *Jedda* may be connected with the *Jeḍugūr* of the *Baḷagāṁve* inscription of *Vinayāditya*.<sup>10</sup> We can quote many instances where *pur* or *gaon* is added to the name of a town or a village, to which we find no equivalent expression in the inscriptions. *Vidiśa* is probably the

<sup>1</sup> *Ind. Ant.*, Vol. XIX, p. 16.

<sup>2</sup> See D. R. Bhandarkar, *Ind. Ant.*, Vol. XL, p. 20.

<sup>3</sup> *Ind. Ant.*, Vol. VII, p. 161 ff.

<sup>4</sup> Cf. the use of the word *bhōga* in the *Sātārā* grant of *Vishnuvardhana*, *Ind. Ant.*, Vol. XIX, pp. 809 ff.

<sup>5</sup> Cf. *Kumārivaḍa īśha grāmaḥ* in the *Sarsavṇi* grant, l. 20.

<sup>6</sup> *Ind. Ant.*, Vol. VII, p. 161.

<sup>7</sup> *Ep. Ind.*, Vol. VI, pp. 1 ff.

<sup>8</sup> *Ep. Ind.*, Vol. II, pp. 23 ff.

<sup>9</sup> *Ind. Ant.*, Vol. XIX, pp. 144 ff.

famous capital of the Daśārṇas on the Vētravatī<sup>1</sup>, the modern Bēsnagar, near Bhilsā. Similarly the Ābhōṇa plates of Śaṅkaragaṇa were issued from Ujjayini. I have thought of the possibility of identifying the latter with the modern Ujjayini, or Ujjani in the Sinnar Taluka of the Nāsik District, and sometime I was inclined to think that Vidiśa might be the present Tisgāon in the Chāndōr Taluka, 3½ miles from Bhātgaon. It seems however hardly possible to derive Tisgāon from Vidiśa, and I think it safer provisionally to adhere to the identifications mentioned above. The more so if Mr. Bhandarkar is right in assuming<sup>2</sup> that the Kaṭachchuris reigned at Māhishmatī.

The present record is dated in words and numerical symbols on the 13th day of the bright half of Bhādrapada of the (Kalachuri) year 360. The date does not admit of complete verification.<sup>3</sup> Divān Bahādur Pillai has been good enough to calculate it for me, and he has informed me that it might correspond to either Friday, 11th August A.D. 607, or Thursday, 29th August A.D. 608, or Tuesday, 19th August A.D. 609. I am inclined to think the last of these dates the right one.

As regards the epithets of Śaṅkaragaṇa, Professor Kielhorn's remark<sup>4</sup> that 'the author was acquainted with and borrowed or imitated certain epithets which are found only in some of the Gupta inscriptions,' is up to the point, and this was just what occurred to me when I first read them. I would here add that the coins found at Dēvlānē in the Bāglān Taluka of the Nāsik District, but occasionally met with throughout the district and wrongly attributed to the end of the 4th century A.D. by Dr. Bhāu Dāji<sup>5</sup> and others were (as is shown by Professor Rapson<sup>6</sup>), imitated from the later Gupta coins. As I intend to publish a short note on these coins, it is better that I should not dwell on them here. Suffice it to say that the Gupta influence can be traced in the official documents of the Kaṭachchuris and in the coinage of the Nāsik District of about the 6th and 7th centuries A. D.

The accompanying plate has been prepared from estampages made by me in Vadnōr. The owner would not consent to the plates being sent to Ootacamund for the purpose. On the whole however, the estampages are plain enough in all important places, and the passages which cannot be read with certainty can be supplied from the Sarsavṇī plates.

### TEXT.

#### First Plate.

- 1 Ōm<sup>7</sup> svasti [||\*] Vijayaskandhāvārād=Vai(i)diśa-vāsakāch=chharad-upagama-prasanna-gaganatala-vimala-vipul[ō] vividha-puru-
- 2 [sharatna]-guṇa-kirāṇa-[nikar]-āvabhāsitō mahāsa[t\*]tv-āpaśraya-durllāṅghō  
gāmbhīryavati sthityanupālānaparō mahōdadhā-
- 3 v-iva [Kaṭa]chchurīṇām=[anvayē sakala-jana-]manoharayā chandrikay=ōva  
kīrtiyā bhuvanam=avabhāsayann=ā janmana [ōva Paśu-
- 4 pati-samā]śraya-parah = kalaṅka-[dō]sha-rahitaḥ = kula-kumudavana-lakshmi-vibōdhanas=  
chandramā iva śrī-Kṛishṇarājō [yah]
- 5 samāśraya-viśōsha-lōbhād-iva sakalair=ābhigāmikair=itaraiś=cha guṇair-upētas=  
sampanna-prakri(ri)ti-maṇḍalō yathā[vat]

<sup>1</sup> Cf. *Māghadūta*, v. 24.

<sup>2</sup> *loc. cit.*

<sup>3</sup> See Kielhorn, *Ep. Ind.*, Vol. VI, p. 295, note 6.

<sup>4</sup> *Ep. Ind.*, Vol. VI, pp. 295 ff.

<sup>5</sup> *Jour. Bo. Br. R. As. Soc.*, Vol. XII, p. 213; cf. Dr. Fleet's *Dynasties of the Kanarese Districts of the Bombay Presidency*, pp. 295 f.

<sup>6</sup> *Indian Coins*, para. 100.

<sup>7</sup> Expressed by a symbol.







xi.

18.

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- 26 [Yō v-ājñā]na-timira-pāṭal-āvṛita-matir-āchchhindyād-āchchhidyamānam v-ānumōḍeta  
sa pañchabhira-mmahāpātakaḥ-samyuktas-syā[t]
- 27 ity-Uktān-cha bhagavatā veda-vyāsena Vyāsena || Shashtīr varsha-sahasrāpi  
svarggō mōdati bhūmidah [\*] āchchhōttā cha<sup>1</sup>
- 28 anumantā cha tāny-eva narakō vasēt || Vindhy-āṭavishv-atōyāsu sushka-kōṭara-  
vāsinaḥ [\*] kṛishṇ-āhayō hi jāyantō
- 29 bhūmi-dāyam haranti yē || Bahubhir-vvasudhā bhuktā rājabhis-Sagar-ādibhiḥ  
[\*] yasya yasya yadā bhūmis-tasya tasya tadā
- 30 phalam || Pūrvva-dattām dvijātibhyo yatnād-raksha Yudhishtīra |  
mah[i]m mahimantām<sup>2</sup> śrōshṭha dānab-chhrēyō-nupālanam [||\*] Yān-iha
- 31 da[ttāni purā] narēndrair-ddānāni dharmm-ārtha-yāsas-karāpi | nirbbhukta-  
mālya-pratimāni tāni kō nāma sādhuḥ-punar-āda-
- 32 dita iti || Samvatsara-śata-trayē shashty-adhikē Bhādrapada-śuddha-  
trayōdaśyam Pāsupata-rājūi-rājūi-
- 33 Anantamahāyī-vijñāpanayā mahābalādhikṛita-śrī-Prasahyavigraha-dātakaḥ  
[likhitam]
- 34 idam mahāsandhivigrahādhikaraṇādhikṛit-Ānāphitōn-ēti || Sam 300 60  
Bhādrapada su 10 3.

## TRANSLATION.

(Line 1.) Om. Hail. From the victorious camp located at Vai(Vi)diśa.

In the family of the Kaṭachchuris—which, like the wide ocean, is stainless and extensive as the sky clear on the beginning of autumn; shining by the mass of the rays of various jewels of men (as the ocean is illumined by the rays of its precious stones); difficult to be transgressed since it is the abode of great courage (as the ocean is the abode of big creatures); grave and bent on observing settled rules (as the ocean is deep and is anxious to remain within its boundaries)—(there lived) the illustrious Kṛishṇarāja, who enlightened the world with his fame pleasing to all men as the moon illumines with light; who from his birth was solely devoted to Pāsupati (Śiva) just as the moon supports itself on Śiva; who though having no blemish furthers the prosperity of his family as the moon (who has a spot) revives the beauty of a bed of night lotuses; who was approached by all virtues which attract men to a king and by other qualities as if through a desire to get a choice resting place; who was possessed of all the natural endowments of royalty; who duly got the good results of the royal powers; who, brilliant with his glorious family, the flow of his munificence being uninterrupted and the gravity of his strength being renowned, rushing boldly effected the conquest of the regions just as the head of wild elephants, conspicuous by its magnificent backbone, with the ceaseless stream of its ichor, showing the excellence of its strength, roaming here and there at its will, breaks down a row of forest trees; whose weapon was (used) for the protection of the distressed; who fought to humble the pride of his foes; whose learning was for modesty; who obtained riches (only) to give; who made donations only for the sake of religious merit; whose religious merit was acquired in order to obtain final beatitude.

(L. 9.) His son was the illustrious Saṅkaragana, an ardent devotee of Mahāśvara (Śiva); the sovereign of the regions bounded by the eastern and western oceans and of other countries; who meditated on the feet of his parents; who was matchless in this world; whose glory was relished by the waters of the four oceans; whose grandeur was like that of Dhanada, Varuṇa, Indra and Antaka; who gained the prosperity of a king by the prowess of his own arms; before whom the circle of all tributary princes bent down owing to the excellence of his valour; who

<sup>1</sup> Read ch-ānumantā.

<sup>2</sup> Read mahimantām.

enjoyed religious merit, wealth and pleasure without allowing them to overpower one another; whose profound and high mind was gratified only by submission; who acted piously by making donations of the ample riches got by protecting his subjects well; who reinstated royal families that had been deposed for a long time; who annihilated those that were very proud; who gave to the poor, the blind and the helpless the objects of their desire more fully than they yearned after.

(L. 14.) His son, who meditates on his feet, the only ornament of the whole earth; who is possessed of all the most famous qualities, good conduct, modesty, mercy, liberality, ability, courtesy, fortitude, heroism, steadiness and others; who causes the destruction of the greatness of vanity produced from power of mighty enemies; who is a dam of all settled rules and a home of success; who with his unobstructed army relieves the sufferings of his subjects like the wielder of the discus (Vishnu) with his disc incapable of being opposed; the zealous devotee of Mahāśvara, the glorious Buddharāja gives this order to all kings, tributary princes, *Dhōgikas*, rulers of *vishayas*, heads of provinces and villages, and big officers and others.

(L. 18.) Let it be known to you. To promote the religious merit of our parents and ourselves we have given with libations of water, the village of the *Kōṇiyas*, in the *Vaṭanagara-bhōga*, which is near *Bhaṭṭaūrikā*, together with the *udraṅga*, the *uparikara*, and all receipts, free from all *ditya*, forced labour and *prātibhēdikā*, according to the maxim of *bhūmichchhidra*, not to be entered by swindlers and servants who are liars,<sup>1</sup> to be enjoyed by sons, sons' sons and further descendants (*i.e.*, the enjoyment of which is to be hereditary), as long as the moon, the sun, the sea and the earth exist,—to the Brāhmaṇa Bōdhasvāmin, who resides at *Vaṭanagara*, belongs to the *Kāśyapa gōtra*, and to the *Vājasaneyā-Mādhyandina* school, for the maintenance of *bali*, *charu vaiśvadēva*, *agnihōtra* and other rites. For which reason future kings and governors, whether of our own lineage or others, considering that this worldly existence is as unsteady as the waves of water impelled by violent wind, that wealth is perishable and worthless (devoid of substance) and that virtues last long, desirous of obtaining, in common with us, the merit of this grant of land and anxious to acquire for a long time fame as bright as the rays of the moon, should agree to and protect our gift. Whoever with his intellect covered by the coating of the darkness of ignorance, should revoke it or allow it to be revoked, shall incur the guilt of having committed the five great sins. It has been declared by the holy Vyāsa, the arranger of the *Vēdas*: "He who gives land rejoices in heaven for sixty thousand years; he who rescinds (grants of) land or consents to their being rescinded, will dwell in hell for the same number of years." "Those who resume grants of land, are born as black serpents, living in dry hollows (of trees) in the waterless forests of *Vindhya*." "Land has been enjoyed by many kings from *Sagara* downwards; he who for the time being is the lord of the land, has the fruit of it." "O *Yudhishtira*, carefully preserve the land given to Brāhmaṇas by former kings, O best of kings; preservation is better than giving." "What good man would seize the gifts bestowed formerly by kings, yielding religious merit, riches and renown, which may be likened to used wreaths."

(L. 32.) In three hundred years, increased by sixty, on the thirteenth *tithi* of the bright half of *Bhādrapada*, at the request of the queen of the worshipper of *Paśupati*, queen *Anantamāhāyī*, this charter, the *dūtaka* of which is the prosperous *Prasahyavigraha*,<sup>2</sup> the great (officer) appointed over the army—was written by *Anāphita*, the high officer entrusted with the (arrangement of) peace and war.

The year 300 60 *Bhādrapada* śu 10 3.

<sup>1</sup> I have followed Professor Pāthak's rendering of this phrase above, Vol. IX, pp. 296 and f., as I think it correct [Another explanation of *chāṭa*, which I think preferable, is mentioned above, Vol. IX, p. 284, note 10.—S. K.]

<sup>2</sup> It will be seen that the *dūtaka* is the same as in the *Sarsavpi* grant, above Vol. VI, pp. 294 ff.

## No. 8.—BELAVA COPPER-PLATE OF BHOJAVARMADEVA. THE FIFTH YEAR.

BY RADHAGOVINDA BASAK, M.A.; RAJSHAHI.

This plate was purchased by Mr. Pramathanātha Datta, B.A., Assistant Settlement Officer, in the month of June, 1912, at a village, named Bēlava, situated on the northern boundary of Rūpganj Thānā, in the Mahōśvardi Parganā of the Nārāinganj Sub-Division of the Dacca district in the Presidency of Bengal, where it was discovered by an illiterate Muhammadan in April, 1912, in digging a plot of hard roddish land in the precincts of his cottage. A prominent mark, about half-an-inch deep, was accidentally cut into the top-edge on the right-hand side of the plate by the spade of the villager as he was digging. An imperfect reading of this plate with a faulty translation was published at Dacca<sup>1</sup> but without any *fac-simile*. I edit the inscription from a photo which I took when the plate was kindly placed in my hands for two days only by Mr. Datta for decipherment. I could not get a further opportunity of comparing the photo with the original plate.

The plate measures about 9½" broad by 10¼" high. It had a seal with the representation of Vishnu's wheel (cf. *śrīmad-Vishnu-chakra-mudrayā*, l. 48), at the top; but the impress of the sacred wheel was completely scraped off by the finder of the plate, who thought the plate was made of gold. So, it is difficult now to say if the name of the king was incised therein. The plate is inscribed on both sides, the obverse side containing 26 lines of writing, and the reverse side 25 lines. The engraver's name is not mentioned. The writing is generally in an excellent state of preservation except in lines 12-14, and 17-21, where the plate has suffered from corrosion, which has rendered a few letters indistinct and illegible. The size of the letters throughout is about ⅜" with the exception of those occurring in the first two lines on the reverse side, where they are a little larger than the rest. The inscription is written in the northern characters of the 11th century A.D. The *anusvāra* has been denoted in two ways, viz. by a point above the horizontal top-line, as in *-āpatya*, l. 1, and by the ordinary Bengali *anusvāra* sign of modern times as in *nāyanam*, l. 1. The sign of *visarga* has been omitted twice, in the words *siddhi* (l. 1), and *śrīmad-Bhōja* (l. 26). Some letters also have been omitted, very likely through oversight on the part of the scribe or the engraver, in lines 18, 22, 23, 28, 37, 39 and 43. The sign of *avagraha* has not been used at all. Orthography also is not faultless throughout. The only point of orthography that calls for any remark is that although the letters, *ta*, *ya*, *na*, *ma*, and *ga* have been doubled after *r*, the letter *va* in this position remains single, except in the words *-Aurvva-* and *Yajurvveda-* (l. 42). The language of the inscription is Sanskrit.

The inscription opens with *ōm siddhi[h\*]* and has 15 verses on the obverse side, in the first five of which the eulogist Purushōttama (cf. v. 15) describes the mythological ancestors of the Yadu family from which the Varmans traced their origin. From the first three verses we get the mythological genealogy of these ancestors of the Yadu family in the following order:—(1) Svayambhū (Brahmā), (2) Atri, (3) Chandra, (4) Budha, (5) Purāravas, (6) Āyu, (7) Nahusha, (8) Yayāti and (9) Yadu. In verse 4, Kṛishṇa, the 'chief actor of the Mahābhārata,' is said to have descended from the family of Yadu. Verse 5 informs us that the Varmans were the 'kinsmen of Hari' (Kṛishṇa) and were well-versed in the Vēdas and skilled in warfare. They are described to have occupied Sīṃhapura, probably the same place as Śīhapura, which is mentioned in the *Mahāvamsa*, vi, 35 ff., as situated in Lājaratṭha, i.e. Rādhā.<sup>2</sup> Verse 6 gives us the name of the first Varman as Vajravarma, who is described to

<sup>1</sup> *The Dacca Review*, Vol. II, No. 4 (July, 1912).

<sup>2</sup> [We know of princes with names ending in *varman*, who ruled in *Sīṃhapura*, and who were kings of *Kalīṅga*. See above, p. 4.—S. K.]

have been valiant, yet mild, and who was a great poet and a learned man. In verses 7-8 we get a description of the second Varman, **Jātavarman**, the son of **Vajravarman**, who is said to have been famous for his mercy, heroism and charity, and to have extended his paramount power, by putting many heroes to shame and conquering the province of **Kāmarūpa** (Assam). It is in this eighth verse that we get some clue to the contemporaneous history of the times when **Jātavarman** flourished. I have readily adopted the valuable suggestions of my venerable friend **Mr. Akshayakumāra Maitrēya**, B.L., Director of the **Varāndra Research Society**, about some of the names of persons and places of historical importance that occur in this verse. **Mr. Maitrēya** is of opinion that **Virasri**, who, in the next verse, is said to have been the queen of **Jātavarman** and mother of king **Sāmalavarman**, was a daughter of **Karṇa** and it is for this reason that the poet has used the phrase *pariṇayan Karṇasya Virasriyam* in verse 8. **Mr. Maitrēya** invited my attention to verse 9, canto I., in **Sandhyākara Nandin's Rāma-charita**<sup>1</sup> (history of king **Rāmapāla** of **Gauḍa**), wherefrom we know that this **Karṇa**, undoubtedly the **Kalachuri** (**Chōdi**) **Karṇa** of the 11th century, whose copper-plate grant<sup>2</sup> is dated 1042 A.D., gave another daughter of his, named **Yauvanaśrī**, in marriage to king **Vigrahapāla III.**, with a view to please His Majesty after he (**Karṇa**) had sustained a defeat in the field of battle. The second point of historical value which **Mr. Maitrēya** brought to my notice is the identification of the name of **Divya** in the compound word *divya-bhuja-sriyam* (V. 8) with **Divya** or **Divvōka**, the leader of the **Kaivarta** revolt, who killed **Mahipāla II.**, son of **Vigrahapāla III.**, in battle and occupied **Varāndri**, the *janakabhū*, birth-place, of the **Pāla** kings (cf. **Rāma-carita**, canto I, 29, 31-39). **Kāmarūpa** (Assam) is described as having been conquered by this **Jātavarman** (*paribhavaṁ=tām Kāmarūpa-sriyam* v. 8). It is very probable that **Jātavarman** might have availed himself of this opportune moment of the revolt in **Varāndri** of the **Kaivartas** under **Divya**, for proceeding towards **Kāmarūpa** and bringing the province under his own sway. I am unable at present to identify with absolute certainty the name of **Gōvardhana** referred to in the third line of this verse. May he be the father of **Bhaṭṭa-Bhavadēva** who was the Prime Minister of king **Harivarman** of **East Bengal**<sup>3</sup>? For some of these suggestions I wish to express my indebtedness also to the newly-published Bengali work, *Gauḍa-rājamālā* from the able pen of my esteemed friend **Mr. Ramāprasāda Chanda**, B.A., Hon. Secretary, **Varāndra Research Society**. Verse 9 describes **Sāmalavarman**, son of **Jātavarman** and **Virasri**, as one whose name was a blessing to the world. The last line of this verse seems to mention another person, the poet's master (*prabhu*). In verse 10, we are told that he had a son **Udayin**, who must have been a great warrior, whom none could approach in the battle-field, 'who saw only his own face reflected in front, in his own sword'. In verses 11-12, his daughter **Mālavādēvi** is described. She was exceedingly beautiful and was married to king **Sāmalavarman**, 'though his harem was full of the daughters of numerous kings'. Verses 13-14 are in praise of king **Bhōjavarman**, the donor of the grant. Considering the historical time as deduced from the contents of verse 8, one may feel inclined to take the mention of the **Rākshasas** of verse 14, to refer to the wars of king **Rāma** (**Rāmapāla**) who regained the kingdom of **Varāndri** from the hands of the **Kaivartas** after defeating them in battle. It is, therefore, most befitting on the part of the court-poet **Purushottama** (verse 15) to invoke blessings on king **Bhōjavarman** at this juncture, and to wish that he may become the overlord of **Lankā**, i.e. defeat and oust the **Rākshasas**, the destroyers of peace. The sixteenth verse in lines 50-51 is one of the usual imprecatory verses. From line 24 to 49, the inscription is in prose.

<sup>1</sup> *Memoirs of the Beng. As. Soc.*, Vol. III, No. 1.

<sup>2</sup> *Ep. Ind.*, Vol. II, p. 297 ff.

<sup>3</sup> Cf. the *prastāvi* of **Bhavadēva**. *Ep. Ind.*, Vol. VI, pp. 203 ff.

This inscription is a record of a land-grant made by the devout worshipper of Vishnu, the *Paramēśvara*, *Paramabhāṭṭāraka*, *Mahārājādhirāja*, king Bhōjavarmān, who meditated upon the feet of the *Mahārājādhirāja* *Sāmalavarman*, to Rāmadēvaśarman, in charge of the king's holy shrine (*śāntyaḡāra*, l. 45), son of Viśvarūpadēvaśarman, grand-son of Jagannāthadēvaśarman, great-grand-son of Pitāambaradēvaśarman, who was an inhabitant of the village of Siddhala in North Rāḍha,<sup>1</sup> and who hailed from the *Madhyadēśa* (cf. Manu II, 21). The *gōtra*, *pravara*, *charaṇa*, and *śākha* of the donee is mentioned in lines 41-42. The name of the village where the grant of the plot of land was made is *Upyalikā*, situated in the *Kauśāmbi-ashtagachohha khaṇḍala*, in the *Adhāḥpattana maṇḍala*, in the prosperous *Paundra bhukti*. I am at present unable to identify the village. The order of the donation was issued to the various royal officers and other dependants of the king from his camp of victory situated at *Vikramapura* (evidently in East Bengal). The officers mentioned in our inscription are the same as we find in the *Ballālasēna* plate of Kātwa discovered last year and in other Bengal plates, with only two additional names, *pīṭhikāvitta* and *mahāvyaḥapati*, the latter occurring also in the *Faridpur* plate of king *Harivarman*.

The inscription is dated in l. 51. on the 14th day of *Śrāvaṇa*, in the 5th year of the reign of king Bhōjavarmādeva. It ends with the usual endorsement of the king and one of his chief officers (in the present instance, the king's *mahākshapaṭalika*, record-keeper).

## TEXT. 2

## Obverse.

1. Ōm siddhi[h\*] || <sup>3</sup>Svāyambhuvam=ih=āpatyam munir=Atri[r]=divaukasām [1]  
tasya yan=nāyanam tōjas=tēn=ājū- .
- 2 yata chandramāḥ || [1\*] <sup>3</sup>Rauhipyō Vu(Bu)dhas=tasmād=asmād=Ailāḥ  
Purūravāḥ [1\*] jajñō svayamvṛitāḥ ki[rttyā]
- 3 ch=Ōrvaśyā cha bhuvā cha yaḥ || [2\*] <sup>4</sup>Sō=py=Āyur samajijanan=Manu-samō  
rājūnas=tatō jajñivān kshamā-
- 4 pālō Nahushas=tatō=jani mahārājō Yayātiḥ sutam [1\*] sō=pi prāpa Yadum  
tataḥ kshiti[bhu]-
- 5 jām vamsō=yam=ujja(ri)mhatō Virasṛīś=cha Hariś=cha yatra vadbhaśaḥ<sup>5</sup>  
pratyaksham=ōv=aikshyata || [3\*] <sup>6</sup>Sō=p=i[ha]
- 6 gopi-śata-kōlikāraḥ Kṛishṇō Mahābhārata-sūtradhāraḥ [1\*] argh[y\*]aḥ pumān=  
amśa-kṛitāvata-
- 7 raḥ prādur=va(ba)bhūv=ōddhṛita-bhūmi-bhāraḥ || [4\*] <sup>4</sup>Pumsām=āvarapaṁ trayī na  
cha tayā hinā na nagnā iti
- 8 trayyā[m] ch=ādbhuta-saṅgarēshu cha va(ra)sād=rōm-ōdgamair=varmmipāḥ [1\*]  
Vasammāpō-tigabhira-nāma dadhataḥ
- 9 ślaghyau bhajan vi(bi)bhratō bhējūḥ Simhapuram guhām=iva mrigēndrāṇām  
Harēr=vā(bā)ndhavāḥ [1 5\*]
- 10 <sup>1</sup>Abhavat=atha kadāchid=Yadavinām chamūnām samaravijaya-yātrā-maṅgalam  
Vajravarmma [1\*] Śama-
- 11 na iva ripūṇām sōmavad=vā(bā)ndhavānām kavir=api cha kavinām paṇḍitaḥ  
[pa]ṇḍitānām || [6\*] <sup>6</sup>Jā-

<sup>1</sup> *Siddhala*, the ornament of the country of Rāḍha, is also mentioned in the *Bhavadēva prasasti*, cf. *Ep. Ind.*, Vol. VI, p. 205.

<sup>2</sup> From a photograph of the original taken by me in 1912. The accompanying plate is reproduced from the same photograph.

<sup>3</sup> Metre: Anushtubh.

<sup>4</sup> Metre: Śārdūlavikṛīḍita.

<sup>5</sup> Read *bahushaḥ*.

<sup>6</sup> Metre: Indravajrā.

<sup>7</sup> Metre: Mālinī.

<sup>8</sup> Metre: Anushtubh.



- 12 tavarmmā tato jāto Gāṅgēya iva Śāntanoh [1\*] dayā vratam rapa[h] kriḍā  
[tyā]go yasya mahō-
- 13 tsavaḥ ||[7\*] <sup>1</sup>Grihpan-Vaiṇya-Prithu-śriyam pariṇayan-Karṇṇasya  
Virāśriyam yō-ṅgēshu prathaya[ñ-ohhri]yam paribhavam-
- 14 s=tām Kāmarūpa-śriyam [1\*] nindan--Divya-bhūja-śriyam vikalayan-  
Gōvarddhanasya śriyam kurvan śrōtriya-
- 15 sāch=chhriyam vitatavān=svām sārvaḥmauma-śriyam ||[8\*] <sup>2</sup>Virāśriyam=ajani  
Sāmalavarmmadēvaḥ
- 16 śrimāñ=jagat-prathama-maṅgala-nāmadhōyaḥ [1\*] kim=varṇayāmy=akhila-bhūpa-guṇ-  
ōpapannō dōshai-
- 17 [r=mma]nāg=api padam na kṛitaḥ prabhur=mmō ||[9\*] <sup>3</sup>Tasy-ōdayi sūnur-  
abbūt=prabhūta-<sup>4</sup>durvāra-virōshv=api saṅga-
- 18 rōshu [1\*] yaś=chandrahā[sa\*]-prativi(bi)mvi(mbi)taḥ svam=ōkam mukham  
sammukham=ikshatō [sma] || [10\*] <sup>5</sup>Tasya Mālavayadēvyā-
- 19 sit kanyā Trailōkya-sundari [1\*] jagad-vijaya-mallasya vaijayanti Manobhuvah ||  
[11\*] <sup>6</sup>Pūṇa=py=asō-
- 20 sha-bhūpāla-putripām=avarōdhanō [1] tasy=āsīd=agra-mahishi s=aiva  
Sāmalavarmmamah || [12\*] <sup>3</sup>Āsi-
- 21 t=tayōḥ su(st)nur=ih=āntara[m(?)]yah śri-Bhōjavarmm=obhaya-vamśa-[di]pah [1]  
pātrōshu sarvasu daśasu yō-
- 22 na snōḥ .na luptaś=cha hatam tamaś=cha || [13\*] <sup>6</sup>Hā dhik [ka\*]aḥtam  
aviram=adya bhuvanam bhūyō=pi kam(kim) rakshasā-
- 23 m=utpātō=yam=u[pa\*]sthitō=stu kuśali saṅkāsu Laṅkādhīpah ||[14\*] <sup>6</sup>Iti yam  
guṇa-gūthābhis=tuṣṭā-
- 24 va Purū(ru)shōttamah [1\*] majjayann=iva vāg-vra(bra)hma-may-ānanda-mahōdadhau  
|| [15\*] Sa khalu śri-Vikramapu-
- 25 ra-samāvāsita-śrinaj-jayaskandhāvārāt Mā(Ma)hārājadhīrāja-śri-Sāmalavarmmadēva-  
pā-
- 26 d-ānudhyāta-Paramavaishṇava-Paramēśvara-Paramabhaṭṭāraka-Mahārāja-śri-mahā-  
Bhōja[h\*]

## Reverse.

- 27 śri-Paundrabhukty-antahpāti-Adhahpattana-maṇḍalō Kauśamvi(mbi)-Ashtaṅgaohha-  
kha-
- 28 ṇḍala-sam[baddha\*]-Uppalikā-grāmē guvāk-ādi-samēta-sapāda-nava-drōṇ-ādhi-
- 29 ka-pāṭaka-bhūmau samupagat-āsēsha-rāja-rājanyaka-rājñi-rāṇaka-rā-
- 30 japutra-rājāmātya-purōhita-pīṭhikāvitta-mahādharmmādhyaḥsha-mahāsādhvī-
- 31 grahika-mahāsēnāpati-mahāmudrādhikṛita-antarāṅgavṛi(bṛi)haduparikā-mahākāṣha-
- 32 ṭalika-mahāpratīhāra-mahābhōgika-mahāvyyūhapati-mahāpīlupati-mahāga-
- 33 pāstha-daussādhika-chaurōddharāṇika-nauva(ba)la-hasty-aśva-gō-mahish-āj-āvīk-ādi-
- 34 vyāpṛitaka-gaulmika-daṇḍapāsika-daṇḍanāyaka-vishayapaty-ādin anyāmś=cha saka-
- 35 la-rāja-pād-ōpajivinō=dhyakshaprachār-ōktān ih=ākirtitān chaṭṭa-bhaṭṭa-jāti-
- 36 yān janapadān kshētrakarāmś=cha vrā(brā)hmapān vrā(brā)hmapōtārān  
yathārham=mānāṭati

<sup>1</sup> Metre : Śārdūlavikṛīḍita.<sup>2</sup> Metre : Vasantatilaka.<sup>3</sup> Metre : Indravajrā.<sup>4</sup> Mr. R. D. Banerjee of the Calcutta Museum reads -durvāra-[Pravāsi, Śrāvāsi, 1820 B. S., p. 454] which agrees better with the prosody. I wrongly read pravira at first.<sup>5</sup> Metre : Anuṣṭubh.<sup>6</sup> Metre : Śārdūlavikṛīḍita. Only the first two quarters of the verse are given.



b.

28 28  
30 30  
32 32  
34 34  
36 36  
38 38  
40 40  
42 42  
44 44  
46 46  
48 48  
50 50

- 37 vō(bō)dhayati samādiśati \* cha matam=astu bha[va\*]tāṃ (l) yath=ōpari-likhitā  
bhūmir-iyam sva-
- 38 alm-āvachchhinā tṛiṇa-pūti-gōchara-paryantā satalā soddēsā sāmrapanasā sa-  
39 guvāka-nālikērā salavanā sajalastha[lā\*] sagarttōsharā sahya-ūśāparādhā pari-  
40 hṛita-sarvapīḍā achāḍa(ṭa)-bhaḍa(ṭa)-pravōśā akiñchit-pragrāhyā samasta-rāja-  
bhōga-ka-
- 41 ra-hiranya-pratyāya;sahitā Sāvarṇa-sagotrāya Bhṛigu-Chyavana-Āpnavāna-Au-  
42 rvva-Jamadagni-pravarāya Vājasanēya-charapāya Yajurvveda-Kaṇva-śākh-ādhyāyi-  
43 nō Madhyadēsa-vinirggata[sya\*] Uttara-Rāḍhāyām Siddhala-grāmiya-Pitāmva(mba)-  
radēva-
- 44 śarmmaṇaḥ prapautrāya \*Jagannāthadēva-śarmmaṇaḥ pautrāya Viśvarūpadēva-  
śarmma-
- 45 ṇaḥ putrāya śāntyāgār-ādihkṛita-śrī-Rāmadēva-śarmmaṇō (l) śrīmatā Bhōja-  
46 varmma-dēvēna puṇyō ahani vidhivad-udaka-pūrvakam kṛitvā bhagavantam  
Vāsudēva-bha-
- 47 tṭarakam=uddiśya mātā-pitrōr-ātmanas=cha puṇya-yaśō-bhivṛiddhayō ā-chandr-ārkaṇi kshi-  
48 ti-samakālam yāvat bhu(bhū)michchhidra-nyāyēna śrīmad-Vishṇu-chakra-mudrayā  
tāmraśā-
- 49 sanikṛitya pradatt-āsmābhiḥ || Bhavanti ch=ātra dharmm-ānusaṁsināḥ ślōkāḥ ||  
50 <sup>1</sup>Sva-dattām=para-dattām=vā yō harēta vasundharām [<sup>1</sup>\*] sa viśtṭhāyām kṛimīr=<sup>3</sup>  
bhūtva pitṛibhiḥ saha pa-  
51 chyatē || [<sup>16</sup>\*] Śrīmad-Bhōjavarmmadēvapādiya-samvat 5 Śrāvaṇa-dinē 14 ni  
anu mahāksha ni

## TRANSLATION.

(Verse 1.) In this universe, Atri, the sage of the gods, was an offspring of Svayambhū (Brahmā). From the light of his eyes the moon was born.

(V. 2.) From him sprang Budha, the son of Rohiṇī, and from him Parūravas, the son of Ilā, who was chosen by fame (*kīrti*)<sup>3</sup>, by Urvaśī, and by Earth.

(V. 3.) He again, the equal of Manu, begot Āyu; from that king was born the protector of the earth Nahusha; from him was born the great king Yayāti; he again got the son Yadu; from him starts this line of kings, wherein the goddess of valour (*vīraśrī*)<sup>4</sup>, and Hari were many times seen in person.

(V. 4.) In this family again appeared Kṛishṇa, who sported with hundreds of *gōpīs*, the chief actor of the Mahābhārata, the worshipful one, a partial incarnation of the Lord, who raised the burden of the Earth.

(V. 5.) (The knowledge of) the three Vēdas is a covering for men, and those who are devoid of it are certainly naked<sup>5</sup>, (thinking) so the kinsmen of Hari, the Varmans, mauling themselves with their hairs standing on end in their enthusiasm for the three Vēdas and for marvellous fights, and wearing the very solemn name and possessing noble arms, occupied Simhapura, which may be likened to the cave of lions.

<sup>1</sup> Metro: Anushtubh.

<sup>2</sup> Read *kṛimīr*.

<sup>3</sup> Kīrtti was also the name of the *chowrie*-bearer of Purūravas; cf. *Matsyapurāṇa* XXIV, 14.

<sup>4</sup> Cf. verses 4 and 8 below.

<sup>5</sup> There is an implied reference to the *nagnas*, mendicants that did not submit to the Vēdas; cf. *Mārkaṇḍēyapurāṇa*.

*Yēśhām kulē na vēdō=stī na sūtram n=atva cha vratam |*  
*tē nagnāḥ kīrttitāḥ sabbhis=tēśhām=annam vigarhitam |*

Similarly, we find in the *Vishṇupurāṇa*, III, xvii, 5,—

*Rig-yajuh-sāma-samjñ=ēyam trayī varṇāvṛitjir=dviḥ |*  
*ētām-ujjhati yō-mōhāt sa nagnaḥ pātakī smṛitah ||*

See Wilson's note in his translation of this passage. The wording of the inscription most closely agrees with the *Vāyupurāṇa*.

(V. 6.) In the course of time, there was (one) *Vajravarman*, the auspicious ornament of the *Yādava* soldiers in their victorious march of battle, who was like Death to his enemies, like the moon to his relatives, a poet amongst poets and the most learned among the erudite.

(V. 7.) *Jātavarman* was born from him (*Vajravarman*), just as *Bhishma* (the son of *Gaṅgā*) was born of *Śāntanu*; mercy was his (life's) vow, battle his pastime, and charity his chief delight.

(V. 8.) Seizing the (great) glory of *Prithu*, son of *Vēṇa*, espousing *Vīrāsri* (the daughter) of *Karna*,<sup>1</sup> extending his supremacy among the *Aṅgas*, conquering the fortunes of *Kāmarūpa* (Assam), putting to shame the strength of the arms of *Divya*, crippling the dignity of *Gōvardhana*, and giving away all his wealth to *Brāhmaṇas*, he (*Jātavarman*) extended his own paramount suzerainty.

(V. 9.) The glorious *Sāmalavarmadēva*, whose name was the foremost blessing to the world, was born (in the womb of) *Vīrāsri*. What more shall I tell?—my master (also) was endowed with all kingly virtues,—demerit found no shelter with him at all.

(V. 10.) He had a son *Udayin*, who saw only his own face reflected in front in his own sword, in battle-fields which were full of many an irresistible hero.

(V. 11.) He had a daughter, *Mālavādēvi*, the most beautiful lady in the three worlds, who was (as it were) the banner of the god of Love (lit. the mind-born one), the great wrestler in the conquest of the world.

(V. 12.) It was this lady who became the chief queen of *Sāmalavarman*, though his harem was full of the daughters of numerous kings.

(V. 13.) They had a son, *Śrī Bhōjavarman*, who was (as it were) the light of both<sup>2</sup> the families (paternal and maternal),—by whom, in all circumstances, affection was not taken away from deserving persons, (but their) gloom was dispelled (by him).

(V. 14.) 'Alack-a-day! Has the earth to-day again become devoid of heroes; this calamity with the *Rakshas* has arisen, let him remain prosperous during the dangerous times, as overlord of *Lankā*.

(V. 15.) He (the king), whom *Purushōttama* thus praised by means of eulogistic verses making him plunge into the great ocean of felicity consisting of Brahman as revealed in words,—

(L. 24—37.) now,—from his royal camp of victory established at *Vikramapura*, the devout worshipper of *Vishṇu*, the *Paramēśvara*, *Paṇamabhaṭṭāraka*, *Mahārājādhirāja*, the glorious *Bhōja*, who meditated on the feet of the *Mahārājādhirāja* *Sāmalavarmadēva*,—duly pays respect to, informs and instructs, all the recognized<sup>3</sup> *Rājans*, *Rājanyakas*, the queen (*Rājñi*), the *Rājakas*, royal princes (*Rājaputra*), prime-minister (*Rājāmatya*), priest (*Purohita*), *Piṭhikāvitta*<sup>4</sup>, *Mahādharmaḍhyaksha* (chief justice), *Mahāsāndhivigrahika* (minister of peace and war), *Mahāsāndapati* (commander-in-chief), *Mahāmudrādhikṛita* (keeper of

<sup>1</sup> May also mean, 'having made his own the martial spirit of *Karna* (of the *Mahābhārata*); *kāma-rūpa-sriyam* may also mean 'the beauty of *Kāma*'s (Cupid's) person; ' *divya-bhūja* may also mean 'the hands of the gods.'

<sup>2</sup> *Bhōja* is compared to a light (*dīpa*), which consists, generally, of a pot (*pātra*), wick (*dasā*) and oil (*snāha*), and which dispels darkness (*tamas*). The play on words here is remarkable.

<sup>3</sup> The difficulty in making out the sense of this verse is partly due to the fact that half of the *Śārdūlavikṛita* is to all appearances, wanting. [There seems to be an exhortation to king *Bhōja* to engage on some expedition.—S. K.]

<sup>4</sup> *Samupagata*, recognized; cf. *Amara* III, Book ii. 58. It does not mean 'assembled' as assumed by Prof. Kielhorn and others. [I cannot accept this explanation.—S. K.]

<sup>5</sup> The function of this official is not known.

the Royal Seal), <sup>1</sup>*Antarāṅgabṛihaduparika* (chief privy-councillor), *Mahākṣhapatalika* (keeper of records), *Mahāpratihāra* (chief warder), *Mahābhōgika* (chief groom), *Mahāvṛyūhapati* (chief master of military arrays), *Mahāpīlupati* (chief elephant-keeper), *Mahāgaṇastha* (commander of a *gaṇa* squadron<sup>2</sup>), *Dāṁssādḥika* (porter, or superintendent of villages), *Chaurōddharaṇika* (police officer who has to deal with thieves), inspectors of the fleet, the elephants, horses, cows, buffaloes, goats, sheep, &c., *Gaulmikas* (commander of a *gulma* <sup>3</sup>squadron), *Danḍapāsikas* (executioners, or police officers), *Danḍanāyakas* (magistrates), district officers (*vishayapati*) and other dependants of the king mentioned in the list of *ādhyakṣhas* but not specially mentioned here, those of the kind of *Chāṭṭas* and *Bhaṭṭas*, the citizens and the cultivators, the Brāhmaṇas and Brāhmaṇa elders,—

(Ll. 27 f.) in the village named *Uppalikā*, in the *Kausāmbi-Ashtaṅgachchha-khaṇḍala* belonging to the *Adhahpattana-maṇḍala* of the illustrious *Paundra-bhukti*,<sup>4</sup> on the plot of land which, with betel-nut trees, &c. contains one *pālaka* exceeded by nine and a quarter *drōṇa*.

(L. 37—41.) Be it known to you, that the above-mentioned plot of land, circumscribed within its own boundaries, including grass, filthy-water,<sup>5</sup> and pasture-grounds, with bottom and surface, with mango and jack-fruit trees, with betel-nut and cocoanut trees, with saline<sup>6</sup> soil, with earth and water, with pits and barren tracts, with respect to which the ten offences (of the donee) should be tolerated (by the king), exempt from all oppression, not to be entered by *Chāṭṭas* and *Bhaṭṭas*, free from all sorts of taxes, with all *rājabhōga*, *kara* and *hiraṇya* tributes.

(L. 41—49.) has been granted by us in the name of the Lord *Vāsudēva-Bhaṭṭāraka*, for the increase of merit and fame of my parents and myself, on an auspicious day after having touched water according to ceremony, and getting the record engraved in a copper-plate (imprinted) with the seal of *Vishṇu's* wheel, in accordance with the maxim of *bhūmichalchidra*,<sup>7</sup> (to last) as long as the moon and the sun (exist) and the earth endures,—to *Rāmadēva-sārman*, in charge of the sanctuary,<sup>8</sup> of the *Sāvarga gōtra*, whose *pravaras* were *Bṛigu*, *Chyavana*, *Āpnavāna*, *Aurvva* and *Jamadagni*, of the *Vajasaneya charaṇa*, a student of the *Kaṇva* branch of the *Yajurveda*, the son of *Viśvarūpadēvaśarman*, grand-son of *Jagannātha-dēvaśarman* and great-grand-son of *Pitāmbaradēvaśarman* who was an inhabitant of the village of *Siddhala* in North *Rādhā*, and who came from *Madhyadēsa*.

(L. 49—51.) There are verses also enjoining religious usages :—“Ho who takes away land given by himself or by another, rots (in hell) in the state of worms in human excreta, with the *pīṭris*.”

(L. 51.) In the fifth year of the reign of His Majesty, king *Bhōjavarmadēva*, on the 14th day of *Śrāvaṇa*. Signed (i.e., by the king). After this, signed by the *mahākṣhapatalika* (i.e., the Record-keeper).

<sup>1</sup> I am indebted to Mr. Maitrēya for the following note on *antarāṅga* :—“Although the word *antarāṅga* may be used in the sense of *ātmiya*, it appears to have been used in the inscription in a technical sense to signify the royal physician, cf. *Śivadāsa's* commentary on the *Chakradatta* (Calcutta Edition).—*Vidyā-kula-sampannā*—*hi bhishag-antarāṅga ity-uchyatē*. In explaining the word *antarāṅga*, *Śivadāsa* says,—*labdh-antarāṅga-padeśikāt*.”

<sup>2</sup> A *gaṇa* squadron consists of 27 elephants, 27 chariots, 81 horses and 135 foot soldiers; a *gulma*-squadron of 9 elephants, 9 chariots, 27 horses and 45 foot soldiers.

<sup>3</sup> Vide *Kautiliya Arthāśāstra*—second *Adhikaraṇika* on *Adhyakṣha-prachūra*.

<sup>4</sup> The *bhukti* is a larger unit than the *maṇḍala*, of which again the *khaṇḍala* forms part.

<sup>5</sup> *Pūti*—‘filthy water’—Vide V. S. Apte's dictionary, p. 715. [But *pūti* is also a kind of grass.—S. K.]

<sup>6</sup> *sa-lavaṇā* shows that the land was probably situated in a district washed by the sea-water.

<sup>7</sup> Vide *Kautiliya Arthāśāstra*, *Adhikaraṇa* II. Chap. II, *Prakaraṇa* 20.

<sup>8</sup> *Śāntiāgāra* the house where to bathe with the propitiatory water after a sacrifice.

## No. 9.—BATIHAGARH STONE INSCRIPTION.

SAMVAT 1385.

By RAI BAHADUR HIRA LAL, B.A., M.R.A.S., NAGPUR.

This stone inscription is at present lying in the compound of the Deputy Commissioner's bungalow at Damoh, the headquarters of the district of the same name in the Central Provinces and situated on the Indian Midland Railway, 127 miles from Jabalpur, the direct distance by road being 66 miles. The stone was originally brought from Batihagarh, a village 21 miles north-west of Damoh and included in the Hattā tahsil. Batihagarh was once the seat of Musalmān governors sent from Delhi and there are ruins of a fort and other remains of its past greatness including inscriptions both in Sanskrit and in Persian.

The one I edit is engraved on a slab 1'11" × 1'6" and is in a good state of preservation. The language is Sanskrit written in Nāgarī characters, the average size of letters being  $\frac{1}{2}$ ". The writing covers a space of 1' 7" × 1'. The whole record is in verse except the word *Siddhiḥ* at the commencement and *śubham bhavatu* at the end, together with the details of the date repeated in figures in line 14. There are altogether 15 verses in the 16 lines which the inscription contains.

The only noticeable orthographical peculiarities are the indifferent use of *s* for *ś* as in line 7 where *śastra-* and *-śāstra-* are written *sastra-* and *-sāstra-* respectively, and the employment of *sk* to do duty for *kh* in some places, for instance in line 8, where *Khōjā* is written *Shōjā*, and in line 14 where we find *Vaiśākha-* as *Vaisāśha-*. This is however quite in keeping with the Bundēkhaṇḍī practice, which is even now followed by writers of the old school, who always express their *kh* by *sk*. In this inscription *kh* has also been expressed by its ordinary symbol, as in *-khaṇḍam* of the first line and *lilākha* of the last. The letter *i* appears in its antiquated form in line 8. Note also the use of the *akshara va* with a dot underneath in order to denote *va* as distinguished from *ba* in *bhauva-*, l. 1. This is quite in accordance with the ordinary Bundēkhaṇḍī practice, but does not occur in other places in the inscription.

The inscription records that a local Muhammadan ruler Jallāla Khōjā, son of Īsaka, caused a *Gōmaṭha* to be made in the town of Batihāḍim, as also a garden and a stepwell. Jallāla, i.e., Jalāl-ud-dīn is stated to have been appointed as his representative by Hisāmādīm (Hisām-ud-dīn) also called Chhipaka, probably a corruption of Šafīq, son of Malik Julachī, who was made commander of the Kharpara armies and governor of the Chēdi country by Sultān Mahmūd. This Mahmūd is described as *Śakēndra* or lord of the Śakas, ruling from Yōginipura after having conquered other kings. The inscription further states that Jallāla appointed his servant Dhanau as manager of the institutions named above, the principal architects whereof were Bhōjūka, Kāmadēva, and Halā of the Śilāpaṭṭa<sup>1</sup> family. The composer of the inscription was the *Kāyastha* Baijūka of the Māthura sub-division, and the writer another Māthura named Vāsū, son of Sahadēva.

The date is given in the 13th verse as Wednesday, the 3rd day of the bright fortnight of the Vaiśākha month in the Vikrama year 1385. The year is expressed by symbolical words, and to make it clear, the substance of the verse is repeated in prose immediately afterwards, the year and the *tithi* being given in figures. The date regularly corresponds to Wednesday, the 13th April 1328 A.D.<sup>2</sup>

<sup>1</sup> *Śilāpaṭṭa* is now known as the Silāwaṭ caste, who are masons and found in the neighbourhood of Damoh.

<sup>2</sup> As calculated by Mr. Gōkul Prasād Īśvaradās, Tahsildār of Dhūntarī. He remarks that the year in this case must be taken as Āshādhādi or Kārttikādi. If it is taken as Chaitrādi the current Samvat would be 1386, and it would have to be supposed that the year given in the inscription was the expired year 1385. But as there is nothing in this inscription leading to this conclusion, the probability is that the year was Kārttikādi, taking into consideration the locality where the inscription was found.

There can be little doubt that Mahmūd of Yōginipura (another name of Delhi) was no other than the Turk Nāsir-ud-dīn Mahmūd of the Slave dynasty who reigned between 1246 and 1266 A.D. Mahmūd subdued the Gūndālkhāṇḍ country, or, more correctly Chandēri and Mālwa in 1251 A.D., over which he appointed a governor.<sup>1</sup> This governor, whose name does not appear to be mentioned in the Persian histories, was apparently Malik Julachī. Between the conquest of Mahmūd and the record of our inscription there is an interval of 77 years, spread over 3 governors, the Malik, his son Hisām-ud-dīn, and Jalāl-ud-dīn, giving a fair normal average duration of administration for each. It is well known that these Musalmān conquests in this part of the country were not permanent, but in A.D. 1321 we find Tughlaq Shāh despatching his son with the troops of Chandēri, Badaun and Mālwa against Teliṅgānā,<sup>2</sup> only 7 years before our inscription was engraved. It is therefore evident that the Musalmāns had a hold over the country at the time, at least there can be no doubt that the Damoh district was under a Musalmān governor. This is however only of local interest.

But what makes the inscription very interesting, is the mention of the Kharpara armies, the Chēdi country and the title of Mahmūd as *Śakēndra*. I think that the Kharparas of our inscription are identical with the Kharparikas mentioned in Samudragupta's stone pillar inscription of Allāhābād.<sup>3</sup> They are there mentioned amongst the tribes conquered by this great monarch in the 4th century of the Christian era. They must have been a war-like people and must have offered not a little resistance to have deserved notice. Mr. V. A. Smith<sup>4</sup> a decade ago stated that the Kharparikas may have occupied Seoni or Maṇḍlā district of the Central Provinces. How very near the mark this surmise was, is evident from the present inscription. Seoni and Maṇḍlā are not very far away from Damoh, which was apparently garrisoned by the Kharpara armies in the 13th century. That Damoh was included in the Chēdi country, is another inference which may be drawn from this record and which goes to support in a way Justice Pargiter's localisation<sup>5</sup> of the Chēdi country. Some have held that Chandēri, if it is not a corruption of Chēdi, was at least in the centre of that ancient country, and it is to Chandēri that Mahmūd sent his forces in 1251, and there he left a governor, who in our inscription is designated as *Chēdūtēsādhipa*. Lastly the title *Śakēndra* of this monarch may be noted. The word *śaka* here as in several other instances<sup>6</sup>, means Musalmān.

The geographical names mentioned in the inscriptions are Yōginipura, Chēdi and Baṭihāḍim, all of which have been incidentally identified above. Yōginipura mentioned in Chand Bardai's *Prithvirāja Rāso*<sup>7</sup> as Jugginipura, is an old name of Delhi. Chēdi is the well-known classical name of the country with the rulers of which the history of the northern and eastern portions of the Central Provinces was associated for many centuries. It was in this country that Baṭihāḍim, the present Baṭihāgarh, was included. *Baṭihāḍim* in the local dialect means a heap of a collection of cow-dung cakes, and the name seems to have changed its *ḍim* to *garh* when a fort was later on built there. A step-well still exists there containing a fragmentary Persian inscription which informs us that it was constructed in the time of Jalāl Isahāka or Jalāl-ud-dīn, who killed Usmān and became Naib with the title of Akhtā, in the reign of the just and pious monarch to whom the whole of Hindustan paid respect and by whose sword the whole of Turkistān was subdued. This well may be identical with the one referred to in our inscription, but there are two other old ones, one of which, called *chaurāsi bāoli*, is situated

<sup>1</sup> See Briggs's *Ferishta*, Volume I, p. 239, and *Tabakāt-i-Nasiri* as quoted in Dawson-Elliott, Volume II, p. 351.

<sup>2</sup> See Cunningham's *Reports*, Volume II, p. 402.

<sup>3</sup> *Gupta Inscriptions*, p. 18.

<sup>4</sup> *Journal, Royal Asiatic Society*, 1897, p. 893.

<sup>5</sup> *Journal, Bengal Asiatic Society*, 1895, p. 249 ff.

<sup>6</sup> Compare *Ep. Ind.*, Vol. II, p. 409; *Ind. Ant.*, Vol. XXXVI, p. 352; XXXVII, p. 42, and above, p. 18.

<sup>7</sup> See Nāgarī Prachārīnī Sabhā Edition, Vol. I, p. 112.



in the midst of a big grove of mangoes, guavas, lemons, etc. This may be the *udyāna* alluded to in our inscription, and it would be natural to suppose that the step-well of our inscription was made in this grove, unless it existed before the grove was planted. The identification of the step-well is further complicated by the fact that the local people say that the inscription was removed from a third well called *Bhaūharē-kī bāolī*, which is believed to be connected by a tunnel with the *Sās Buhā-kī bāolī* containing the Persian inscription referred to above.

TEXT.<sup>1</sup>

- 1 Ōm<sup>2</sup> siddhiḥ | <sup>3</sup>Ādau Vra(Bra)hmā na Vishnuḥ ksha(kshi)ti-jala-gaganan-  
n=āsti vra(bra)hmāṇḍakhamḍam svargrādyā<sup>4</sup> bhaṇva-nāgā grahagaṇa-ṛishayō  
n=āsti
- 2 nakshatra-mālā | chandr-ādityau na vahnir na vahati pavaṇo n=āsti kālō na  
jivah tatr=aikō=pi Svayambhūts=triyuga-yugapatih pā-
- 3 tu vaḥ sṛishtikarttā || 1 <sup>5</sup>Sarvva-lōkasya karttāram=ichchhāśaktim=anamtakam |  
anādi-nidhanam vaiṇdō guṇa-varṇa-vivarjjitam || 2 <sup>6</sup>Asti ka-
- 4 li-yugō rājā Śakēndrō vasudhādhipaḥ | Yōginipuram=āsthāya yō bhukto  
sakalām mahim || 3 <sup>5</sup>Sarvva-sāgara-paryantam vasi(śi)-cha-
- 5 krē narādhipān | Mahamūda-suratrāpō nāmnā sū(śū)rō=bhinamdatu || 4  
<sup>5</sup>Tēn=ājñaptō mallikō=sau Julachi-nāma-vīrutah | yō-
- 6 ddhā Kharpara-saīnyānām Chēdi-dēs-ādhipō=bhava[<sup>6</sup>]\* || 5 <sup>6</sup>Tasya putrō mahāviraḥ  
pauruṣhēṇa samavitaḥ | nāmnā Hīśamādīm khyāta[h]
- 7 Chhipakō bhuvī namdatām || 6 <sup>6</sup>Sa(Śa)stra-sā(śā)stra-vidam jñātvā svāmi-  
kārya-rata[m] sadā | ātmakṛtyeṣhu sarvvēṣhu Jallālam kṛitavān pra-
- 8 bhuḥ || 7 <sup>6</sup>Isāka-rājasya sutah pravīṇō Jallāla-Shō(Khō)jā matimān=praviraḥ |  
yō dharmma-pūjanam hi vicārya vu(bu)ddhya sō=kāra-
- 9 yad=Gomata(tha)-nāmadhēyam || 8 <sup>6</sup>Va(Ba)ṭihādīm-purē ramyō Gomata(tha)h  
kāritah śubhaḥ | āsrayah sarvva-jantūnām Kailāśā(sū)drir=iv=a-
- 10 parah || 9 <sup>7</sup>Jallāla ksha(kshi)tipāla pālana-rataḥ kim stūyatō tō guṇō yēna  
sphō(sphō)ṭita-duḥkha-bhāra-nichayō vidvaj-janānām sadā | udyā-
- 11 nam Va(Ba)ṭihādīm-ākhyā-nagarō samsthāpitam namdanam vāpi nirmmala-  
chandra-vimva(bimba)-sadṛiśa puny=āmrītavarshini || 10 <sup>6</sup>Tasya bhṛityō
- 12 Dhanau nāma karmasthānō niyōjitaḥ || (i) svāmi-bhaktas=cha sū(śū)ras=cha  
patirāja-sashā(khā) sudhiḥ || 11 <sup>6</sup>Si(Śi)lāpattasubhō
- 13 vaiṇdō sūtradhārā vicakṣaṇāḥ | Bhōjūkaḥ Kāmadēvas=cha karmmanisht[h<sup>6</sup>]\*ā  
Halā sudhiḥ || 12 <sup>6</sup>Sa(Śa)r-āsht-ānala-sōmē cha mi-
- 14 tō Vikrama-vatsarē | Vaiśāsha(kha)sya sitō pakshē tṛitīyām<sup>8</sup>  
Vu(Bu)dhavāsarē || 13 Samvat 1385 Vaiśāsha(kha)-sudi 3 Vu-  
(Bu)dhadinē ||
- 15 <sup>5</sup>Māthur-ānvaya-kāyastha-Vai(Bia)jūkō vinay-ānvitaḥ | manishi-mānasa-mudō  
prasa(sa)stīm=akarōt-sudhiḥ || 17 <sup>5</sup>Māthurō
- 16 divirō dakṣhō dhuryō vyāpārīnām sadā | Sahadōva-suto Vāsū lilōkha  
vimal-āksharaiḥ || 15 Su(śu)bhām bhavatu ||

<sup>1</sup> From the original stone and from impressions supplied by Pandit Basantram.

<sup>2</sup> Expressed by a symbol.

<sup>3</sup> Metro: Sragdhārā.

<sup>4</sup> Read *svargrādyā*. The *ā* of *bhaṇva* has been distinguished with a dot.

<sup>5</sup> Metro: Anushtubh.

<sup>6</sup> Metro: Indravajrā.

<sup>7</sup> Metro: Sārdūlavikṛitā.

<sup>8</sup> Metro: causa instead of *tṛitīyāyām*.

## TRANSLATION.

(L. 1) Hail Success !

(Verse 1) In the beginning (there was) no Brahmā, nor Viṣṇu nor earth, water or sky, nor any part of the universe, inhabitants of the heavens, beings belonging to the earth, nor Nāgas. There were no planets nor the seven Rishis, and there was no group of lunar mansions. There were no moon and sun, no fire. The wind did not blow, and there was no death and no life. There was then only one self-born, the lord of cosmic age of (all) the three periods. Let that creator of the world protect you.

(V. 2) I bow down to the creator of all the worlds, to him whose power is subservient to his wish, who is unlimited, who has no beginning and no end, and who is destitute of quality and colour.

(V. 3) In the Kali (age) there was a King, the Śaka-lord, the ruler of the earth, who having established himself in Yōginipura (Delhi) ruled the whole earth.

(V. 4) He subjugated the kings up to all the Seas. May this hero by name Mahmūd Sultān enjoy happiness.

(V. 5) Ordered by him the *malik* famous by the name of Julachī became the warrior (commander) of the Kharpara armies and the governor of the Chēdi country.

(V. 6) May his son Chhipaka known in the world by the name Hisāmuddīn, (who is) a great warrior possessing valour, enjoy happiness.

(V. 7) In all his affairs this lord made Jallāla (his representative), knowing him to be well versed in the art of arms and always devoted to his master's work.

(V. 8) The son of Īsakarāja, was the clever, wise and very heroic Jallāla Khōjā, who considering his stock of religious merit in his mind caused to be made the place known by the name of Gōmaṭha.

(V. 9) This auspicious Gōmaṭha was caused to be made in the beautiful town of Baṭihādīm. (It is) a shelter to all beings like another Kailāsa.

(V. 10) O Jallāla! protector of the earth, how should your merit intent on protection be praised, by whom a place where the load of calamities of learned persons is always crushed out, a garden like Nandana and a well (with water) resembling the disc of the spotless moon and showering nectar of virtue were established in the town called Baṭihādīm.

(V. 11) His servant by name Dhanau was appointed as manager. (He was) devoted to his master, valiant, intelligent and a friend of his lord the King.

(V. 12) (Born) in the auspicious family of Śīlāpaṭṭa, the conspicuous architects (were) Bhōjūka, Kāmadēva, and the wise Halā, who were perfect in (their) work.

(V. 13) In the Vikrama year measured (marked) by the arrows (5), eight, the fires (8) and the moon (1) on the 3rd of the bright fortnight of Vaiśākha on a Wednesday, (this was engraved).

(L. 14) Saṃvat 1385, Vaiśākha sudi 3 on a Wednesday.

(V. 14) The well behaved Baijūka Kāyastha of the Māthura family composed (this) eulogy for the delight of the minds of the wise.

(V. 15) He who was always the foremost among traders the clever Māthura scribe Vāsū, son of Sahadēva, wrote (this) in clear letters.

(L. 16) Let good fortune attend.

No. 10.—SPURIOUS ISLAMPUR PLATES OF THE GANGA KING VIJAYADITYA.  
THE 30TH YEAR.

By K. B. PATHAK AND STEN KONOW.

[ The ensuing paper is the joint work of Professor Pathak and myself. The description of the plates is due to Professor Pathak, whose reading of the text has, moreover, been adopted in most places. The remainder has been added by me.—S. K. ]

The plates here edited belong to Mr. Bhimāṇṇa, *alias* Tatya Jināṇṇa Mudhaḷē, a resident of Islāmpur, in the Vālvā tālluqa of the Satārā District in the Bombay Presidency. They are however stated to have been originally brought from Mudhol in the Southern Marāṭhā country, where the owner's ancestors lived. They are five in number, and are strung together on a ring passing through holes on the left side. Each plate measures 6" by 3". The weight of the plates and the ring is about 80 tolas. The edges of the plates have been raised into rims in order to protect the writing. The ends of the ring are soldered into a seal showing an elephant facing the left. The ring is oval and measures 3" by 2½".

The inscription is in Sanskrit and is written in prose and verse. It is not dated. The characters are South-Indian and closely resemble those found in other Gaṅga grants. The inscription seems to record the grant of two fields and a house to a Brāhmaṇa named Somaśarman in the time of the Gaṅga king Vijayāditya. The grant was shown to me some years ago, and I have since obtained the plates on loan through Mr. D. R. Bhandarkar, for the purpose of editing them. [K. B. P.]

[This grant belongs to a series of spurious grants of the Western Gaṅgas, which have been most extensively dealt with by Dr. Fleet,<sup>1</sup> and which have been treated as genuine by Mr. Rice, whose theory would, e.g., lead to such results as that the king Durvinita, whose time would have been the end of the 5th century, wrote a commentary on at least one *Sarga* of the Kirātārjunīya, though scarcely anybody would place Bhāravi earlier than the first half of the 6th century.

The reasons for contesting the genuity of these records have been ably put forward by Dr. Fleet, and they fully apply to the present grant.

The Orthography is extremely faulty. Thus we find *a* for *ā* and *ā* for *a* in *-kul-amalā-vyōma-*, l. 1; *-dēvata-*, l. 8, etc.; *ām* for *ō* in *-bhāginēyām*, l. 12; *i* for *a* in *-chirin-*, l. 8; *harēti*, l. 60; *i* for *ī* in *niti-*, ll. 6, 21; *-krita-*, l. 10; *-priti-*, l. 10; cf. *-kēsariḥ*, l. 39; *ō* for *u* in *-āmbō[ru\*]ha-*, l. 9; *k* for *g* in *-Sakarādibhiḥ*, l. 62; *t* for *k* in *samyat-*, l. 5; *t* for *j* in *śrīmat-Jāhna-*, l. 1; *t* for *tt* in *-tatvaḥ*, ll. 25, 34; *t* for *d* in *Patma-*, l. 1; cf. ll. 7, 9, 58; *t* for *dh* in *-samatagata-*, l. 34; *t* for *n* in *śrīmat-Mādhava-*, ll. 6, 11; *-prōlasat-mā-*, l. 40; *t* for *v* in *-patana-*, l. 44; *th* for *t* in *-śilāsthambha-*, l. 2; *d* for *dh* in *Sindu-*, l. 20; *dh* for *d* in *vidhāraṇ-*, l. 3; *sudhadhi-*, l. 7; *dy* for *jy* in *-rālya-*, ll. 5, 10, 40; *nd* for *t* in *nindyaṁ*, l. 32; *nv* for *nn* in *-sanva-*, l. 11; *bh* for *b* in *Triyambhaka-*, l. 9; *-Kadammbha-*, l. 12; *b* for *v* in *bā*, l. 60; *v* for *bh* in *-avidhānē*, l. 28, etc. Wrong *Samdhi* is of frequent occurrence; compare *-vādyah Mukha-*, l. 10, and further ll. 14, 15, 19, 21, 23, 25, 26, 56. Final *h* has often been dropped; cf. ll. 6, 8, 9, 11, 24, 28, 31, 35, 40, 42, 43, 51, 57, 62. Also a final *m* is sometimes missing; thus *-bhājā*, l. 43; on the other hand we find *vasudham* for *vasudhā*, l. 61. Single letters have been omitted in *prajāisvaryyam*, l. 42; *daśita-*, l. 37; *duddhar-*, l. 38; *prōlasat-*, l. 40, and whole syllables in ll. 5, 8, 9, 12, 16, 17, 23, 34, 40, 41, 44. On the other hand we

<sup>1</sup> *Ep. Ind.*, Vol. III, pp. 158 ff.; *Ind. Ant.*, Vol. XXX, pp. 203, 212, 221 ff.

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find superfluous syllables in ll. 24 and 34. The *Upadhānīya* is used in one place, in *-rajaḥ-pavitrī-*, l. 9, but not in the other places where we would expect it. Note also the spelling *Taitriya-* for *Taittirīya-*, l. 55.

The individual letters have usually been well cut. Occasionally however we find misshaped forms; compare the *ṇ* in *-koṅgaṇi-*, l. 26; the *vā* of *-vārana-*, l. 36.

The language is fairly correct. There are however some mistakes and slips. Compare the forms *vaktṛikuśalō*, l. 6; *vaktṛiprayōkṛikuśalō*, l. 22, and the Kanarese termination of the numeral *trāṣṣattu*, l. 55.

In common with the other spurious grants, the present one also describes Śrīpuruṣa as the grandson of Śivamāra, though we know from the Vaḷḷimalai inscription<sup>1</sup> that he was his son.

As has already been stated by Dr. Fleet, the fact that these grants are forgeries does not preclude the possibility that they may contain some historical facts. Dr. Fleet has discussed the various details mentioned in them in his paper on the Sūḍi plates,<sup>2</sup> and the grant here under consideration does not add much new information. The first of the Gaṅga kings, whose existence is known from authentic records, is the *Mahārāja Koṅgaṇi Śivamāra* with the *biruda Navakāma*, whom Dr. Fleet<sup>3</sup> places in the period about A.D. 755-765. It has already been remarked that the *Mahārāja Pṛthivikoṅgaṇi Śrīpuruṣa*, who is in the spurious plates described as his grandson, was in reality his son. According to Dr. Fleet, his time is about A.D. 765-805. We know from genuine inscriptions that he also had the name *Muttarasa*. We learn from l. 48 that he had a queen *Vijayamahādēvi* of the *Chalikya* family. If this statement is correct, we can only think of the Eastern Chālukyas of Vēṅḡl. In itself this is not at all unlikely. We know that the Gaṅga's had been dependent on the Western Chālukyas,<sup>4</sup> and the family can scarcely have lost all its prestige with them on its overthrow at the hands of the Rāshtrakūṭas. Moreover, the Eastern Chālukya king who was contemporary with Muttarasa, was *Vishṇuvardhana IV.* (763-799), who was the father of *Vijayāditya II.* and the son of *Vijayāditya I.* The name *Vijayamahādēvi* would be a very likely one for a Chālukya princess of those days, who would then probably have been a sister of *Vishṇuvardhana*. Muttarasa's eldest son was apparently *Śivamāra II.*,<sup>5</sup> who was so called after his paternal grandfather, but who is not mentioned in our grant. His younger brother, the son of *Vijayamahādēvi*, who wore the name of his mother's father *Vijayāditya*, is the supposed grantee of our plates. This *Vijayāditya* is not an invention of the forger or forgers who are responsible for the spurious Gaṅga grants. His name occurs in an inscription at *Āsandi* in the *Kaḍūr* district,<sup>6</sup> but we do not know much about him. He probably resided at *Āsandi*, now a village in the *Kaḍūr Tālluqa* of the *Kaḍūr District*, *Mysore*, situated in 13° 42' N. and 76° 6' E., 5 miles from *Ajjampur* railway station. This place is stated to have been his residence in l. 54, and the grant purports to have been issued in his 30th year. That does not however help us to establish the date intended, because nothing prevents us from assuming that he ruled in *Āsandi* as viceroy under his father.

The objects of the grant were two plots of land, a house, and something else in the neighbourhood of *Āsandi*. I cannot make anything of *Satprasāda* in l. 58. The donee was

<sup>1</sup> *Ep. Ind.*, Vol. IV, pp. 140 ff.

<sup>2</sup> *Ep. Ind.*, Vol. III, pp. 164 ff.

<sup>3</sup> See Fleet, *Ep. Ind.*, Vol. V, pp. 154 ff.; Vol. VI, pp. 64 ff.

<sup>4</sup> Cf. Fleet, *Ep. Ind.*, Vol. V, p. 157.

<sup>5</sup> See Fleet, *Ep. Ind.*, Vol. V, pp. 160 f.

<sup>6</sup> *Ep. Carn.*, Vol. VI, Kd., 145; Fleet, *Ep. Ind.*, Vol. VIII, p. 55.

Sōmaśarman Yuddhakāṭapaṇi, the son of Nāgaśarman and the grandson of Dharmasārman, of the Hāritu gōtra.—S. K.]

TEXT.

First Plate.

- 1 Ōm<sup>1</sup> svasti [||\*] Jitam bhagavatā gata-ghana-gagan-ābhāna Patma(dma)nābhāna  
[||\*] Śrīmat(j)-Jāhnavōya-kul-a(ā)malā(a)-
- 2 vyōm-āvabhāsa-bhāskarāḥ sva-khadg-[ai]kaprahāra-khaṇḍita-mahāśīlātha(ā)mbha-  
labdha-bala-parākramo
- 3 dāruṇ-āri-gaṇa-vidhā(dā)raṇ-ōpalabdha-vraṇa-vibhūṣaṇa-vibhūṣitaḥ Kāṇvāyana-  
sagōtraḥ śrīmat-Ko-
- 4 āgaṇivarmma-dharmmamahādhīrājāḥ [||\*] Tasya putraḥ pitur-anvāgata-guṇa-  
yukto vidyā-vinaya-vihita-vri-
- 5 ttiḥ sa[mya]t(k)-prajā-pālana-mātr-ādhiyata-rādyā(jya)-prayōja[nō\*] vidvat-kavi-  
kāṇchana-nikash-ōpa[la]-bhūto
- 6 ni(ni)tiśāstrasya vaktri-kuśalo Datta-sūtra-vṛitti-prapētā śrīmat(n)-Mādhava-  
mahādhīrājāḥ [||\*] Tasya putra[h\*] pitri-pai-
- 7 tāmaha-guṇa-yukto-nōka-chā(cha)turddanta-yuddh-āvāpta-chaṭur-udha(da)dbi-salil-  
āsvādita-yaśāḥ śrīmat(d)-Dha-
- 8 ri[va\*][rma-mah]ādhīrājāḥ [||\*] Tasya putro dvija-guru-dēvat[ā\*]-pūjana-paro  
Nārāyaṇa-chiri(chara)ṇ-ānudyāta[h\*]

Second Plate ; First Side.

- 9 śrīmat(d)-Viṣṇugōpa-mahādhīrājāḥ [||\*] Tasya putra[h\*] Triyambaka-  
(Tryambaka)-charaṇ-āmba(u)[ru\*]ha-rajaḥ-pavitr[ī]-kṛit-ottamāṅgaḥ sva-
- 10 bhuja-bala-parākrama-kṛaya-kri(kṛi)ta-rādyāḥ(jyō) Mukhamōṣṭa-piṣitāśana-pri(pri)ti-  
kara-niśita-dhār-āsiḥ Kali-yu-
- 11 ga-bala-parik-āvanva(nna)-dharmma-vṛish-ōddharāṇa-nitya-sannaddha[h\*] śrīmat(n)-  
Mādhava-mahādhīrājāḥ [||\*] Tasya putra[h\*] śrīma-
- 12 t-Kadambha(mba)-kula-[ga\*]gana-[ga\*]bhastimālināḥ śrīmat-Kṛishṇavarmma-  
mahādhīrājasya priya-bhāginōyāśm(yō) vijimbhamā[ṇa\*]-
- 13 śakti-traya-sampannaḥ sambhram-āvanata-samasta-sāmanta-maṇḍalo vidyā-vinay-  
āśīśaya-paripū-
- 14 r[it-ānta]rātmā niravagraha-pradhāna-sauryya-(ryyō) vidvatsu prathama-gaṇyāḥ  
śrīmat-Koṅgaṇi-mahādhīrājāḥ A-
- 15 vinīta-nāmā [||\*] Tasya putraḥ vijimbhamāṇa-śakti-trayaḥ Andari-Ālattur-  
Poruḷare-Peṇnagar-ādy-a-
- 16 nōka-samara-mukha-makha-huta-pṛa[ha\*]ta-sūra-puruṣa-paś-ōpahāra - viḥasa - vihaṣti-  
kṛita-Kṛitānt-Ā-

Second Plate , Second Side.

- 17 gni-mukhaḥ Kīrā[tārjuni]ya-paṇchadāsa-sargga-ti[kā\*]-kāraḥ Durvvin[ī]ta-  
nāmādhēyaḥ śrīmat-Koṅgaṇi-vṛiddharājāḥ [||\*]
- 18 Tasya putraḥ durdd[ā\*]ṇta-vimarḍa-mṛidita-viśvambhar-ādhipa-maṇi-māli-  
makaranda-puṇja-piṇjari-kriyamāṇa-chara-

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11 a.

10 12 14 16

ii b.

18 20 22 24

iii a.

26 28 30 32



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- 19 pa-yugala-najinah śrīmat-Koṅgaṇi-vṛiddharājā Mushkara<sup>1</sup>-dvitīya-nāmadhēyaḥ [||\*]  
Tad-ātmajaḥ udit-odita-sa-
- 20 kala-dīgaṇ[ta]ra-prathita-Sindhu(ndhu)rāja-duhitṛi-jananikaḥ Śrīvikrama-prathita-  
nāmadhēyaḥ śrīmat-Koṅgaṇi-ma-
- 21 [hādhirājah] chaturdāśa-vidyā-sthān-ādhigama-vimala-matīḥ viśeṣato<sup>2</sup>  
navasā(śa)shasyā ni(nī)ti-śāstra-
- 22 aya vakṛi-prayokṛi-kuśalo ripu-timira-nikara-nirākaraṇ-odaya-bhāskaraha pravara-  
vīdagdha-mugdha-lala-
- 23 [nā-jan-ai]ka-rati-paśoha[bāpah\*] [||\*] Tasya putraḥ <sup>3</sup>anēka-samara-sampāta-  
vijimbhita-dvirāda-radana-kulīś-ābhigāta-vra-
- 24 pa-samrūḍha-bhāsvad-vijaya-lakṣhaṇa-lakṣi-kṛita-viśāla-vakṣa[h\*]-sthala[h\*] śakti-  
traya-(sama-)samanvitaḥ sa-

*Third Plate; First Side.*

- 25 madhigata-sakala-śāstr-ārtha-ta[t\*]tvaḥ samārādhitā-trivarggaḥ niravadya-char[i]taḥ  
pratidinam-abhivarddha-
- 26 māna-prabbāvaḥ śrīmat-Koṅgaṇi-<sup>3</sup>mahādhirājah Bhūvikrama-dvītya<sup>4</sup>-nāmadhēyaḥ  
[||\*] Api oha [||\*] <sup>5</sup>Nānā-bh-
- 27 ti-prahāra-pravighaṭita-bhaṭ-an(ō)raḥ-kavāṭ-ōtthit-ārig-dhār-āsvāda-pramatta-dvipa-śata-  
charaṇ-am(ā)kshōda-
- 28 sammardda-bhīmō [||\*] saṁgrāmō Pallavōndran-narapatim-ajayad-yō Veland-  
āvi(bhi)dhāpō rājā Śrīvallabh-ākhyā[h\*]
- 29 samara-[śa]ta-jay-āvāpta-lakṣmi-vilāsaḥ [||\*]. <sup>6</sup>Tasy-ānujō nata-narōndra-kirita-kōti-  
ratn-ārka-dīdhi-
- 30 ti-virājita-pāda-padmaḥ [||\*] Lakṣmyā svayamvṛitapaṭir-Navakāma-nāmo(mā)  
śiṣṭapriyō-rigana-dāru(ra)ṇa-gī-
- 31 ta-kīrtiḥ [||\*] <sup>7</sup>Lakṣmi[m\*] vākṣa[h\*]sthala-sthā[m\*] harati Mura-ripō[h\*]  
kīrtim-ākraśṭum-isṭhō śuddh[ā\*]m Rāmasya vṛitti[m\*] budha-ja-
- 32 na-mahitām Mānavi[m] svikarōti [||\*] nirvāchyō loka-dhūrttaḥ para-yuvati-haro  
Dēvarājō-pi nindyaṁ(tyaṁ) chitra[m]

*Third Plate; Second Side.*

- 33 [kin v-ātra chitraṁ phalam-a]param-ataḥ kin-nu śiṣṭa-prayātsaiḥ [||\*]  
Tasya Koṅgaṇi-mahārājasya Śivamār-ā-
- 34 para-nāmadhēyasya paṇtras-samata(dhi)gata-sakala-[kalā\*]-kalāpa-ta[t\*]tvas-  
samavaśanata<sup>7</sup>-samasta-sāmanā-ma-
- 35 [kuṭa-ta]ta-ghaṭita-bahala-ratna-vilāsa-amaradhanuḥ-khaṇḍa-maṇḍita - ocharaṇa - nakha-  
maṇḍala[h\*] surāśura-
- 36 vṛindāra[ka-va]ndyamāna-Nārāyaṇa-nihita-bhakti[h\*] śāra-puruṣa-turaga-varavāraṇa-  
ghaṭ[ā\*]-saṁgha-
- 37 [tṭa-dā]ruṇa-samara-āirasi da[r\*]śit-ātma-kōpō bhīmakōpaḥ prakāṭa-rati-samaya-  
samanuvarttana-

<sup>1</sup> There is a vertical stroke on the top of ra.<sup>2</sup> The akṣara ka of anēka- has been inserted under the line.<sup>3</sup> Note the shape of a in -Koṅgaṇi-.<sup>4</sup> The akṣara ti of -dvītya- has been inserted under the line.<sup>5</sup> Metre: Śṛagdhara.<sup>6</sup> Metre: Vasantatīlaka.<sup>7</sup> Read -samavaśanata-.

- 38 chatura-yuvati-jana-lōka-dhūrtto lōka-dhūrttaḥ sudu[r\*]ddhar-ānōka-yuddha-mūrdha-  
labdha-vijaya-sampad-ahi-  
39 ta-gaja-ghaṭā-kōsari rāja-kōsariḥ(rī) [||\*] Api oha [||\*] <sup>1</sup>Yō Ga[m\*]g-ānvaya-  
nirmal-āmbara-tala-vyābhāsana-prō-  
40 [l\*]lasat(n)-mārttaṇḍō-ri-bhayaṁkara[h\*] śubha[-ka\*]ra[h\*] sanmārgga-rakṣhākarah  
[l\*] saurādya(jyam) samupōtya rājasamitau rāja-

*Fourth Plate; First Side.*

- 41 n-guṇair=uttamai rājā Śripu[ru\*]śhaś-chiraṁ vijayatō rājanya-chūḍāmaṇiḥ [||\*]  
<sup>2</sup>Kāmō rāmāsu chāpō Daśa-  
42 ratha-tanayo vikramō Jāmadagnya[h\*] prāj[y\*]-aiśvaryyam(ryyō) Balārīr=  
bbabahu<sup>3</sup>-mahusi raviś=cha prabhutvō Dhō(Dha)nē-  
43 śaḥ [l\*] bhūyō vikhyātaśakti[h\*] sphuṭataram=akhila-prāṇabhājā[m\*] vidhātā  
dhātṛā sriṣṭa[h\*] prajānām=patir=i[ti\*]  
44 kavayo [yam] praśam[sa\*]nti nityam [||\*] Tēna prabala-vijṛimbhamāṇa-  
pata(va)na-bala-chalita-vipula-vichi-ni-  
45 chaya-[cha\*]ñchala-sakala-jaladhi-mōkhalā-virājamāna-viśva-viśvambharā-bhāra-bhara-  
46 ṇa-śēshāyamāṇa-dōrddāṇḍōna pratidina-shra(pra)vṛitta-mahādēna-janita-puṇyāha-gho-  
47 sha-mukharita-mandir-ōdarōṇa Śripurusha-prathama-nāmadhēyēna Pṛithivikōmgaṇi-  
(ma)-  
48 mahārājōna mahātmanā pṛi(pri)ya-vallabhāyām Chalikya-vamś-ōdbhavā  
Vijaya-mahādē-

*Fourth Plate; Second Side.*

- 49 v[i] nām-āsīt [||\*] <sup>2</sup>Tat-putrō [nitya]-śakti[ī]-traya-yuta-mahimā sarvva-śāstra-  
prav[i]ṇō hasty-a-  
50 śv-ārōhaṇō tadgata-[nuta]-charitō lōka-vikhyāta-kirttiḥ [l\*] bhōgi śūrō-bhimāni  
suvidi-  
51 ta-vibhavō rāja-lakṣmi-nikōta[h\*] śatru-kṣatra-pramāthi sa jayati Vijayaditya-  
bhūpō-  
52 bhi[rāmāḥ][||\*] chatur-udadhi-mōkhal-ālamkṛita-viśvambharā-bhāra-bharāṇa-samarthtaḥ  
[||\*] Api  
53 cha [||\*] <sup>4</sup>Kamal-ābhirāma-tēj[ā\*]ḥ su-dāna-yuktas-sagauravō jagati [l\*]  
dinakara iva sura-  
54 gaja iva gīripatir=iva bhāti niravadyaḥ [||\*] Āsandi-puravarō vasati(h)  
pravarddhamāna-vi-  
55 jay-aiśvaryya trimsattu Hārīṇ<sup>5</sup>-gōtrāya Taitriya(Taittiriya)-charaṇa-Vō[thvulu]<sup>6</sup>-  
vaktavyā(vāstavyā)-  
56 ya Va(Dha)rmmaśarmmaṇa[h] putrō Nāgaśarmma tasya putrah sarvva-  
guṇa-saṁpannaḥ svāmi-bhaktaḥ

<sup>1</sup> Metre: Śārdūlavikṛīḍita.

<sup>2</sup> Metre: Sragdharā.

<sup>3</sup> Read -bbahu-mahasi.

<sup>4</sup> Metre: Āryā.

<sup>5</sup> Hārīṇ has been substituted for another word of which the syllables *ttu* and *ga* are visible after the *akṣaras* *hā* and *ri* respectively. I am indebted to Professor Hultzsch for the reading of this word.

<sup>6</sup> The reading -Vōthvulu-, for which I am indebted to Professor Hultzsch, is not quite certain. The word has been written over an erasure.

## Fifth Plate.

- 57 nripa-tantra-bhāra-bharaṇa-samarthah \* Sōmasarm[ā\*] Yuddhakāraṇiga-dvitiya-  
 • nāmadhēya[h\*]  
 58 tasmāi Satprasād-āntaduva-tatākasy-ōttara-śringasy-ādhasāt(d)-brihaohchhil-ōttara-  
 pā(pa)śchi-  
 59 mō ṭuka-vrihi-kshōtram tat-tatākasy-aiva dakshinī(ṇa)-śring-ādhasām(stāt) shaṭ-  
 kaṇḍuk-āvāpam vrihi-  
 60 kshōtram [I\*] ṭṭaṇ-cha grihaṇ-cha udaka-pūrvvan=dattaḥ(ttam) [II\*]  
 Svadattām paradattām bā(vā) yō harēti(ta) va-  
 61 sundharām [I\*] shasṭi-varṣa-sahasrāṇi<sup>2</sup> viśṭāyām jāyatō krimiḥ [II\*]  
 Bahubhir-vvasudhām(dhā) bhuktā  
 62 rājabhis=Saka(ga)rādibhiḥ [I\*] yasya yasya yadā bhūmi[s\*] tasya tasya  
 tadā pa(pha)lām [II\*] Ōm Śrī-Śaṅkara-  
 63 kṛitam sarvva-parihāram labhatō Ōm—[K. B. P. and S. K.]

## TRANSLATION.

[Ōm Hail. Victory has been achieved by the holy Padmanābha who resembles the sky when the clouds have gone.

(Line 1.) (There was) the righteous *Mahādhirāja Koṅgaṇivarman*, a sun illustrating the spotless sky of the glorious *Jāhnavēya* family; who acquired strength and valour by splitting a big stone pillar with one stroke of his sword; who was adorned with ornaments in the shape of wounds received in crushing the hosts of his cruel foes; who was of the *Kāṇvāyana gōtra*.

(L. 4.) His son (was) the *Mahādhirāja*, the glorious *Mādhava* (I.), endowed with good qualities equal to those of his father; whose behaviour was regulated by knowledge and good breeding; who achieved the aim of royalty simply by properly protecting his subjects; who was a touchstone for testing the gold which is scholars and poets; who was a clever expounder of the science of politics; the author of a commentary on the *Dattasūtra*.

(L. 6.) His son (was) the *Mahādhirāja*, the glorious *Harivarman*, endowed with the virtues of his father and grandfather; whose fame, which was gained in numerous battles with four-tusked elephants, was tasted by the waters of the four Oceans.

(L. 8.) His son (was) the *Mahādhirāja*, the glorious *Vishṇugōpa*, who was intent on worshipping *Brāhmaṇas*, teachers and deities; who meditated on the feet of *Nārāyaṇa*.

(L. 9.) His son (was) the *Mahādhirāja*, the glorious *Mādhava* (II.), whose head was made pure by the dust from the lotus which is the foot of *Tryambaka* (*Śiva*); whose royal power was bought with the price of the strength and valour of his own arm; whose sword with the sharp blade gave satisfaction to the *Pīṣitāsana* *Mukhamōshṭa*; who was always equipped to extricate the bull *Dharma*, which had sunk in the mud of the force of the *Kali* age.

(L. 11.) His son (was) the *Mahādhirāja*, the glorious *Koṅgaṇi* called *Avinīta*, the beloved sister's son of the *Mahādhirāja*, the glorious *Krishṇavarman*, the sun of the sky which is the glorious *Kadamba*-family; who was endowed with the expanding three constituents of power; to whom the circle of all the feudatories bowed down in haste; whose heart was filled to overflowing with knowledge and good breeding; whose valour was irresistible and pre-eminent; who should be reckoned the foremost amongst scholars.

<sup>1</sup> The first syllable of this word is not in the impression, it being cut too near the ring hole.

<sup>2</sup> The final *śaṅkara* ṇi has been added under the lips.

(L. 15.) His son (was) the *Vṛiddharājan*, the glorious *Koṅgaṇi*, with the name *Durvinita*, whose three constituents of power were expanding; who made the faces of Death and Fire confused by the remnants of oblations of animals in the shape of heroic persons who were slain and sacrificed in the offerings which were the opening of numerous battles at *Andari Alattūr*, *Porulare*, *Peṇnagara*, etc.; the author of a commentary of the fifteenth *sarga* (or fifteen *sargas*) of the *Kirātārjunīya*.

(L. 18.) His son (was) the *Vṛiddharājan*, the glorious *Koṅgaṇi*, whose second name was *Mushkara*, whose lotus-like pair of feet was made yellowish by the mass of pollen from the garlands on the heads of the overlords of the earth which had become squeezed by the crushing of intractable foes.

(L. 19.) His son (was) the *Mahādhīrāja*, the glorious *Koṅgaṇi*, with the famous name, *Śrīvikrama*, whose mother was the daughter of *Sindhurāja* who was renowned in all quarters which rise above each other; whose mind was made pure by mastering the fourteen branches of knowledge; who was pre-eminently a good expounder and practiser of the entire science of politics; who was a rising sun for dispelling the mass of darkness which consisted of his foes; who was the five-arrowed one (Cupid) for the sole love of the foremost amongst artful and fond womanfolk.

(L. 23.) His son (was) the *Mahādhīrāja*, the glorious *Koṅgaṇi*, whose second name was *Bhūvikrama*; whose broad breast was marked with the resplendent marks of victory grown from the wounds (resulting from) the blows of the hatchets which are the tusks of the elephants, manifested in the throng of numerous battles; who was endowed with the three constituents of power; who had mastered the truth of the meaning of all *Śāstras*; who had propitiated the three higher castes (or, who had accomplished the three objects of life, *dharma*, *artha* and *kāma*); whose life was without blemish; whose power was increasing from day to day. Moreover,—

The king *Śrīvallabha* by name who vanquished the king, the lord of the *Pallavas* in the battle called after *Veṇḍa*, which was terrible with the throng of the trampling of the feet of hundreds of elephants that were furious from tasting the currents of blood that issued from the openings in the breasts of warriors who were hewn asunder with the blows of various weapons; who had obtained the manifestation of the goddess of luck by victory in hundreds of battles.

(L. 29.) His younger brother (was) the friend of the learned, *Navakāma* by name, whose lotus-like feet were resplendent with the lustre of the rays of the jewels at the top of the diadems of kings who bent (before him); who was selected as her liege lord by *Lakshmi* herself; whose fame was sung through his splitting of his foes.

(L. 31.) He robs *Lakshmi* seated on the breast of *Mura's* foe (*Viṣṇu*); he is able to appropriate the pure fame of *Rāma*; he makes the behaviour of *Manu*, that is praised by wise people, his own; he is always a blameless lover of the world, who ravishes the damsels of others like the king of the gods; O wonder, or, what is there here of wonder, could there be another result than this from the endeavours of the wise ones?

(L. 33.) The grandson of this *Mahārāja*, *Koṅgaṇi*, whose other name was *Śivamāra*, (was he) who had acquired the truth of the collection of all the arts; the round of the nails of whose feet was adorned with fragments of rainbows resplendent in the many jewels fixed on the surface of the crowns of all the feudatories, who bent (before him); who directed his devotion on *Nārāyaṇa* who is praised by the foremost of gods and demons; who showed his anger at the head of battles, terrible through the throng of heroes, horses and choice elephants; (who was

called) Bhimakōpa (or, whose anger was terrible) ; who was the lover of the world of girls, clever in favouring him at the time of passionate love, he, the lover of the world ; who had obtained the success of victory at the head of numerous difficult battles ; a lion to the herds of elephants of the enemies ; Rājakēsarin (a lion amongst kings). Moreover,—

(L. 39.) Long may king Śripurusha, the crest-jewel of princes, be victorious, he who is a sun resplendent for illuminating the compass of the spotless sky of the Gaṅga family ; who is a terror to his foes ; who does auspicious acts ; who guards the good way, after he has obtained his good rule, resplendent in the meeting of kings by the highest virtues.

(L. 41.) Whom the poets always praise, as a Cupid among women, the son of Daśaratha (Rāma) in archery ; the son of Jamadagni (Paraśurāma) in prowess ; the enemy of Bala (Indra) in extensive power ; the sun in rich splendour ; Dhanēśa in ownership ; and further as evidently created by the Creator as disposer of all those who have life, of renowned ability, the lord of the subjects.

(L. 44.) By this high-minded *Mahārāja* Prithivikōṅgani, whose first name was Śripurusha ; whose arm acted as *Śeṣha* in carrying the weight of the entire earth that is resplendent with the girth of all the oceans which are unsteady through the large mass of waves agitated by the force of strong blowing wind ; the inner of whose palaces resounded with the noise of blessings occasioned by his great gifts that were going on day by day, (a son was begot) with his dear wife—she had issued from the Chalikya family and was named Vijayamahādēvi.

(L. 49.) His son, whose greatness is always accompanied by the three constituents of power ; who is an adept in all *śāstras* ; whose behaviour in riding elephants and horses is praised by those intent on it ; whose fame is celebrated in the world ; who is wealthy, a hero, and proud ; whose power is well-known ; who is the abode of the fortune of kings ; who crushes the realm of his foes, the beloved king Vijayāditya is victorious, he who is capable of carrying the weight of the earth adorned with the girth of the four oceans. Moreover,—

(L. 53.) His splendour being lovely like the lotus ; full of excellent liberality ; with authority in the world, he shines like the sun (whose light is agreeable to the lotus), like the elephant of the gods (who is endowed with ichor), like the king of mountains (that is heavy), without a blemish.

(L. 54.) And he dwells in the excellent town *Āsandi*. In the thirtieth year of the increasing victorious rule, the *fuka*<sup>1</sup> rice field to the north-west of the big slab below the northern corner of the tank near *Satprasāda*, and a rice-field on which six *kaṇḍukas*<sup>2</sup> can be sown, below the southern corner of that tank, and a . . . and a house was given, with libations of water to the member of the *Hāritu* (*Hāriti*) *gōtra* and the *Taittiriya charaṇa*, living in *Vēthvulu* (?) viz., *Sōmaśarman*, whose other name is *Yuddhakāraṇiga*, who is qualified to carry the weight of the Government of the King, faithful to his master, endowed with all virtues, the son of *Nāgaśarman*, the son of *Dharmaśarman*. [Follow two of the customary imprecatory verses]

(L. 62.) *Om*. He takes all the exemption made by the illustrious *Śaṅkara*.—S. K.]

<sup>1</sup> Perhaps the same as *fufaka*, a certain pot-herb.

<sup>2</sup> According to Kittel's Dictionary a *kaṇḍuka* is equivalent to 20 to 28 maunds.

No. 11.— KINSARIYA INSCRIPTION OF DADHICHIKA (DAHIYA) CHACHCHA,  
(VIKRAMA) SAMVAT 1056.

By PANDIT RAMAKARNA, JODHPUR.

This inscription was discovered in a temple dedicated to the goddess Kēvāy *mātā* and situated on the summit of a hill in the vicinity of a village named Kinsariyā,<sup>1</sup> 4 miles north of Parbatsar, the principal town of the district of the same name in the Jodhpur State. It is incised on a stone fixed in the wall of the *sabhāmaṇḍapa*. The inscription is edited from two estampages kindly supplied by Mr. D. R. Bhāṇḍārkar, Superintendent, Archaeological Survey, Western Circle.

The inscription contains 23 lines of writing covering a space of 1' 10 $\frac{1}{4}$ " broad by 11 $\frac{1}{2}$ " high. The writing is in a rather poor state of preservation, and lines 1, 22 and 23 are well-nigh destroyed. The characters of this inscription belong to the northern class of alphabets. The letters *n*, *a*, *kri*, *i*, *ksh*, and *bh* are exactly identical with those of the Bijapur inscription of the Rāshtrakūṭa prince Dhavala. Attention may be drawn to the somewhat archaic form of *s* occurring for instance in *sa-chittra-kriyāḥ* in line 6. The language of the inscription is throughout Sanskrit, and the text is in verse excepting a few words in line 22, which contain the date. In respect of orthography the following points deserve notice: (1) all consonants following *r* have been invariably doubled; (2) rules of *para-savarṇa* have not been observed in their entirety; (3) the sign for *v* is also used for *b*; (4) *y* has been wrongly doubled in *-yyōdha-* (1.3). It is worthy of note that the letter *chh* has been used in lines 5 and 12 to indicate the conclusion of a subject in hand.

The first verse has altogether peeled off. The next four verses invoke the blessings respectively, of (1) a goddess whose name is lost (v. 2), (2) Kātyāyanī (v. 3) and (3) Kālī (v. 4-5). Verse 6 bestows praise on the Chāhamāna race. There lived a prince named Vākpatirāja (v. 7) who, as we know from a copper-plate grant of V.S. 1218,<sup>2</sup> ruled over Śākambharī (Sāmbhar). Verse 8 is in praise of Vākpati, but contains nothing historical. He was succeeded by his son Śimharāja (vs. 9-10) who is spoken of as *naya-sūtra-yuktāḥ*, which expression probably here means that he was well versed in Logic. From Śimharāja sprang Durlabharāja (v. 11) who earned the epithet of Durlaṅghyamēru, as none of his enemies could transgress his orders. Verse 12 represents him as having conquered the country called Āsōsittana (perhaps Rāsoṣittana). Verse 13 narrates the exemplary philanthropy of Dadhichi Rishi who gave away the bones of his own body, and then informs us that princes descended from him were known by the name of Dadhichika, which, no doubt, is the same as *Dahiyaka* of line 22. In this race there was a person named Mēghanāda (v. 14). Verse 15 bestows nothing but conventional praise upon him. The name of his wife was Māsata (v. 16). He was succeeded by his son Vairisimha (v. 17-18). His wife was Dundā (v. 19). From him sprang Chachcha (v. 20). The verse following is purely eulogistic, and verse 22 is in praise of *dharma* or religion. Then in verse 23 we are told that he built "this" temple of Bhavānī, "this," of course, referring to the edifice where the inscription is engraved. Chachcha had two sons named Yaśaḥpushta and Uddharapa (v. 24). Verse 25 expresses a wish for the permanence of the temple. The *prastāvi* was composed by a Gauda Kāyastha named Mahādēva, son of Śrī-Kalya, who was a poet (v. 26). The date of the inscription given in line 22 is the 3rd of the bright fortnight of Vaiśākha of V.S. 1056. As this line has been injured, a

<sup>1</sup> This village was formerly known by the name of *Siṣahadiyā*, as we have been informed by Mūtā Nēsi, an old chronicler of Mārwar.

<sup>2</sup> *Ep. Ind.*, Vol. IX, p. 68.

few words only can be read out, of which *kulam Dahiyakam jātam* are clear enough; but no sense can be made out from the rest. The line following, i.e. the last line, is well nigh illegible.

We thus see that the inscription belongs to the reign of a prince called Chachcha, and that he was a feudatory of Durlabharāja of the imperial Chāhamāna dynasty reigning at Sāmbhar. It deserves to be repeated that Chachcha is spoken of as belonging to the Dadhichika dynasty, which is also called Dahiyaka. It is impossible to avoid the conclusion that he was what is popularly known as a Dahiyā Rājput. The following remarks regarding the Dahiyās may be quoted from the Mārwar Census Report<sup>1</sup> of 1891 :—

“Some people hold that Dahiyās are the one-half race that goes to complete the thirteen and a half races of Rāthōra. They once ruled over Parbatsar and Jālōr, but now they are scattered here and there. The old fort of Jālōr was constructed by the Dahiyās. They now abound in the districts of Jālōr, Bālī, Jaswantpurā, Pālī, Siwāna, Sānchōr and Mallāni. They observe widow marriage and they are not regarded as of equal position with other Rājputs.”

But a detailed and more reliable account of this clan is contained in Mūtā Nēpsi's chronicle, a summary of which will not here be out of place :—

The original seat of the Dahiyā Rājputs is reported to be a fortress named Thālnēr situated on the banks of the Godāvari near modern Nāsik, whence they migrated into Mārwar. In the Ajmōr province they held the following places, (1) the Dōāvar-Parbatsar group of fifty-six villages, (2) Sāvar-Ghaṭiyālī, (3) Harsōr, and (4) Mārōṭ also called Vilapavāṭī. All the four villages lie in the north-eastern part of Mārwar. They also owned villages in the south-western part as well, viz. Jālōr and Sānchōr.<sup>2</sup> Sānchōr is said to have been conquered by Vijaya-si with the aid of an ally, the Vāgholā Mahirāvaṇa (sister's son of Vijairāja), from the Dahiyā Vijairāja in S. 1142. This event is recorded in a verse quoted below :—

धरा धूण धकचाल, कीध दहिया दहवट्टे ।

सबदी सबलां साल, प्राण मेवास पहट्टे ॥

आलण सुत विजयसी, वंस आसराव प्रागवड ।

खाग त्याग खचवाट, सरण विजे पंजर सीहड ॥

चहुवाण राव चीरंग अचल, नरानाह अणभंग नर ।

धू मेर सेस जां लग अचल, ताम राज साचीर धर ॥ १ ॥

Mūtā Nēpsi also gives a list of the Dahiyā princes who reigned round about Parbatsar and Mārōṭ. He mentions Dadhicha as one of their ancestors and specifies their names as follows from the 26th prince onwards :—

No. 27 Rāha Rāpō (who inhabited Rahaḍī), No. 28 Kaḍava Rāpō. No. 29 Kiratasī Rāpō. No. 30 Vairasī Rāpō. No. 31 Chācha Rāpō (who raised a temple on a hill in the village of Sīnahaḍiyā). No. 32 Anavī Udharāṇa (who ruled over Parbatsar and Mārōṭ).

It will be seen that the names Vairasī, Chācha, Udharāṇa of this list (Nos. 30-32) exactly correspond to Vairisimha, Chachcha, and Uddharāṇa of our inscription. The list, however,

<sup>1</sup> Vol. III, p. 17, Hindī volume.

<sup>2</sup> There are several villages which are, collectively, still called Dahiyāpattī, as districts of Mārōṭ and Parbatsar are called Gōḍāṭī (on account of their having been held by Gaudas) and districts to the north of Jōdhpur are called Indāvāṭī (owing to their having formerly been ruled by Indā Rājputs). This name Dahiyāpattī is sufficient to testify the fact that Dahiyās held some sort of sway over that part of the country in some past time.



gives Kiratasi as the name of Vairasi's father, whereas he is called Mōghanāda in our inscription. But there is nothing to preclude the supposition that Mōghanāda and Kiratasi (Kirtisimha) were two names of one and the same prince, as instances are not wanting of kings known by more than one name. Chācha Rāpō, as we have just seen, is described in Mūtā Nēsi's chronicle as having built a temple on a hill in the village of Siṇahāḍiyā, which seems to be an old name of Kipsariyā. The epithet *Anavī*, which is coupled with Uddharapa, appears to be a corruption of *anumra*, meaning "unbending." He was succeeded by Jagadhara Rāvata, who ruled over Parbatsar. He constructed a temple, dug a step-well and a well in village Māḍala, 2 miles from Parbatsar. His second son was Vilhapa, who wielded sway over the whole district of Mārōṭ, which is, up to the present day, called Vilāṇavāṭī. He used to reside in the village of Dōpārā situated on a hill and 4 miles from Mārōṭ, where an old fort and a tank still exist. Some Dahiyās are still called Dōpārā-Dahiyās after this village. Of the succeeding generations, Bibō (No. 34) constructed a tank called Bibāsar in Parbatsar, and Hamira (No. 35) was a great warrior. His deeds are beautifully described in the following verses:—

महाकाल जमजाल जोधार जैमल्लरी, काल्हरी कथन संसार कहियौ ।  
 दुरत पतसाहरे साल श्री दूदड़ी, दूदड़ा तणे उर साल दहियौ ॥१॥  
 निवड़ भड़ निडर नरनाह नरबहरी, सकज भड़ स्यामरी काम सधीर ।  
 हियै पतसाह साल हाडो हुवो, हियै हाडातणे साल हमीर ॥२॥  
 आवरत कहर असवार आखाडसिध, काम पहचाड इधकार कीयौ ।  
 दूदड़ै दूठ पतसाह ओसुख दियौ, दुरत दूदा उर साल दहियौ ॥३॥

There is a number of *pūllis* or figures of *satīs* in an enclosure adjoining the temple containing this inscription. One of these figures bears the following epitaph in the form of an inscription, dated V. S. 1300, of Vikrama, son of Kirtisimha Dahiyā:—

संवत् १३०० ज्येष्ठ सुदि १३, सोमदिने रा श्री दधि कीर्त्तसी(कीर्त्ति-  
 सिंह) सुत रा श्री विक्रम(विक्रम) रात्री-नाइलदेविसहितो(तः) स्वर्गलोके  
 गतः[\*] रा श्री पुत्र जगधरेन(ण) पिता माता अर्थे (मातापिचोरर्थे)  
 क(का)रापितः । सु(शु)भं भवतु ॥) मंगलं महा

This shows that Dahiyās held this part of the country for nearly 300 years, i.e. up to 1300 V.S. The use of the letter *rā* (which is but an abbreviation of *rāja*) before Kirtisimha and the word queen (*rājñī*) for his wife shows that Kirtisimha was a ruling prince and not an *āḍā*<sup>1</sup> Rājput. The Dahiyā kings mentioned in our inscription were chieftains, no doubt feudatory to the Chāhamāna overlords, but also wielding sway over a tract of country. This fact is again corroborated by the following abstract from an inscription of V.S. 1272 discovered in Mangalāpa in the Mārōṭ district:—

दधीचवंशे महामंडलेखर श्रीकद्वराजदेवपुत्र श्रीपदमसीहदेवसुत महाराज-  
 पुत्र श्री जयतस्यं(रिं)ह

The inscription refers itself to the reign of *śrī-Rōḷaṇa-dēva*, (lord) of Ranastambhapura or Ranthambhār, and records some arrangements made in connection with a step-well. In this

<sup>1</sup> A Rājput is called an *āḍā* as distinguished from a *jāgirdār*. An *āḍā* Rājput is thus one who owns no Jāgir and is for that very reason looked upon as of inferior status.

inscription also, the Dahiyā prince Jayatasimha is spoken of as *mahārājaputra* and his fore-father Kaduvarājadēva as *mahāmaṇḍalēśvara*, which shows that originally the Dahiyās were certainly of higher rank than *ajā* Rājapūts, to which position they have now sunk.

## TEXT.

- 1<sup>1</sup> . . . . . द . . . . . ध . . .  
 . . . . . सुक्ता रक्तमांसाभ्यां पाद . . . . नहयाधि . . .  
 . . . [१\*] <sup>2</sup> — — — — — — — — — — — — — — —  
 — — — पत्तेवहाविद्धि — — —
- 2 — — — — — रक्ता सुनीन्दैर्नानारूपा सा[स्तु देवी] सुदे वः ॥  
 [२\*] <sup>3</sup>यामाराध्य विधानतो व(व)हुविधां सिद्धिं गताः साधका  
 यत्पादस्मर[णा]द[निष्टच]रणा नश्यंति — — द्विषः । — — — न  
 तयोः स्फुर — — —
- 3 सा यस्याः प्रसादात्सतां सा सर्वार्थविभूतिदा भगवती कात्यायनी पातु  
 वः ॥ [३\*] <sup>4</sup>दुर्योधान्धकथ्यो<sup>4</sup>ध<sup>5</sup>युष्मविधुरक्रोधज्वलच्छूलभृन्निष्पिष्टोरुललाटपट्ट-  
 विगलत्प्रस्वेदवारि — — । प्रोद्धूता निध[नाय या] — —
- 4 पुरा देवद्रुहां प्रस्फुरत्कंकालासिकपालशूलशव(व)ला काली श्रिये सास्तु  
 वः ॥ [४\*] <sup>6</sup>व(व)द्वाण्डं भ्रश्यदिन्दूणागुपुटघटितच्छिद्रमाधाय पाणौ  
 नध्वा<sup>6</sup> नागेन्द्रनध्वा<sup>7</sup> गणपतिरदनोहामकोणाभि[घातैः] । — — — —
- 5 दृष्टासप्रकटितविकटस्रष्टदंष्ट्राकराला काली कल्पांतकाले निजविजयमहाडि-  
 ण्डिमं वादयती ॥ ६ ॥ [५\*] <sup>8</sup>यो वृक्षो न च वर्धितः शुचिरपि ज्येष्ठो  
 न तापार्त्तिकसन्मूलोपि वृषानुगो धृतधनुः — —
- 6 सचिन्नक्रियः । पृथ्वीभूतप्रभवो न गोपरतये सेव्योप्यवियान्तये सीयं नन्दतु  
 चाहमाननृपतिप्रख्यातवंशश्चिरं । [६\*] <sup>9</sup>पतस्मिन्नसमाप्तविक्रमरसच्चासप्रण-  
 श्य[द्रिपु]व्रातश्रीकचकर्षणीकरसिक[प्रो]-
- 7 युक्तपाणिद्वयः । श्रीमान्वाक्कतिराजनामनृपतिर्नम्रारिमौलिर्गलम्बालादुर्ललिता-  
 लिजालजटिलीभूता[ङ्गि]पीठोभवत् ॥ [७\*] <sup>10</sup>यस्य प्रस्थानकाले तरलतर-  
 चलत्सप्तिसंघातपा[तप्रोत्खाता] — — —
- 8 एख्यगितदिवसकधामधूम्नीकृताशा<sup>11</sup> । याचाप्रारंभभंगप्रवणजलधराभ्यागमभ्रांतिमा-  
 द्यन्मुग्धस्त्रीणामवापुः सरभसमरयो निर्भरालिङ्गना[नि] ॥ [८\*] सखांगतः  
 कृतनयो नयसूत्रयुक्तः[ श्री-]

<sup>1</sup> Metre: Anushtubh.<sup>4</sup> Read °कथोध°.<sup>7</sup> Read °नदध्या°.<sup>11</sup> Metre: Vasantatilakā,<sup>2</sup> Metre: Śālīnī.<sup>6</sup> Metre: Sragdharā.<sup>8</sup> Supply °दधरे°<sup>3</sup> Metre: Śardūlavikrīḍita.<sup>5</sup> Read नहा.<sup>9</sup> Read °कृदाम°.

- 9 सिङ्गराज<sup>1</sup> इति तस्य सुतो व(व)भूव । प्राप्तेकवि००पुषं [विमलानुरा-  
गं<sup>2</sup>] सिङ्गंज<sup>3</sup> निजगुणैरिह यो जहास ॥ [८\*] <sup>4</sup>सृष्टाः सृष्टिकता.  
[स]णेन भगवन्तोषीभृतः क्षातले मांधा[स]प्रसुखाः प्रसि[स]० ० —<sup>4</sup>
- 10 नूनं त्वयानेकशः । तेषासीत्किमु कचिदीदृगतुलैः श्लाघ्यो गुणैर्भूपतिः कीर्त्तिः  
प्रष्टुमिव प्रजापतिमगायत्येति तन्नाम किं ॥ [१०\*] <sup>5</sup>ततोभवदुक्तभराज-  
नामा सुनुर्भिरस्तोदतराजरा[जिः]
- 11 परैरनुक्त[सि]तशासनत्वाद्दुर्लभ्यमेवं यमिहामनन्ति ॥ [११\*] <sup>6</sup>[प्रालेया-  
त्यलयं] गतानि मलिनीपद्माणि दावाग्निना निर्हन्धा धरणीरुहोपि विरला-  
स्तेषामिदानीं वरः । इत्थं प्रावरणे निविष्ट ० ० रे — — ०
- 12 शोकाकुलैरासोशितनमंडलस्य परितस्तद्दैरिदारैर्वनि<sup>7</sup> ॥ छ ॥ [१२\*] <sup>8</sup>भासीदक्ष  
सुनिर्हधीचिरिति यः स्वास्थोन्यपि स्वर्गिणा स्वास्थाय<sup>9</sup> प्रवितीर्णवान्प्रहरण-  
प्राप्तार्थमभ्यर्थितः । तत्संतानभुवां पुरा जय[गुण]-
- 13 श्रेणीभृतां भूभृतां तन्नाम्ने<sup>10</sup> दधीचिकति<sup>11</sup> विदितो वंशः प्रसिद्धिगमिः ॥ [१३\*]  
<sup>12</sup>स[सुन्न]तिधरः श्रीमान्शमितारिदवद्युतिः<sup>13</sup> । मेघनादो जनानन्दो तस्मि-  
न्मेघ इवाभवत् ॥ [१४\*] <sup>14</sup>नृत्यत्समिसहस्रनिष्ठुरसुरप्रोक्षेक्षितेषु
- 14 क्षरत्कीलालान्युरुक्षेक्षितेषु समरक्षेत्रेष्वंकोवपत् । यः [स्वच्छन्द]विदारित-  
द्विपघटाकुशस्थलप्रोच्छलत्प्रालेयामलमौक्तिकानि व(व)दुशो वी(वी)जानि कीर्त्त-  
रिव ॥ [१५\*] <sup>15</sup>तस्यासीन्मासटानाञ्जी
- 15 प्रवी<sup>16</sup> हेतुः कुलस्थितः । इन्द्राणिव महेन्द्रस्य लक्ष्मीर्लक्ष्मीपतेरिव ॥ [१६\*]  
<sup>17</sup>तस्यामभूदसमसत्वगुणोपपन्नः<sup>18</sup> श्रीवैरिसिंह<sup>19</sup> इति संयति लब्धकीर्त्तिः ।  
यो वैरिकुंजरघटाघनकुशपीठान्या-
- 16 घाटयन्स्फुटमगीयत सि[स] एव ॥ [१७\*] <sup>20</sup>प्रयच्छतापि सर्वस्वमर्थिभ्यो  
येन संयुगे । न दत्तं द्विषतां पृष्ठं महाविजयतुण्या ॥ [१८\*] <sup>21</sup>स  
गृह्यामधर्मस्य सम्यक्कालनलालसः । दुन्दाव्यां गृहिणीं प्राप [वि]-
- 17 धिवहर्षचारिणीं ॥ [१९\*] <sup>22</sup>वञ्चनामा सुतस्तस्याः <sup>23</sup>सत्वत्यागगुणान्वितः ।  
स्वर्धन्या इव गांगेयः सत्यव्रतपरोभवत् ॥ [२०\*] <sup>24</sup>चिरातनचिचपुसालय-  
क्रमयमप्रवीणश्चतुरः कुशाक्षये<sup>25</sup> । अन्नप्रसूधारा-

<sup>1</sup> Read सिङ्गराज.<sup>4</sup> Supply ०यप्रसी.<sup>7</sup> Read स्वास्थाय.<sup>10</sup> Metre : Anushtubh.<sup>13</sup> Metre : Vasantatilakā.<sup>16</sup> Read सख<sup>0</sup><sup>2</sup> Read सिङ्गंज.<sup>5</sup> Metre : Upajāti.<sup>8</sup> Read तन्नाम्नेव.<sup>11</sup> Read श्रीमान्द्वनि<sup>0</sup><sup>14</sup> Read ०सख<sup>0</sup><sup>17</sup> Metre : Vamśastha ; read चिरा<sup>0</sup><sup>6</sup> Metre : Sārdūlavikrīḍita.<sup>9</sup> Read ०वञ्जे.<sup>12</sup> Read ०चिकेति.<sup>15</sup> Read पवी.<sup>18</sup> Read ०सिंह.<sup>21</sup> Read कुशाक्षये.

- 18 सु गतीकृतार्थस्तुरंगनायचरतां जगाम यः ॥ [२१\*] <sup>१</sup>अप[त्याद्या]  
लोके सकलविषया दुःखविषयाः<sup>२</sup> चितापायः कायः<sup>३</sup> प्रकृतिचपला यौवन-  
कला । अचिंत्यापत्तपट्टिदि [वि] ७ ७ —<sup>३</sup>
- 19 वेत्य विधिवद्वृणामेकी धर्मः परमिह परचापि सुखदः ॥[२२\*] <sup>४</sup>इत्या-  
कलय्य सकलं चपलस्वभावं श्रेयस्करं सुकृतमेव परं विचिंत्य । कैलासं-  
• शैलशिखराकृति तेन सौध[मेत] ७ — ७<sup>५</sup>
- 20 त शुभं भवनं भवान्याः ॥[२३\*] <sup>६</sup>यशःपुष्ट इति ख्यातस्तस्य पुत्री  
यशोनिधिः । अभूदुद्धृतगोचत्वाद्दीमानुद्धरणोपरः ॥[२४\*] <sup>७</sup>यावच्छांकशकलं  
शिरसीश्वरस्य यावन्नभस्सल ७ — ७ ७ —
- 21 विवस्वान् । यावच्चर्मुखमुखे<sup>८</sup> वसन्ति वेदास्ताव[ञ्चका]स्तु गृहमेतदिहास्त्रि-  
(स्त्रि)कायाः ॥[२५\*] <sup>९</sup>गौडकायस्थवंशेभूच्छ्रीकल्यो नाम सत्कविः । सून-  
स्तस्य महादेवः प्रशस्तिं<sup>१०</sup> ७ ७ — ७ — ॥[२६\*]
- 22 संवत् १०५६ वैशाख सुदि <sup>११</sup>अक्षयतीया[यां] रवी[१] . . . . .  
यो विदधे . . . . . व कुलं दहियकं जातं . . . . .  
. . . . . ; . . . . .  
23 मस्तीहामल . . . . . दी . . . . .  
. . . . .

## No. 12.—NAMMURU GRANT OF AMMARAJA II.

By PROFESSOR E. HULTZSCH, PH.D.; HALLE (SAALE).

Ink-impressions of this inscription were sent to me by Rao Sahib II. Krishna Sastri, who had received the original plates from Mr. G. V. Appa Rao, B.A., of Vizianagram.

As Mr. Krishna Sastri informed me, these are three copper-plates with ring and seal. The plates measure roughly  $4\frac{1}{2}$ " by  $9\frac{1}{4}$ ". The ring is  $\frac{1}{2}$ " in thickness, and the circular seal  $2\frac{1}{4}$ " in diameter. The first and third plates bear writing only on their inner side, and the second plate on both sides. The four inscribed sides have their rims raised for the protection of the writing. The seal bears, in relief on a countersunk surface, a boar, a crescent, and an elephant-goad in a line, below them the legend *śrī-Tribhuvanāṁkuśa*, and below this a floral device. The bottom of the seal is fixed into an elongated lotus flower with eight petals.

The writing on the plates is in a state of nearly perfect preservation. The alphabet resembles that of other inscriptions of Amma II. The *jihvāmūṭya* occurs once (line 29), and the *upadhmanīya* five times (ll. 6, 20 [twice], 23 [twice]); it is identical in shape with the

<sup>1</sup> Metre: Śikharinī.<sup>2</sup> Read °विषयाशिता°<sup>3</sup> Supply °सुशता°<sup>4</sup> Metre: Śimbōddhatā.<sup>5</sup> Supply °वरण°.<sup>6</sup> Metre: Anushtuph.<sup>7</sup> Metre: Vasantatilāhā.<sup>8</sup> Read °सुतुम्बु°<sup>9</sup> Supply अदधादिमाम्<sup>10</sup> Read अचयद°

Telugu, *r* of -*Kaṇḍervāḍi*- (l. 21). A final form of *n* is employed in ll. 7, 11, 30 (wrongly for *m*)<sup>1</sup>, and one of *m* in ll. 4, 5, 9, 29, 32. The length of *i* is generally marked by a point in the centre of the circle which represents the secondary form of *i*. The superscribed *r*, if combined with the latter, is expressed by a slight indenture on the right of the circle (ll. 15, 18).

The language of the inscription is Sanskrit, prose and verse : five verses are inserted in the panegyric introduction, and two of the usual imprecatory verses at the end of the document. The description of the boundaries in ll. 27-28 is in a mixture of Sanskrit and Telugu.

The record opens with the usual genealogy of the Eastern Chālukya family (l. 4) from Kubja-Vishṇuvardhana to Ammarāja II. (l. 19). Vijayāditya II. surnamed Narēndramṛigarāja is stated in verse 1 (l. 9) to have reigned for forty years, while, with a slight variation at the end of the same verse, another grant of Amma II. allots to him a reign of forty-eight years.<sup>1</sup> Verse 2 (ll. 13-16) reports that Bhima II., the younger brother of Ammarāja I. by a different mother, expelled his predecessor Yuddhamalla from the country and ruled for twelve years. The three next verses praise Amma II., his son by Lōkamahādēvī (v. 3), in general terms. The two first of these verses are already known from other inscriptions; the third (v. 5) contains the following fanciful statement :—

“ While this lord of the earth is proceeding to view the gardens outside (his palace), the frightened lords of the countries (lying) in that direction are offering (him) jewels, gold, horses, noble elephants, and foot-soldiers.”

Ll. 19-26 record that “ he who bore the glorious surname Ammarāja (II.), *Samastabhuvanāśraya*, the glorious Vijayāditya (VI.) *Mahārājādhirāja-Paramēśvara Paramabhātāraka*, the very pious one,” informs the inhabitants of the Gudla-Kaṇḍervāḍi district (*vishaya*) that, at the occasion of a winter-solstice (*uttarāyana*, l. 25), he has granted a field in the village named Nammūru to the learned Vishṇuśarma, who resided at Gēraṇḍa and was the son of Chāmyanaśarma and the grandson of Vishṇuśarma of the Kāśyapa *gōtra*. The field lay to the east of the village and required as seed twelve *khaṇḍikās* of grain (*kōdrava*)<sup>2</sup> by the royal measure (l. 26).

The boundaries of the field are specified in ll. 27-28 :— “In the east the boundary (is) a pond with a demarcation stone<sup>3</sup>. In the south the boundary (is) the very boundary of the *pannasa*<sup>4</sup> of Pandi-Peddēri. In the west, the eastern boundary of Kroppēru. In the north, the *Indula-guṇṭha*.”<sup>5</sup>

I am unable to identify any of the localities mentioned in this grant. With the district of Gudla-Kaṇḍervāḍi may be compared Kaṇḍervāḍi-vishaya, Uttara-Kaṇḍervāḍi-vishaya, and Dodḍi-Kaṇḍravāḍi in other inscriptions of the Telugu country.<sup>6</sup>

<sup>1</sup> Above, Vol. IX, p. 51, text line 12 f., and p. 55, note 1.

<sup>2</sup> See above, Vol. V, p. 121, note 14; *Ind. Ant.*, Vol. XIII, p. 250, text line 27; and the Sanskrit and Telugu dictionaries, s. v. *kōdrava*.

<sup>3</sup> Cf. above, Vol. IX, p. 54, text lines 58 and 59.

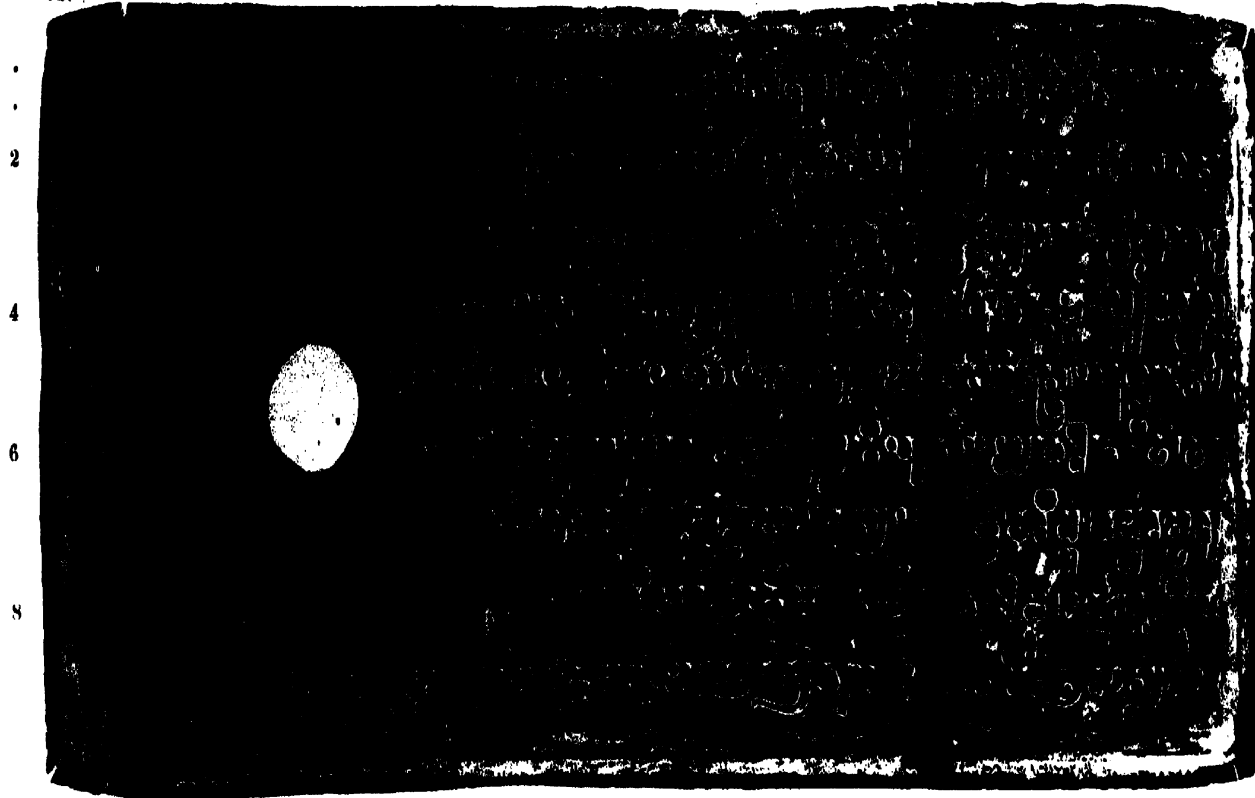
<sup>4</sup> See above, Vol. V, p. 141, note 8.

<sup>5</sup> Rao Sahib Krishna Sastri explains this by ‘the pond of *indu* (or *idu*) trees.’ Cf. *idu* ‘a tree called *kalavanila* or *rōshanamū*,’ in Brown’s Telugu Dictionary.

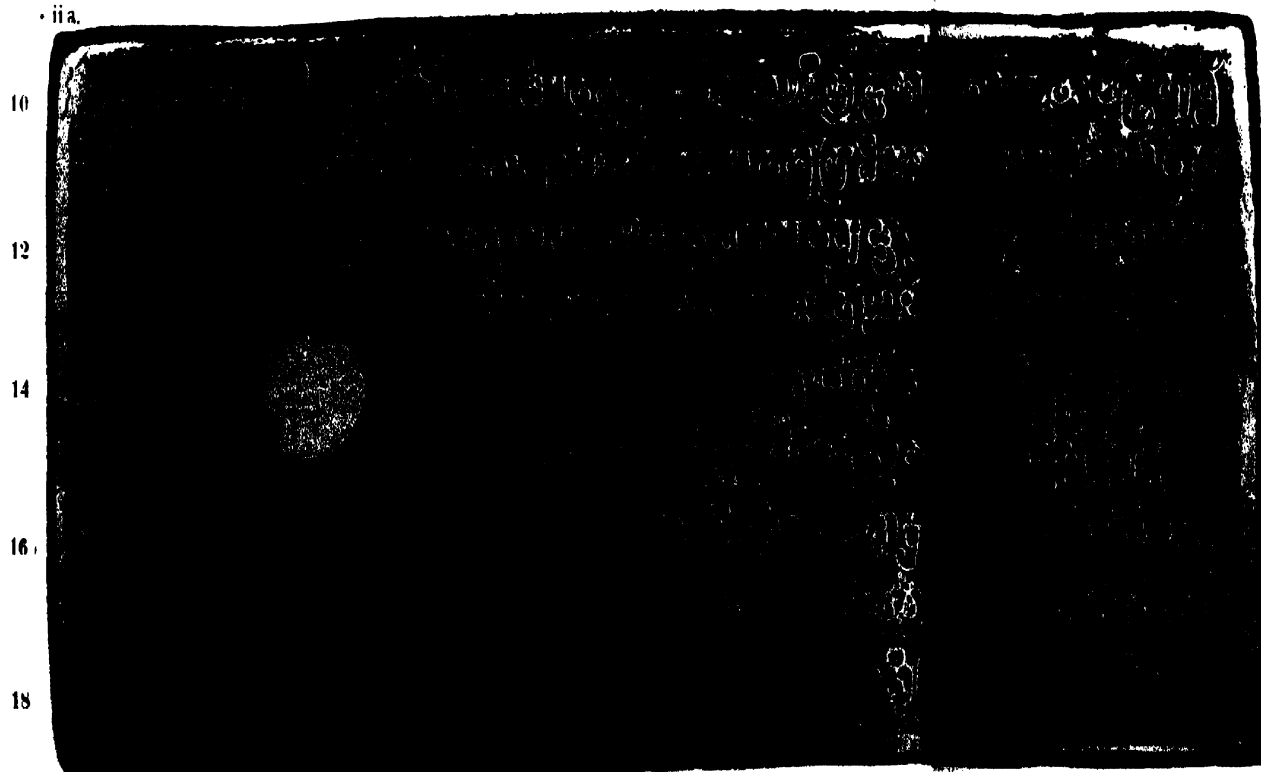
<sup>6</sup> See above, Vol. VI, p. 148.

Nammuru grant of Ammaraja II.

ib.



ii a.



ii b.

20  
22  
24  
26

Handwritten text in Devanagari script, likely a manuscript page. The text is arranged in approximately 10 lines. A large circular hole is visible on the left side of the page, partially obscuring the text.

iii a.

28  
30  
32

Handwritten text in Devanagari script, likely a manuscript page. The text is arranged in approximately 10 lines. A large circular hole is visible on the left side of the page, partially obscuring the text.

TEXT.<sup>1</sup>*First Plate ; Second Side.*

- 1 ✽ स्वस्ति श्रीमतां सकलभुवनसंस्तूयमानमानव्यसगोत्राणां हारीतिपुत्राणां  
कौशीकिवरप्रसा[द]-<sup>2</sup>
- 2 लम्बराज्याना<sup>3</sup> मातृगणपरिपालितानां स्वामिमहासेनपादानुध्यायिना<sup>4</sup> भगवन्ना<sup>5</sup>  
ऋायणप्रसादस-
- 3 मासादितवरवराहलाञ्छनेक्षणाक्षणावशीकृतारातिमण्डलानामश्वमेधावभृथस्नानपवित्रीकृत-  
तवपु-
- 4 षाम्<sup>6</sup> चालुक्यानां कुलमलंकरिणोः<sup>7</sup> स्वत्याश्रयवत्तमेन्द्रस्य भ्रात[१\*] कुञ्जविष्णुवर्धनो  
5 ष्टादश वर्षाणि<sup>8</sup> वेंगीमण्डलमपालयत् ॥ तदात्मजो जयसिंहस्त्रयस्त्रिंशतम् ।  
6 तदनुजेन्द्रराजनन्दनो विष्णुवर्धनो नव ॥ 'तत्सनुमंगियु[व\*]राज'पञ्चविंशति-  
[म्\*] । त-
- 7 त्पुत्रो जयसिंहस्त्रयोदश । त[द]वरज[:\*] कोक्किलिष्णमासान् ॥ तस्य  
ज्येष्ठो भ्रात[१\*] विष्णुवर्धनस्तमु-
- 8 चाव्यसप्तत्रिंशतं<sup>9</sup> वर्षाणि । तत्पुत्रो विजयादित्यभट्ट[१\*]रकोष्टादश । तत्सुतो  
विष्णुवर्धनषट्त्रिंश-
- 9 तम् । नरेन्द्रमृगराजाख्यो मृगराजपराक्रमः [१\*] विजयादित्यभूपालः<sup>10</sup> चत्वारिं-  
शत्समाप्तमः । [१\*]

*Second Plate ; First Side.*

- 10 तत्तनय[:\*] कलिविष्णुवर्धनोध्य[ध\*]वर्ष । तत्तनुजो विजयादित्यसप्ततुष्टत्वारिं-  
शतं । तद्भातुष्वि-<sup>10</sup>
- 11 क्रमादित्यस्य तनयश्चालुक्यभीमभूपालस्त्रिंशतं । तत्पुत्रो विजयादित्यषण्मासान् । तस्य  
12 सुनुरम्भराजसप्त । तदनन्तरस्तालपराजो मासमेकं । तमुच्चाय चालुक्यभीमभूपाला-  
13 त्मजो विक्रमादित्यसंवत्सरं । तदनु तालपराजात्मजो युद्धमङ्गसप्त । वृत्तं [॥\*]  
तन्दे-
- 14 शान्तिर्गमय्य प्रथितमत्तितरामम्भराजानुजम्भा धीरो हैमातुरोत्थिद्विजमुनिवर्जिताना-<sup>11</sup>  
15 यदीनान्धबन्धुः [१\*] बन्धूनां कामधेनुर्विजभुजविजितारातिभूपालवर्ग[:\*] स्वर्गं  
वञ्जीव भीम-
- 16 क्षितिपतिरभुवनगद्वादशाब्दानि धात्रीं । [२\*] तस्य शशिमैलिमूर्तिरुमासमाना-  
कृते[:\*]<sup>12</sup> कुमारसमानः [१\*] लोकमहा-

<sup>1</sup> From ink-impressions supplied by Rao Sahib H. Krishna Sastri.<sup>2</sup> Read कौशिकी°.<sup>3</sup> Read °राज्यानां.<sup>4</sup> Read °ध्यायिनां.<sup>5</sup> Read °वपुषां.<sup>6</sup> This doubling of ष is prohibited by Pāṇini, VIII. 4, 49.<sup>7</sup> Read तत्सनुमंगि°.<sup>8</sup> Read °चाव्य सप्त°.<sup>9</sup> Read °पालचला°.<sup>10</sup> Read °तुष्वि°.<sup>11</sup> Read °तुरीत्यि°.<sup>12</sup> Read शशिमौलिमूर्तिरुमा°.



- 17 देव्या यस्यमभवदरिपतिर्हृदयवनदवदहनः । [३\*] यस्मिन्शासति<sup>१</sup> राजनि  
परिपन्नानेकंसस्यसं-<sup>२</sup>  
18 पच्छाली [१\*] सततपयोधेनुरभीर्निरतिरपह्मिरस्तधोरो<sup>३</sup> देशः [॥ ४\*] यस्मिन्त्र-  
जति महीशे बहिरुद्याना-

*Second Plate; Second Side.*

- 19 वलोकनार्थं [भी]ताः [१\*] तद्दिग्देशाधीशा दिशन्ति मणिकनकहयगजेन्द्र-  
पतति<sup>४</sup> । [५\*] श्रीमदम्भराज[१\*]भिधान-  
20 स्मस्तभुवनाश्रयश्रीविजयादित्यमहाराजाधिराजपरमेश्वर<sup>५</sup>परमभट्टारक<sup>६</sup>पर-  
21 मब्रह्मण्यो गुदलकण्ठे<sup>७</sup>वाडिविषयनिवासिनी राष्ट्रकूटप्रमुखान्कुटुंबिनस्समाह्वयेत्ये-  
22 माज्ञापयति ॥ विशुद्धतरकाश्रयपगोत्रप्रसूतस्य सकलकलागमकुशल-  
23 स्य श्रीविष्णुशर्मण<sup>८</sup>पौत्राय मनुमतचरितनिरतस्य चाम्यनशर्मणो<sup>९</sup>पुत्राय<sup>१०</sup>गे-  
24 रण्डवास्तव्याय वेदवेदांगपारगाय षट्कर्मनिरताय स्वामिभक्ताय सदन-  
25 ष्ठानपराय विष्णुशर्मणे सर्व्वकरपरिहारमुदकपूर्व्वमुत्तरायणनिमित्तेन नम्र-  
ना[म\*]-  
26 ग्रामपूर्व्वस्यान्दिशि राजमानेन द्वादशखण्डिकाकोद्रवावापं क्षेत्रमस्माभिर्हत्त-  
मिति ॥ अस्य  
27 क्षेत्रस्यावधयः । पूर्व्वतः स्थापितशिलागुण्ड सीम ॥ दक्षिणतः पन्दिपेहेरि-  
पन्नस[सि]-<sup>११</sup>

*Third Plate; First Side.*

- 28 मैव सीम ॥ पश्चिमतः क्रोप्येष्ट तूर्प्यसीम ॥ उत्तरतः ईन्दुलगुण्ड ॥  
एतेषाम्मध्यव-  
29 त्ति<sup>१२</sup> क्षेत्रम् । अस्थोपरि न केनचिद्वाधा कर्त्तव्या [१\*] यक्करोति स  
पंचमहापातको भवति । स्वद-  
30 तां परदत्तां वा यो हरेत वसुन्धरान्<sup>१३</sup> [१\*] षष्टिं वर्षसहस्राणां विष्टायां<sup>१४</sup>  
ज[१\*]यते क्त-  
31 मिः । [६\*] बहुभिर्ब्रह्मसुधा दत्ता बहुभिश्चानुपालितं [१\*] यस्य यस्य  
यदा भू-  
32 मिस्तस्य तस्य तदा फलम् ॥ [७\*]

<sup>१</sup> Read यस्मिन्शासति.

<sup>२</sup> The *anusvāra* stands at the beginning of the next line.

<sup>३</sup> Read 'निरति'.

<sup>४</sup> Read 'शर्मणः पुत्राय

<sup>५</sup> Read 'वर्ष'.

<sup>६</sup> Read विष्टायां.

<sup>७</sup> Read perhaps 'पदातीन्.

<sup>८</sup> Read 'सीमेव.

<sup>९</sup> Read वसुन्धरान्.

## No. 13.—NIDHANPUR COPPER PLATES OF BHASKARAVARMAN.

BY PROFESSOR PADMANATHA BHATTACHARYA VIDYAVINODA, M.A., GAUHATI.

On the 29th December 1912, a Musalman cultivator of the village Nidhanpur, in Panchakhaṇḍa, Sylhet, while levelling down a mound for making a buffalo-shed, discovered these copper plates, fastened together by a ring, with a heavy seal shaped like the head of a ladle. He thought that the plates contained some information about hidden treasure, but when he brought it to a local land-holder, the latter at once recognized the whole as a copper-plate grant and sent it to be photographed to Silchar. Through the kindness of Babu Dinanath Das, B.A. of the Commissioner's office, Silchar, the plates were placed at my disposal for about a month, and after having read them, I wrote two articles on them, one of which was read on the 5th May 1913 in the Anniversary Meeting of the Sāhitya Parishada at Rangpur, Bengal, and the other on the 25th May 1913 in the 1st Annual Meeting of the Kāmarūpa Anusandhāna Samiti (Historical Research Society) at Gauhati, Assam. The present article is the substance in English of the two articles that I wrote in Bengali for the literary societies mentioned above.<sup>1</sup>

The grant was issued by Bhāskaravarman, king of Kāmarūpa, whom we have hitherto known from two different sources, the *Harshacharita* of Bāṇabhaṭṭa and the *Hsi-Yü-chi* of Yuan Chwang, who paid a visit to the capital of Bhāskaravarman in 643 A.D. while on pilgrimage in India. It was issued from his camp at Karpasuvārṇa. Two main problems present themselves before us at the outset, (1) How and when Karpasuvārṇa, which is found separately mentioned in Yuan Chwang's book, came under the sway of Bhāskaravarman, and (2) Whether or not Sylhet formed part of the kingdom of Kāmarūpa, and, if not, how the plates could be found in a place within the district of Sylhet.

But before taking up these points we must first of all ascertain the locality of Karpasuvārṇa. This is a matter in which Doctors are found to disagree; but as it has been fully discussed in Mr. Watters' Yuan Chwang<sup>2</sup>, and as we fully accept the conclusions arrived at there, we need not dilate on the subject any further.

The kingdom of Karpasuvārṇa was contiguous with the kingdom of Kāmarūpa, and as Yuan Chwang reached Karpasuvārṇa travelling south-east from Paṇḍravardhana, and Kāmarūpa travelling east from Paṇḍravardhana, Karpasuvārṇa was consequently south of Kāmarūpa, and in the map attached to Mr. Watters' Yuan Chwang, it has been shown southwest of Kāmarūpa. Yuan Chwang mentions Śaśāṅka as the late king of Karpasuvārṇa, and in the *Harshacharita* of Bāṇa, the same king has been designated as king of Gauda (*i.e.* Paṇḍravardhana). Anyhow this ambitious and powerful monarch incurred the animosity of Harshavardhana, the great king of Sthanviśvara (Thāṇṣar) by killing his older brother Rājyavardhana in a rather treacherous way, and Bhāskaravarman, the king of Kāmarūpa, being the ruler of a neighbouring territory, was in constant dread of Śaśāṅka, whose aspiration was to become the paramount ruler in India. It is the common rule of politics that two kings, inimically disposed towards one and the same third power, should become friendly to each other; and so we find, in the *Harshacharita*, that as soon almost as Harshavardhana assumed the reins of the kingdom, an ambassador from Bhāskaravarman approached Harsha with valuable presents in order to win the friendship of the great monarch. Although the two monarchs were thus united in a bond of friendship almost at the commencement of the reign

<sup>1</sup> See the Bengali Journal *Bijayā*, Vol. i; pp. 625 ff.<sup>2</sup> *Vide* Vol. II, pp. 191-193.

of Harsha (about 606 A.D.), they could do no material injury to the king of Karnaśuvārṇa, for a very long time afterwards we find Śaśāṅka in power, in 619 A.D.<sup>1</sup> Nor did Śaśāṅka die in battle. Yuan Chwang, who paid a visit to Karnaśuvārṇa, believed that Śaśāṅka died of some foul disease due to his iniquitous persecution of the Buddhists and his demolition of the statues and temples of the Buddha. After the death of Śaśāṅka his kingdom must have passed into the hands of Harsha, who was then in the zenith of his power. Yuan Chwang in the description of his visit to Karnaśuvārṇa does not make mention of any king reigning there. We can presume therefore that it was then absorbed into the empire of Harsha, who could not have allowed the possessions of so great a rival to be included in the territory of Bhāskaravarman, a weaker king to all appearance, however friendly he might have been. It is only on the dismemberment of the great empire of Harsha shortly after his demise, that it was possible for Bhāskaravarman to get any hold over Karnaśuvārṇa. As a matter of fact Bhāskara, who survived his great friend Harsha, rendered valuable assistance to the powerful Chinese invader Wang-hüen-tsi (in 648-49 A.D.) who crushed the usurper Arjuna, the minister of Harsha, who had ascended the throne after his demise. We may assume that Bhāskaravarman was rewarded with the possession of Karnaśuvārṇa, and it may be that in commemoration of his triumphant entry into the capital of Karnaśuvārṇa this shrewd king of Kāmarūpa made this grant of land to a Brāhman of the locality.

The original copper plates were however soon burnt, but they were forthwith renewed most probably by the donor himself. The fractured, bent and defaced seal<sup>2</sup>—which was apparently not renewed—testifies this fact, which is alluded to in the first verse of the renewed inscriptions and expressly stated in the last verse.

Let us now take up the second point, whether Sylhet formed part of Bhāskaravarman's territory, and if not, how the plates could be found there. This question would not have arisen at all if the inscription were complete; unfortunately the 3rd plate is missing along with the record of the locality of the land and (probably also) of the domicile of the Brāhman who got the grant. If there were any mention of Sylhet—where the plates have been found—it would have been unquestionably taken for granted that Sylhet formed part of the kingdom of Kāmarūpa during the 7th century A.D. when Bhāskaravarman flourished, and if there were no mention of Sylhet, then the question of Sylhet in this connection would have been out of place. As we have already said, the grant, issued from the camp Karnaśuvārṇa, must have related to a locality within the jurisdiction of that territory.<sup>3</sup>

The fact that the copper plates have been found in Sylhet does not prove that the land must have belonged to that district. The copper plates inscribed under the orders of Vaidya-dēva, king of Kāmarūpa,<sup>4</sup> were found in Kamauli near Benares City, and the plates now under consideration can have been similarly transferred. The loss of the third plate is also remarkable; the three existing plates have been found tightly fastened by the ring, so that the loss of the missing plate must have occurred before the existing ones could have come over to the place they have been found in. Perhaps the owner of the copper plate grant was dispossessed of his belongings in the course of one of the political revolutions—many of which have

<sup>1</sup> See the Ganjam copper-plate inscriptions of the Gupta year 300, *Ep. Ind.*, Vol. VI, pp. 143 ff.

<sup>2</sup> The only thing that is indistinctly discernible in the seal is the front part of the figure of an elephant, which also occurs in the seals of the later kings of Kāmarūpa, who claimed descent from Naraka and Bhagadatta.

<sup>3</sup> There is an internal evidence in support of this. In the incomplete description of the boundaries of the land granted we have the mention of *Gāṅginikā* in three out of the five sides, and this term occurs in another inscription (*viz.*, Dharmapāla's copper plate grant, *Ep. Ind.*, Vol. IV, pp. 243 ff.) which relates to the same locality, *i.e.* Northern Bengal, where even now the word *gāṅginā* is used to denote a dried river bed.

<sup>4</sup> *Vide Ep. Ind.*, Vol. II, pp. 347 ff.

occurred subsequent to Bhāskara's time—, quitted his original home and came to the sparsely peopled part of Sylhet, and, wishing for some reasons to conceal his original status flung away the plates that contained a record of the same, and became easily absorbed into the society of this new place.

This theory—though only a surmise—will be supported, if we can prove that Sylhet never at least during the days of Bhāskaravarman, belonged politically to Kāmarūpa. Several considerations lead me to this conclusion :—

1. While travelling in India, Yuan Chwang went from Kāmarūpa southwards to Samatata, and before turning back from Samatata, he got information of certain regions one of which was Shihlichatolo. This has been taken to mean Śrikshatra, and Mr. Watters and Mr. Vincent A. Smith have taken great pains to localize it,<sup>1</sup> but our Bengali writers of historical books have found no difficulty in identifying Shihlichatolo with Śrihaṭṭa. In fact what the people whom Yuan Chwang consulted said was certainly Śrihaṭṭa, which the pilgrim heard as Śrikshatra and reproduced in his defective Chinese tongue as Shihlichatolo. At any rate this points to the fact that Sylhet, which word is a Musalman corruption of Śrihaṭṭa, which is still used in Bengali, existed independently of the kingdom of Kāmarūpa in Yuan Chwang's and, consequently, in Bhāskaravarman's time.

2. The Sāmpradāyika Brāhmanas of Sylhet, who are said to have come from Mithilā, have genealogical accounts of their families. It is recorded therein that five of their ancestors were imported by a king of Tipperah in 641 A.D., and that the very locality where the plates have been found was allotted to those five Brāhmanas—and so the place was called *Pañchakhanda*. This event took place two years before Yuan Chwang heard of Shihlichatolo, and although such genealogical accounts are only to be accepted with reservation, yet there can be no doubt that much of the eastern part of the district of Sylhet, including *Pañchakhanda* the place of the find, belonged to the king of Tipperah at that period.

3. The name of Śrihaṭṭa has very curiously found its place in an inscription of a date prior to Bhāskaravarman, viz., in the *prasaṭi*<sup>2</sup> of the temple of Lakkhā Maṇḍal at Maḍhā in the Jaunsar Bāwar district. Just on the top of the inscription, we read the word *Śrihaṭṭādhiśvarābhyaḥ*, and although Dr. Bühler, who read the inscription and assigned to it a date about 600 A.D., was of opinion that these letters were "of a later date," they could not, from their very nature, be of a very posterior date; they were apparently inserted to fill in some omission somewhere in the inscription, and very probably the calligraphic difference is due to a different hand that corrected the mistake. At any rate, it becomes evident that by 600 A.D. there was a place called Śrihaṭṭa, which had its own *adhiśvaras* (lords).<sup>3</sup>

But how is it that many of the historians, European and Indian, have asserted that a part of East Bengal, to the east of the Brahmaputra river, including portions of Dacca and Mymensingh, Tipperah and Sylhet, belonged to Kāmarūpa? There are also spots in the western part of Sylhet and the east of Mymensingh which are pointed out by common people as the place of Bhagadatta, the son of Naraka, the first king of Kāmarūpa, who is mentioned in the present grant as well as in other ancient copper plates. Let us examine if there is any basis of truth in these matters. It is stated in the *Yōgintānta* that Kāmarūpa extended from the Kāñchana mountain

<sup>1</sup> See Watter's *Yuan Chwang*, Vol. II, pp. 186-189, and p. 340. They identify it with the Tipperah district, the northern part whereof was formerly included in Sylhet. The headquarters of Tipperah is Comilla which is identifiable with *Kamalanga* of Yuan Chwang.

<sup>2</sup> See *Ep. Ind.*, Vol. I, pp. 10 ff.

<sup>3</sup> [There is no indication that the words in question should be inserted anywhere in the inscription. The alphabet is certainly later than that of the *prasaṭi*, and no inference can be drawn for the time about A. D. 600.—S. K.]

of Nepal up to the junction of the Brahmaputra, beginning from the Karatōyā up to the Dikkaravāsini, its boundaries being, to the north, the Kañjagiri; to the west, the Karatōyā, to the east, the Dikshu; to the south, the confluence of the Brahmaputra with the Lākshā.<sup>1</sup>

This description of Kāmarūpa is also found in a few other sacred compositions. I think that what is meant is not the political territory, but a scriptural region, rendered sacred by the location of *Kāmākhyā* (the presiding deity of Kāmarūpa) in the centre. Similarly, such boundaries are given in the second chapter of the *Manu-Saṁhitā* of Āryāvarta, Brahmāvarta, etc. Moreover the boundary line given in the *Yōginītantra* does not stand the test of a close historical scrutiny. The *Yōginītantra* contains the name of Viśvasimha, the founder of the Koch kingdom which is now limited to Koch Bihar, and he was a contemporary of Babar and Humayun. In his days much of the territory included within the boundary of Kāmarūpa as defined in the *Yōginītantra* especially what fell in East Bengal including Sylhet, had long come under the jurisdiction of the Pathans and the Moghuls. Now when Yuang Chwang entered Kāmarūpa, he crossed a large river *Kalotu*<sup>2</sup> by name, and this can only be the Karatōyā of the *Yōginītantra*. Now from the fact that the western boundary of the *Tantra* coincided with the political boundary of Kāmarūpa, which can be inferred from Yuan Chwang's statement, the conclusion has been somewhat hastily drawn that the *Tantra* was also right with regard to the remaining boundaries, at least for the days of Bhāskaravarman.

As to the popular notion about Bhagadatta's place in Western Sylhet or Eastern Mymensingh, the fact that more than one spot, widely apart from each other, are being identified as such, throws a doubt on the matter. It would seem that the name of Bhagadatta, who flourished about 5,000 years ago, must have been somewhat vaguely applied to casual invaders from Kāmarūpa in the middle ages, who came down the Brahmaputra and pitched their camps for a time in these spots and returned without gaining any permanent footing.

This explanation is also supported by the fact that even in the *Yōginītantra* the name *Śrīhaṭṭa* occurs more than once in such a way that an independent political entity seems to be indicated, though within the sacred precincts of Kāmarūpa.<sup>3</sup>

The copper plates now under consideration contain the most ancient record that has hitherto been discovered in the province of Assam, and are also by far the most important document of all that relate to the ancient history of the great kingdom of Kāmarūpa or Prāgjyōtisha. It contains the names of as many as twelve kings (and of most of their queens also), who, even if we reckon as much as four kings on a century, must have ruled over Kāmarūpa from the middle of the fourth to the middle of the seventh century A.D. The names of the last five of them occur in the *Harshacharita*,<sup>4</sup> and thus the one corroborates the other, although there are small literal

<sup>1</sup> *Nēpālasya Kāñchanādrīm Brahmaputrasya saṁgamam |*

*Karatōyām samārabhya yāvad Dikaravāsiniṁ ||*

*uttarasyaṁ Kañjagiriḥ Karatōyā tu pāchīmē |*

*tīrthasrēṣṭhā Dikshunadī pūrvasyām, girikanyakē ||*

*dakṣiṇē Brahmaputrasya Lākshāyāḥ saṁgamāvadhi |*

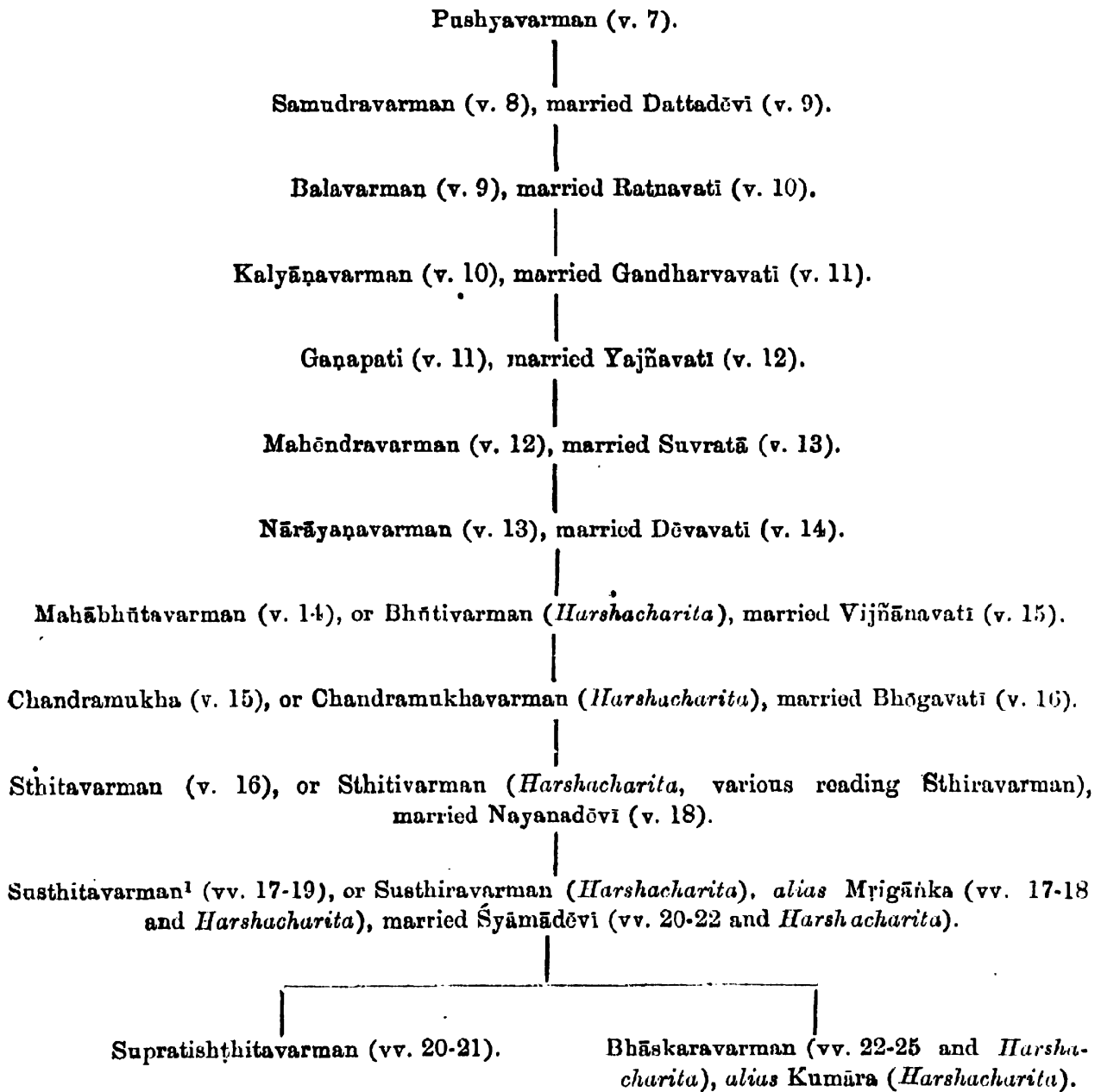
*Kāmarūpa iti khuṭaḥ sarvasāstrēṣhu niṣkītaḥ ||* *Yōginītantra*, Pāṭala XI.

<sup>2</sup> Mr. Watters commenting on this writes (Yuang Chwang, Vol. II, p. 187) "The river 'Kalotu' of the T'ang Shu may be the large river of the present passage which is possibly the Brahmaputra." This view, has not been rectified by his editors.

<sup>3</sup> Although the people of Dacca, Mymensingh and even of Sylhet have resented the inclusion of their districts within Assam, they gladly include themselves within the spiritual boundary of Kāmarūpa, because this means a share in some privileges, such as the right to eat pigeons, ducks and tortoise, which the people of Western Bengal do not eat.

<sup>4</sup> *Uchchhvaṣa*, VII, p. 246, in the Nirṇaya Sagar Press edition, Bombay, 1892 and p. 295 in Führer's edition, Bombay, 1909.

discrepancies, which are most probably due to mistakes by Bāṇa or in the copies of the *Harshacharita*. The genealogy is given below :—



It is an instance of curious coincidence that the first name in this list should begin with *Pushya*, as the founders of two other very powerful dynasties had names beginning with the same word. Pushyamitra was the first king of the Śūṅga dynasty, and Pushyabhūti<sup>2</sup> was the name of the first royal ancestor of the great Harshavardhana. The second in the list also

<sup>1</sup> That the form *Susthitavarman* is the correct one is proved by its occurrence also in the Aṃśaḍ inscription of Ādityasēna; see *Gupta Insor.*, p. 203.

<sup>2</sup> Dr. Bühler in accounting for the name of Pushyabhūti, *Ep. Ind.*, Vol. I, p. 68, footnote, gives as its meaning "He to whom Pushya (Constellation) may give welfare." But *Pushya* is derived from the root *push*, to grow, to enhance, and *bhūti* is a generic appellation of the Vaiśyas, to which caste Pushyabhūti belonged; *bhūtiḥ dattat cha vaiśyaśya*.

curiously enough corresponds in name to the second king of the Gupta dynasty, viz. Samudragupta (320-375), who was the most powerful Indian monarch that ever ruled India after Aśoka.

Two points in the above comparative lists are worthy of notice: in the *Harshacharita* the name of the elder brother of Bhāskarvarman is not mentioned, probably because it was useless there, as, in the enumeration of ancestors, the name of the elder brother does not come in. And the second name of Bhāskarvarman, Kumāra, which is also mentioned in Yuan Chwang's accounts, has not found its place in the inscription. We cannot however positively assert this, because the names of the donor were contained in the plate which has been lost. The appellation *Kumāra* means a prince or a bachelor, and it is highly improbable that Bhāskarvarman would remain unmarried, in which case his dynasty of a very long standing would have come to an end with him. Perhaps he retained the designation *Kumāra*, which he had before he became a king, in deference to the memory of his elder brother, who probably did not either ascend the throne at all, or, if he did, occupied it for a very short period. For similar reasons Harshavardhana is said by Yuan Chwang<sup>1</sup> to have assumed the name of Rājaputra Śilāditya, though later on he styled himself *Mahārājādhirāja*.<sup>2</sup>

Let us now examine the text of the inscription. The opening verse is perhaps an addition made while renewing the document, and so is the last verse—of which more afterwards. The original inscription would then have begun with *Svasti. Mahā-nau-hasty-aśva-*, just as the copper plates of Harshavardhana.<sup>3</sup> Then comes a verse in praise of Mahādēva, and next a verse in praise of Dharma. This is somewhat remarkable, when we remember that Dharma was the second of the three jewels (*Tri-ratna*) of the Buddhists. Yuan Chwang in his account of Kāmarūpa found almost a total absence of Buddhism in Bhāskarvarman's kingdom, and the latter's ambassador in the *Harshacharita* clearly stated before Harsha that "from childhood upwards it was this prince's firm resolution never to do homage to any being except the lotus feet of Śiva."<sup>4</sup>

We feel therefore more surprised at seeing him sing the glory of the Buddhist divinity, though in a Hindū guise, than at finding him issue the grant from his "glorious camp of Kārnasuvarṇa." Probably the locality had something to do with the praise of Dharma. We know from Yuan Chwang's description of Kārnasuvarṇa that the place was teeming with Buddhist statues and temples. Bhāskara, who had become liberal in views on account of his long association with the great Harsha who was a patron of the Buddhists, tried perhaps to gain popularity by this insertion of a passing tribute of respect paid to the local creed—though in a very careful way.

Then, as was usual with the medieval kings of Kāmarūpa who claimed descent from Naraka, the names of that king and his son Bhagadatta and his grandson Vajradatta are mentioned. Curiously enough, in some of the later copper plates Vajradatta is mentioned as a brother of Bhagadatta. The writers of those inscriptions, who were probably very learned people, must have somewhere found Vajradatta mentioned as a brother of Bhagadatta. In the *Kālikāpurāṇa*, however, we have a list of the sons of Naraka, who were four in number—Bhagadatta, Mahāśīrsha, Madavat and Sumālin.<sup>5</sup> Vajradatta does not occur in that list. Similarly

<sup>1</sup> See Watter's Yuan Chwang, Vol. I, p. 348.

<sup>2</sup> See above, Vol. IV, plate opposite p. 210.

<sup>3</sup> *Ep. Ind.*, Vol. I, p. 72; Vol. IV, p. 210.

<sup>4</sup> The *Harṣa-carita*, transl. by Cowell and Thomas, p. 217.

<sup>5</sup> *Ritumatyām tu jāyāyām. kālē sa Narakaḥ kramāt |*

*Bhagadattam Mahāśīrṣam Madavatam Sumālinam |*

*oḥaturō janayām āsa putrān itān kṣitīḥ antah ||*

*Kālikāpurāṇa*, ch. XL.

we find Vajradatta mentioned as a son of Bhagadatta in the Mahābhārata.<sup>1</sup> This is certainly the older version. Mr. Gait, in his *History of Assam* (p. 14), has, on the other hand, adopted the version of the later copper plates when he says: 'This king (Bhagadatta), it is said, was succeeded by his brother Bajradatta, and the latter by his son Bajrapani.' I do not know where he has got this last king—Vajrapāni—from.

The inscription then goes on to inform us (v. 7) that after Vajradatta his descendants governed for three thousand years, and then Pushyavarman became king. Then follows the enumeration of his immediate successors down to Bhāskaravarman, the king who issued the grant. He is praised in vv. 22-25 and in the ensuing prose passage, but part of the panegyric on him has been lost, owing to the disappearance of the third plate. The last plate, now the third, opens in the midst of the description of the boundaries of the land granted; then follow the names of some officers, evidently such as had something to do with the grant and the document. Then come a couple of the customary verses praising a donor of land and cursing those who might take it away.<sup>2</sup> Here ends the original inscription. But an additional verse has been added at the end, indicating that the plates had been burnt and rewritten which new writing should not therefore, be looked on as forged.

The question as to when and by whom this document was renewed, is probably not of great importance. I have already said that, in my opinion, the renewal was probably made by the donor himself; for, as stated in Mr. Gait's invaluable *History of Assam*<sup>3</sup>, the dynasty of Bhāskaravarman was soon after his time overthrown by a barbarian Śālastambha by name. Moreover, if somebody else—even his successor—renewed the grant, his name would have been incidentally mentioned in the renewed inscription in an additional verse.<sup>4</sup>

Yuan-Chwang has described Bhāskaravarman as a Brāhman. Probably his descent from Nārāyaṇa Dēva and his staunch adherence to the Brahmanical creed, and possibly also the fact that he personated Brahma—the fountain head of all Brāhmanas—in the procession of Harshavardhana who himself figured as Śakra, led the Chinese traveller to this conclusion. On the other hand, Mr. Vincent A. Smith has asserted that "almost certainly he (Bhāskara) must have been a hinduised Kāch aborigine."<sup>5</sup> The inscription under review is not in favour of this assumption. As a matter of fact, few kings of mediæval and ancient India could show such a brilliant record of illustrious ancestors: Naraka, though styled an *Asura* for his iniquities, was a mighty monarch whose exploits were recorded in various Purāṇas, who was the issue of one incarnation of Viṣṇu (Varāha), and killed by another (Śrīkṛiṣṇa); Bhagadatta played a very prominent part in the story of the Mahābhārata; Vajradatta was as heroic as

<sup>1</sup> See *Mahābh.*, XIV, lxxv, 1.

*Prāgyyōtisham ath-ābhīyātya vyacharat sa hayōttamah |*

*Bhagadatt-ātmanas tatra nirayau ranakarkatah ||*

*Sa hayāt Pāṇḍu-putrasya viśayāntam upāgatam |*

*yuyudhe Bharataśrēṣṭhā Vajradattō mahīpatiḥ ||*

*Sō 'bhiniryāya nagarād Bhagadatta-suto nripaḥ |*

*astam āyāntam unmathya nagarābhīmukhō yayau ||*

<sup>2</sup> It is of interest to note that these two verses, which are taken from the *Bṛihaspati Samhitā*, occur in almost all the copper plate grants of the Bengal kings, but are absent from all other Assam plates hitherto published. The only exception is the grant of Vaidyadēva (*Ep. Ind.*, Vol. II, pp. 347 ff.), who, however, was originally the minister of the Bengal king Kumārāpala, and not an indigenous king of Kāmarūpa.

<sup>3</sup> See p. 28.

<sup>4</sup> The nature of the writing of the renewed inscription is also what is generally to be found in the 7th century.

<sup>5</sup> *Early History of India*, 2nd edition, p. 341.



his father and then, although no other king of the dynasty was extolled by name, yet the poet Kālidāsa in his *Raghuvamśa* did not consider his hero glorified until he was honoured by the king of Kāmarūpa,<sup>1</sup> and Raghu's son treated his compeer of Kāmarūpa as his "best man" while marrying the daughter of the king of Vidarbha.<sup>2</sup> It has already been stated that a position of honour was given by the emperor of Āryāvarta (Harshavardhana) to Bhāskara himself in the state procession at Rājagriha. The reason was not so much that he was a powerful king, as the high lineage that made him at once the most respectable among the hosts of the crowned heads of Northern India who came to attend Harsha's ceremonies.

The composer of the inscriptions was no doubt a learned man, but his poetry was not of a very high order. He selected a metre, Āryā, for his verses which is not much rythmical, and the prose in the description of the royal donor's attributes is in the style of Bāṇabhaṭṭa, who lived at the court of Harshavardhana. Even his use of the Āryā would be found defective if tested by the rules of the various *gaṇas* given in the prosodical treatises. But the shortcoming of the poet that way was made up by his knowledge of grammatical specialities and rhetorical subtleties. His special *forte* seems to have been the *ślēṣha*, which he has sometimes carried to excess.

As to the mechanical execution of the copper plates, it may be said that although the letters are fairly distinct the inscription abounds in mistakes, which have been shown in the footnotes attached to the text. There was no distinction made between *ba* and *va*, and this confusion also occurs in other copper plates of Kāmarūpa discovered up to date. In the vernacular of modern Kāmarūpa (*i.e.* Assamese), there is at present a sort of distinction observed in writing and pronouncing these two letters, but in the vernacular of modern Kārnasuvarṇa (*i.e.* Bengali) there is no distinction whatever between the two. There are frequent omissions of the *Anusvāra* and the *Visarga*; compare II. 1, 7, 12, 13, 23, 24, 25, 30, etc., where the *Anusvāra* has been left out, and II. 5, 6, 8, 10, 11, etc., where the *Visarga* has been omitted.

[There are also other instances of carelessness. Thus we find *a* for *i* in *valīta-*, I. 39; *-upakalpat-*, I. 39; *-rachata-*, I. 40; *a* for *u* in *śrāta-*, I. 42, and *u* for *a* in *-uduya-*, I. 34, *u* for *ā* in *-murttēr-*, I. 22; *sunus-*, I. 23; *j* for *jj* in *-ujvalām-*, I. 2; *t* for *tt* in *-ābhava tasya-*, I. 11; *-ajjāma tanayam-*, I. 26; *-satva-*, I. 41; *tt* for *t* in *-ōnnattī-*, I. 27; *sp* for *ps* in *-uchchikshispūr-*, I. 5; *y* has been omitted in *mātsa-*, I. 10; *r* in *-sthitī-*, I. 5; a whole syllable in I. 27, etc. The last plate abounds in mistakes and omissions, and contains, moreover, several curious words. The cutting of the letters is sometimes unsatisfactory. More especially, the loop at the bottom of the *akshara sa* consists of two strokes, one going downwards and the other backwards. There are on the whole some features which would, in ordinary circumstances, throw doubt on the genuineness of the plates. As has already been mentioned, however, the Āryā at the end of the last plate informs us that the original plates were burnt, and that the grant contained in the existing plates is a copy. It is also stated that the shape of the letters differs from the original, but that the contents are genuine. There is no reason to compel us to doubt this statement, which, if we admit its correctness, accounts for the peculiarities drawn attention to above. The alphabet used assigns the plates to about A.D. 600, and it is very likely that Professor Pāṇmanatha is right in thinking that the renewal of the burnt plates took place not much later.—S. K.]

<sup>1</sup> *Kāmarūpēśvaras tasya hēmapīṭhādihidēvatām |  
ratnapushpōpahārēṇa chhāyām ānarcha pādajōḥ || Raghuv. IV, 84.*

<sup>2</sup> *Tatō 'valīry-āsu Karēṇukūyāḥ sa Kāmarūpēśvaradattahastah |  
Vaidarbhanirdiṣṭam athō vīrēsu nārīmanāḥ-īva chatushkam antah || Raghuv. VII, 17.*

## TEXT.

## First Plate.

- 1 [Ōm]<sup>1</sup> <sup>2</sup>Praṇamya dēvaṁ śaśi-śekhara-priyaṁ pinākina[m\*] bhasma-kaṇair=vibhū-  
shita[m\*] [i\*] vibhūtayō bhūtima[tām dvija]-
- 2 nmanāṁ karōmi bhūya<sup>3</sup> sphuṭavācham=u[j\*]jvalāṁ || [i\*] Svasti mahā-nau-hasty-  
asva<sup>4</sup>-patti-sampaty-upāta-jaya-śavd-ānva-
- 3 rtha-skandhāvārāt Karṇasuvārṇṇa-vāsakāt || <sup>5</sup>Bhōgīśvara-kṛita-parikaram=ikṣhaṇā-  
jita-kēma-rūpam=a-
- 4 vimuktaṁ [i\*] paramēśvarasya rūpam nija-bhūti-vibhūshitaṁ jayati || [2\*]  
Jayati jagad-ekavandhur<sup>6</sup>-lōka-dvita-
- 5 yasya sampadō hetu[h\*] [i\*] <sup>7</sup>parahita-mūrttir=adrishṭaḥ phalānumēya-sthiti[r\*]-  
dharmma[h\*] || [3\*] Dhātrīm=uchchikṣispō-
- 6 r-amvunidhē<sup>7</sup> kapāta-kōla-rūpasya [i\*] chakrabhṛita[h\*] sūnur=abhūt pāṛthiva-vṛindā-  
rakō Naraka[h\*] || [4\*]
- 7 Tasmād=adrishṭa-narakān=Narakād=ajanishṭa nṛpatir=Indra-sakhaḥ [i\*] Bhagadattaḥ  
khyāta-jayaṁ Vijaya[m\*]
- 8 yudhi yaḥ samāhvayata || [5\*] Tasy=ātmaja[h\*] kshat-ārōr=vajragatir=  
Vajradatta-nām=ābhūt [i\*] Śatama-
- 9 kham=akhaṇḍa-vala<sup>8</sup>-gatir=atōshayad=yaḥ sadā, samkhyō || [6\*] Vamśyēshu tasya  
nṛpatishu varsha-saha-
- 10 sra-trayaṁ padam=avāpya [i\*] yāteshu dēvabhūyaṁ kshitiśvara[h\*]  
Pushyavarmm=ābhūt || [7\*] Māts[y\*]a-nyāya-
- 11 virahita[h\*] prakāśa-ratna[h\*] sūtō dvaratha-laghu[h\*]<sup>9</sup> [i\*] pañchama iva hi  
samudra[h\*] Samudravarmm=ābhava[t\*] tasya [|| 8\*]
- 12 Avikhaṇḍita-vala-varmmā<sup>10</sup> Valavarmmā tasya sūnur ajanishṭa [i\*] kshītipasya  
Dattadēvyā[m\*] sēnā ya-
- 13 ay=ābhyamittriyā || [9\*] Tasy=āpi Ratnavatyā[m\*] nṛpatih Kalyāṇavarmma-  
nām=ābhūt [i\*] tanayas=tanīyasā-
- 14 m=api yō dōshāṇām=anāvāsah || [10\*] Gandharvavati tasmād=Gaṇapatim=iva  
dāna-varshaṇam=ajasraṁ [i\*]
- 15 Gaṇapatim=agaṇita-guṇa-gaṇam=asūta kali-hānayō tanayaṁ || [11\*] Tan-mahishi  
Yajñavati

## Second Plate; First Side.

- 16 yajñavat=iv-ārāpi[h\*] sutam asūta [i\*] yajñavidhinām=āspadam=analam=iva  
Mahēndravarmmāṇam || [12\*] Tasmā[d=a]-

<sup>1</sup> Seems to be expressed by a symbol.<sup>2</sup> Metre : Vamśastha.<sup>3</sup> The *Vīcarga* is here optional; cf. *Vārtika* on Pāṇini VIII, iii, 36.<sup>4</sup> Read -asva-patti-sampatty-upāta-jaya-śabd-.<sup>5</sup> Metre of verses 2-25 : Āryā.<sup>6</sup> Read -bandhura-.<sup>7</sup> Read -kshīpsōr-ambunidhēh.<sup>8</sup> Read -bala-.<sup>9</sup> Read -dvaratka-; note the wrong cadence.<sup>10</sup> Read -balavarmmā Bala-.

- 17 janayad-ātmajam-ātmavidah Suvratā bhuva<sup>1</sup> sthitayō[<sup>\*</sup>] Nārāyapavarmmmāṇam  
Janakam-iv-ādhigata-sāmkhy-ārtham || [13\*]
- 18 Prakṛitir-iva tasya puṁsō Dēvavati sthira-guṇ-ānuvandhāya<sup>2</sup> [<sup>\*</sup>] shashṭham-  
iva mahābhūtamn-dadhau<sup>3</sup> Mahā-
- 19 bhūtavarmmmāṇam || [14\*] Chandramukhas-tasya sutas<sup>4</sup>-chandra iva kalā-  
kalāpa-ramanīyah [<sup>\*</sup>] Vijñāna-
- 20 tī dyaus-iva yam sushuvō dhvānta-sāntikaram || [15\*] Bhōgavati bhōgavati  
bhūteḥ Sthitavarmmmāṇa[s\*]
- 21 tato hōtuḥ [<sup>\*</sup>] āsīd-bhōgipatēr-iva bhūmibhṛtō-nantabhōgasya || [16\*]  
Tasmād-agādha-
- 22 murttēr<sup>5</sup>-akalita-ratnād-npōdha-lakshmikēt [<sup>\*</sup>] kahirōdadhēr-iva nripād-  
akalāṅka[h\*]
- 23 śrī-Mṛigāṅkō-bhūt || [17\*] Udayādi Nayanadēvyā[m\*] sunas<sup>6</sup>-tasya sva-  
vāhn<sup>7</sup>-dhṛita-
- 24 rājyah [<sup>\*</sup>] dēva[h\*] Susthitavarmmmā yah khyātah śrī-Mṛigāṅka-iti || [18\*]  
Pratyurasam vilasanti[m\*]
- 25 taddhana iva yā[m\*] mudā Harir-vahati [<sup>\*</sup>] sā śrīr-artthijānēbhyaḥ kshitir-  
iva viśrāṇitā yōna || [19\*]
- 26 Kārttayug-iva Śyāmādēvi tasmād-ajijana[t\*] tanayam [<sup>\*</sup>] śaśinam-iva  
Supratishṭhita-
- 27 varmmāṇam-apāstayō ta[ma\*]sām || [20\*] Yasy-ōnnatti<sup>8</sup> parārthā vidyādhara-  
chakravartti-sēvyasya[<sup>\*</sup>] saga-
- 28 jasya supratishṭhita-kāṭakasya kulāchalasy-aiva<sup>9</sup> || [21\*] S-aiva Śyāmādēvi  
tasy-ānujam-a-
- 29 kalit-odayam-asūta [<sup>\*</sup>] śrī-Bhāskaravarmmmāṇam bhāskaram-iva tējasām  
nilayam [|\*] [22\*]

*Second Plate ; Second Side.*

- 30 Ēko-pi hi yah pu[m\*]sām hṛidayāshv-abhilakṣita[h\*] [svabhāva] <sup>10</sup> [<sup>\*</sup>]  
śuddhēshu darpaṇ[ō\*]shv-iva vahn<sup>11</sup> susha-
- 31 mah. samukhinōshu <sup>12</sup> || [23\*] Yasy-āvēm(vi)hātam-atanubhis-tejōbhīr-lakṣmī-  
nripati-bhavanōshu [<sup>\*</sup>] uda-
- 32 pāttreshv <sup>13</sup>-iva bhūriḥ vilōkyatē bhāskarasy-ōva || [24\*] Avyābh svāroha[h\*]  
kalpadruma-
- 33 vat-samriddhi-bhūri-phala[h\*] [<sup>\*</sup>] chohhāy-āpāśrita<sup>14</sup>-janatā-parivēshṭita-pāda-mūlo  
yah [11\*] [25\*]
- 34 Ity-api sa jagad-udaya<sup>15</sup>-kāṇan-ātemaya-hōtnā bhagavatē Kamala-sambhāven-ā-

<sup>1</sup> The *Visarga* is here optional; cf. *Vārtika* on *Pāṇini* VIII, iii, 36.

<sup>2</sup> Read *-bandhāya*.

<sup>3</sup> Corrected from *chandrās*.

<sup>4</sup> Read *sūnas*.

<sup>5</sup> Read *-ōnnati*.

<sup>10</sup> The reading of this word is uncertain.

<sup>12</sup> Read *samukhī*.

<sup>14</sup> Read *chāyōpāśrita*.

<sup>8</sup> Read *-ōhātā dādhan*.

<sup>9</sup> Read *-murttēr*.

<sup>11</sup> Read *-vāha*.

<sup>13</sup> Read *-ōva*.

<sup>15</sup> Read *balu*.

<sup>16</sup> Read *-pāttreshv*.

<sup>17</sup> Read *-udaya*.

# Nidhanpur plates of Bhaskaravarman.

2 2  
4 4  
6 6  
8 8  
10 10  
12 12  
14 14

ii a.

16 16  
18 18  
20 20  
22 22  
24 24  
26 26  
28 28



- 35 vakṛāṇa-varaṇ-śṣama-dharmma-pravibhāgāya. nirmmito bhuvanapatir-iva-oday-  
ānurakta-mṛi(ma)ṇḍa-
- 36 lṇ yathāyatham-uchita-kara-nika[ra\*]-vitarāṇ-ākālita-kali-timara<sup>1</sup>-saśchaya-  
37 tay[ā\*] prakāśit-āryadharmmaloka[h\*] sva-bhūja-vala<sup>2</sup>-tulita-sakala-sāma-  
38 nta-chakra-vikrama<sup>3</sup>. sthiti-vinaya<sup>4</sup>-saṁstava-ōpachita-bhaktishu prakṛitishu  
paraṁparāpāṇau
- 39 nikāmaṁ-upakalpat<sup>5</sup>-ānēka-bhōgina-vartmrā<sup>6</sup> samara-vijita-narapati-śata-vahita-<sup>7</sup>  
40 vividha-nutivachana-kusuma-rachata<sup>8</sup>-ruchira-kirtti-chittr-āvataṁs<sup>9</sup>-āṅkaḥ Śivā-iva  
par-ō-
- 41 pakāra-viśrāṇan-ābhirata-satva<sup>10</sup>-vr̥ttir-yathā-samayam-udita-guṇa-vidhi-vibhāga-  
42 samvandha<sup>11</sup>-paṭutayā suragurur-iv-āparō<sup>12</sup> parair-avahita-prabhāva[h\*] śrata-<sup>13</sup>  
śaurya-dhairya-
- 43 śaṁṭīrya-sucharitair-alaṅkṛit-ātmavṛttih pratipaksha-saṁśraya-nirākṛitair-iva viva-  
44 rjito doṣhain-achalita-nirantara-prapaya-rasa-bhar-ākṛiṣṭa-Kāmarūpa-lakṣmī-  
samā<sup>14</sup>

## Last Plate.

- 45 paśchimēna gaṅgāṇik<sup>15</sup>-āḍumvari-chohhōda-samvōdyā<sup>16</sup> || paśchimēn-ādhunā sima-  
gaṅgāṇikā || paśchi[mō]-
- 46 ttarēṇa kumbhakāra-garttas=s-aiva oha gaṅgāṇikā prāg-bhūjyamān-ōttarēṇa  
vr̥haj-jāṭalī<sup>17</sup> || uttarapū-
- 47 rvēṇa vyavahāri-Khāśoka-puṣhkirinī<sup>18</sup> s-aiva śushka-Kausikā<sup>19</sup> ch-ōti || ājñā-śatā  
prāpayitā
- 48 prāpta-paṇcha-mahāśavda<sup>20</sup> śri-Gopāla[h\*] | simā-pradātā Chandrapuri-nāyaka[h\*]  
Śrīkshikuṇḍaḥ
- 49 nyāya-karapika Janārdanasvāmī vyavahāri-Haradatta-kēyastha-Dundhunātha-  
prabhṛitayaḥ<sup>21</sup>
- 50 śāśaitā<sup>22</sup> lōkhatā oha Vasuvarṇa bhāṇḍāgār-ādhiprita mahāśānta  
Divākaraprabha[h\*]
- 51 utkhōṭayitā Dattakārapurṇō<sup>23</sup> | sōkyakāra Kāliyā | Shashtim<sup>24</sup>-varsha-sahasra-  
52 pi svargō mōdati bhūmidah [h\*] ākshōptā ch-ānumantā cha tāny-ōva narakō  
vasēt [11\*] [26\*]

<sup>1</sup> Read -timira-.<sup>2</sup> Read -bala-.<sup>3</sup> The Visarga is here optional; cf. Vārtika on Pāṇini VIII, iii, 36.<sup>4</sup> Read -vinaya-.<sup>5</sup> Read -upakalpī-.<sup>6</sup> Read -vartmā-.<sup>7</sup> Read -vihita-.<sup>8</sup> Read -rachita-.<sup>9</sup> Read -chitrāvatamsāṅkaḥ.<sup>10</sup> Read -sattva-.<sup>11</sup> Read -sambandha-.<sup>12</sup> Read -āparaḥ.<sup>13</sup> Read śruta-.<sup>14</sup> The remainder of this word was written on the missing plate.<sup>15</sup> Read gaṅgāṇik-ōḍumbari-. Cf. gaṅgāṇikā, above, Vol. IV, p. 249.<sup>16</sup> Read -samvōdyā-.<sup>17</sup> Read vr̥haj-.<sup>18</sup> Read puṣhkarinī. The same mistake is also found in the plates of Indrapāla and Balavarman, Journ. Beng. Soc., Vol. LXVI, Pt. I, pp. 123 ff., 289 ff.<sup>19</sup> Perhaps -Kōśikā is written,<sup>20</sup> Read -śabdah.<sup>21</sup> Read -prabhṛitayaḥ.<sup>22</sup> Read śāśaitā.<sup>23</sup> Read perhaps -pūrṇaḥ.<sup>24</sup> Read shashtim varshasahasraṇi.

- 53 Svadattām paradatām=vā<sup>1</sup> yō harōta vasundharām [\*] sa viśṭhāyām  
krimir=bhūtā<sup>2</sup>. pitribha saba pachyatō [11\*] [27\*]  
54 <sup>3</sup>Śāsana-lāhād=arvāg=abhinava-likhitāni bhinnarūpāni [\*] tōbhyō<sup>4</sup> akṣharāni  
yasmā-  
55 t=taśmā[u\*] n=aitāni kūtāni || [28\*]

## TRANSLATION.

*Om.* (Verse 1.) Having saluted the god who is lovely with the moon as head-gear, the wielder of the bow (*pināka*), adorned with particles of ashes,<sup>5</sup> I once again make clear (what was already) plain words (*i.e.* of the destroyed plates) for the benefit of the (spiritually) prosperous Brāhmanas.

(Line 2.) Hail. From the camp located at **Karnasuvarṇa**, with the appropriate epithet of victory owing to possession of splendid ships, elephants, horses and foot-soldiers.

(V. 2.) Victorious is the form of the great Lord (*Mahādēva*), never forsaken (in contemplation by the devotees), bedecked with its own splendour,<sup>6</sup> that has a girdle made of the lord of snakes, (and) that destroyed the body of *Kāma*<sup>7</sup> (Cupid) at a mere glance.

(V. 3.) Victorious is (also) *Dharma* (Religion), the sole friend of the creation, the cause of prosperity in both the worlds (this and the next), whose form is the good of others, unseen (yet) whose existence is inferred from the results.

(V. 4.) *Naraka*, the chief of the rulers of the earth, was the son of the wielder of the *chakra* (*i.e.* *Vishṇu*), who with a view to lift up the Earth from (beneath) the Ocean, assume) the disguised form of a boar.

(V. 5.) From that *Naraka*, by whom *naraka* (hell) was never seen, was born king **Bhagadatta**, the friend of *Indra*, who challenged in fight *Vijaya* (*i.e.* *Arjuna*), renowned for conquests.

(V. 6.) Of that killer of (his) enemies (there) was a son named **Vajradatta** whose course was like (that of) the thunderbolt (*vajra*), who with an army of uninterrupted progress always pleased in fight the performer of hundred sacrifices (*i.e.* *Indra*).

(V. 7.) When the kings of his family having enjoyed the position (of rulers) for three thousand years had (all) attained the condition of gods, **Pushyavarman** became the lord of the world.

(V. 8.) His son was **Samudravarman**, who like a fifth *saṃudra*<sup>8</sup> (Ocean) was devoid of excesses (or exit of fish),<sup>9</sup> shining with gems, and quick in duels.<sup>10</sup>

(V. 9.) That king had a son born of (his queen) **Dattadēvi**, (named) **Balavarman**, whose force and armour<sup>11</sup> never broke up and whose army would easily march against enemies.

(V. 10.) His son born of (queen) **Ratnavati** was the king named **Kalyāṇavarman**, who was not the abode of even very small faults.

<sup>1</sup> Read -*dattām vā*.

<sup>2</sup> Metro : *Āryā*.

<sup>3</sup> This seems to refer to the former plates that were reduced to ashes.

<sup>4</sup> *Bhūti* also means 'ashes' *cf.* v. 1.

<sup>5</sup> Here is a *śīṣha*, the donor's kingdom *Kāmaṣṭpa* being alluded to.

<sup>6</sup> There are four *saṃudras*, and hence he was a fifth as it were.

<sup>7</sup> The word *mātsyanyāya* has a double sense. In the case of the king it means 'excesses' and in the case of the Ocean, 'exit of fish.' *Mātsya-nyāya* is a popular *śāḍge*, meaning disorders of anarchy when the strong oppress the weak as the large fishes eat the small ones.

<sup>8</sup> In the case of the Ocean, the constant duel between the billows and the beach is probably referred to.

<sup>9</sup> Here the words *bala* and *varma* have been used in alliteration with the king's name.

<sup>2</sup> Read =*bhūtvā pitribhīḥ*.

<sup>4</sup> Read *tōbhyō=kṣharāṇi*.

(V. 11.) From him, (queen) **Gandharvavati** begot a son **Gaṇapati** (by name) who was incessantly raining gifts as (the god) **Gaṇapati** (rains) ichor<sup>1</sup>, who was endowed with innumerable qualities, for the extermination of strife (as **Gaṇapati**) is born to destroy the *Kali* age.<sup>2</sup>

(V. 12.) His queen **Yajnavatī**, brought forth a son **Mahēndravarmān**, as the sacrificial<sup>3</sup> fire (produces) fire, who was the repository of all sacrificial rites (like fire).

(V. 13.) From him who mastered his self, **Suvratā** generated a son **Nārāyaṇavarmān** for the stability (of the rule) of the world, who like **Janaka** (or his father)<sup>4</sup> was well versed in the principles of the Philosophy of the (supreme) Self.<sup>5</sup>

(V. 14.) From him, **Dēvavati**, like **Prakṛiti** from **Puruṣa**, bore **Mahābhūtavarmān**, the sixth *Mahābhūta* (element)<sup>6</sup> as it were, for the steady succession of (all) the properties.

(V. 15.) His son was **Chandramukha**, who was charming by (possessing) all the arts as the moon (by the digits),<sup>7</sup> whom **Vijñānavatī** brought forth, as the Sky did (the Moon), a dispeller of (all) gloom (as the moon dispels the darkness).<sup>8</sup>

(V. 16.) Thereafter (queen) **Bhōgavatī** of (good) enjoyment became the cause (of birth) of **Sthitavarmān**, the supporter of the world, who had innumerable (sources of) enjoyment, (just as) **Bhōgavatī** (the city of the Snakes of the nether regions) is (the source) of prosperity of the chief of the Snakes, the supporter of the earth, who has a myriad of hoods.<sup>9</sup>

(V. 17.) From that king of unfathomable nature, of innumerable gems, and the spouse of the (goddess) **Lakṣmī**, was born *śrī* **Mṛigāṅka**, who had no blemish, just as the moon,<sup>10</sup> free from spots, is born from the milky ocean, whose substance is unfathomable, whose pearls cannot be counted, and from which **Lakṣmī** was produced.

(V. 18.) His<sup>11</sup> (i.e. **Sthitavarmān**'s) son king **Susthitavarmān** was born of **Nayanadēvī**, he who held the kingdom in his own hand, and was renowned as *śrī*-**Mṛigāṅka**.

(V. 19.) By whom was given away to supplicants as if it were (a clod of) earth, that shining **Lakṣmī** (i.e. wealth) whom (god) **Hari** like a miser bears with joy in his bosom.<sup>12</sup>

(V. 20.) From him **Śyāmādēvī**, (divine) like that goddess (**Śyāmā**) of the *Kṛita* (i.e. golden) age, generated a son **Supratishṭhitavarmān**, the moon as it were to dispel (all) gloom.

<sup>1</sup> Play on *dāna*, gift or ichor.

<sup>2</sup> *Kali* means 'quarrel' and 'the *Kali* age.'

<sup>3</sup> Here the word *yajñavatī* has been used in alliteration with the queen's name.

<sup>4</sup> *Janaka* means 'father' as well as the famous philosopher-king of Mithilā.

<sup>5</sup> Here *sāṃkhya* does not seem to mean the philosophy of Kapila so much as the "knowledge of Self" that is referred to in the *Bhagavadgītā*, Chapter II. The word is explained by Śrīdharaśvāmī in his commentary on v. 39 as follows,—*samyak khyāpyatē, prakāśyatē vastutatattvam anay-āti saṃkhyā samyag-jñānam. Tasyām prakāśyamānam āmatatattvam sāmkyam*. It is very clever of the author that speaking of the *Sāṃkhya* here he brings in *Puruṣa* and *Prakṛiti* in the next verse.

<sup>6</sup> There are five *mahābhūtas* and the king is likened to a sixth one. Here the simile is a little faulty. *Mahābhūtas* are not the immediate progeny of *prakṛiti*, as was the king of *Dēvavati*. Out of *prakṛiti* was evolved *mahat*, thence *ahaṅkāra*, whence five *tanmātras* and therefrom the *mahābhūtas*.

<sup>7</sup> *Kalā* means 'art' and 'digit.'

<sup>8</sup> The word *dhvānta* has a double meaning; referring to the king it means mental gloom and referring to the Moon, darkness of the night.

<sup>9</sup> Playing on words runs through the whole verse rather to an excessive degree. *Bhōga* means 'enjoyment' and 'the hood of a snake,' and *Bhōgavatī*, the name of the queen, is also the name of the city of the snakes, (as well as of the *Gaṅgā* that flows in *Pātālā*, the region of the snakes). *Bhūti* means 'birth,' as well as 'prosperity,' and *bhūmiḥ* means 'a king' and the 'Snake chief,' both of whom support the earth, each in their own way.

<sup>10</sup> Here the play is on the name of the king which also means the 'Moon.'

<sup>11</sup> Here the composition is faulty, as *tasya* would naturally refer to Śrīmṛigāṅka, in the immediately preceding verse. [If it were not for the statement in the *Harshacharita*, we would in v. 17 find a prince **Mṛigāṅka**, the son of **Sthitavarmān** and **Lakṣmī**, and the father of **Susthitavarmān**.—S. K.]

<sup>12</sup> **Lakṣmī** being considered as his only treasure, he keeps her in his bosom.



(V. 21.) Whose prosperity was for the benefit of others, who was possessed of elephants and attended by the chief among the learned, and possessed of a well established Capital like a *kalāchala*, whose height is for the benefit of others, which is haunted by the chief of Vidyā-dharas, is rich in elephants, and has a ridge.

(V. 22.) The same Śyānādēvi also brought forth his younger brother *śrī-Bhāskara-varman*, who like the sun was of incalculable rise and the abode of all light.

(V. 23.) Who though being only one, is, on account of his character, much and simultaneously reflected in the hearts of people, pure like mirrors turned toward him.

(V. 24.) Whose mark (i.e. picture) was seen in the houses of kings, untarnished on account of great lustre, like the disc of the sun in several water pots.

(V. 25.) Who is without cruelty, easily accessible, of immense effects, and the soles of whose feet are surrounded by people who resort to his protection, like the wish-yielding tree which holds no snakes, which is well growing, abounds in rich fruits, and whose roots are surrounded by people who want shade.

(Lines 34-44.) Moreover he (Bhāskaravarman, who has been) created by the holy lotus-born (god), the cause of the rise, the arranging and the destruction of the Universe, for the proper organization of the duties of (various) castes and stages (of life) that had become mixed up; who by (his) rise has made the circle of (related) powers become attached like the Lord of the World<sup>1</sup> (the Sun), whose disc becomes coloured when it rises; who has revealed the light of the Ārya religion by dispelling the accumulated darkness of (this) *Kali* age by making a judicious application of his revenues (like the sun that dispels the accumulated darkness in the *Kali* age by spreading the mass of its pleasant rays); who has equalled the prowess of the whole ring of his feudatories by the strength of his own arm; who has devised many a way of enjoyment for his hereditary subjects, whose (loyal) devotion (to him) was augmented by his steadiness (of purpose), modesty and affability; who is adorned with a wonderful ornament of splendid fame made of the flowery words of praise variously composed by hundreds of kings vanquished by him in battle; whose virtuous activities, like (those of) Śivi<sup>2</sup> were applied in making gifts for the benefit of others; whose powers, as (of) a second preceptor of the gods (Bṛhaspati), were recognised by others on account of (his) skill in dividing and applying the means of politics that appear in suitable moments;<sup>3</sup> whose own conduct was adorned by learning, valour, patience, prowess and good actions; who was avoided by faults as if they were overcome on account of (his) taking to the other (i.e. Virtue's) side; by whom the Lakshmis<sup>4</sup> (deities of luck) of Kāmarūpa were, as it were, attracted with a staunch incessant excessive passion of love;

#### Last Plate.

(LI. 45-51.) To the (south-) west the dried river bed<sup>5</sup> marked by a cut down fig tree; to the west now<sup>6</sup> the boundary of the dried river bed; to the north-west a potter's pit and the

<sup>1</sup> *Bhuvanapati* does not only mean the sun, but also the king who was likewise the Lord of the World. Similarly *maṇḍala* means the twelve sorts of powers with which a king has political relations, and also the disc of the sun.

<sup>2</sup> Śivi, son of Uśinara was a famous king whose pious acts of charity are recounted in the *Mahābhārata*. Once he gave his own flesh to appease a hawk which pursued a pigeon that took shelter with him; and at another time he sacrificed his own son to feed a brāhman (see *Mahābhārata*, III, Chapters 198 f.)

<sup>3</sup> *Guṇa* denotes the six expedients of politics, *sandhi*, *vigraha*, etc. *Guṇa-vidhi-vidhāga-sambandha-paṭa* may also mean skill (*paṭutā*) relating to the discrimination of qualities (*guṇa*) and actions.

<sup>4</sup> According to Pāṇini, V, iv, 151, the suffix *ka* should be added to *lakṣmi*, if the singular number is intended. It is however doubtful whether the rule should be urged. The simple meaning of the sentence is that Kāmarūpa was prosperous under Bhāskaravarman in various ways.

<sup>5</sup> *Gahgīnikā*, now *gāṅgīnā*, means a dried river bed.

<sup>6</sup> *Adhunā*, the reading adopted, means "now," but why this qualifying word should be used here, is not clear.

(said) dried river bed, bent eastwards; to the north a large *jāṭali* tree (i.e. *Bignonia suaveolens*); to the north-east the pond of the tradesman<sup>1</sup> Khāsoka and that dried (river) Kauśikā. The officer issuing hundred commands is Śrīgopāla who has obtained the five great sounds. The officer who marks the boundaries is the headman of Chandrapuri (named) Śrīkshikuṇḍa. The *nyāyakaraṇika*<sup>2</sup> (is) Janārdana Svāmin. (Witnesses (?) are) the tradesman Haradatta, the *Kāyastha* Dundhunātha, and others. *Sāsayītrī*<sup>3</sup> and writer is Vasuvarman. Master of the treasure (is) the *Mahāsāmanta* Divākaraṇabha. Tax collector (is) Dattakāra Pūrṇa. Engraver (is) Kāliyā.

[Here follow two of the customary imprecatory verses.]

(V. 28.) Because after the burning of the plates, these newly written letters are of different form (from those of the previous inscription), therefore they are not forged.

### No. 14.—THE PLANETARY TABLES.

By PROFESSOR H. JACOBI, PH.D., BONN.

My Planetary Tables<sup>4</sup>, which are based on the *Sūrya Siddhānta* without *bija*, serve to calculate the position of planets for any date between 300 and 2000 A. D. in order to verify the constellation of the planets, or a horoscope, given in an inscription or any other document. For this purpose we must calculate the true Longitude of the planets according to the elements of Hindu Astronomy. Our calculation yields the Longitude in degrees; from this we find in what sign the planet was, by dividing the Longitude by 30. The quotient gives the number of completed signs; the remainder, the place in the running sign, e.g. 315° 23' Longitude of Jupiter is equal to 10 signs 15° 23', or: Jupiter was in the 11th sign, Kumbha, and had reached 15° 23' in it.

The tables yield the required quantities for dates of the Christian Calendar, in old style from 300—1699, and in new style from 1700—2000. There are five tables.

Tables I—III together yield the mean Longitude of the five planets and the sun; tables IV and V furnish the equations which must be joined to the mean Longitude of a planet to convert it into true Longitude.<sup>5</sup>

Table I gives the mean Longitude of the five planets and the Sun for the beginning of the corresponding year of the twentieth century A.D., i.e. for the year in the twentieth century A.D. which is separated from the given year by one up to sixteen complete centuries; e.g. 1917 is the corresponding year of 317, 417, 517, 617, etc.; 1956, of 356, etc. (The letter L. after 1956 indicates that the year was a leap year.) — Table II gives the increase in Longitude for the centuries intervening between the given year and the corresponding year; e.g. for 1517 A.D. we use the Index 400 and add the items entered against this Index to those found in table I for 1917, A.D. — Table III gives the increase of Longitude for days the whole Christian year

<sup>1</sup> It is possible that *cycāṇikā*, which also occurs again later on among the list of functionaries in connection with the issue of this grant, may be a general term indicative of court-going people.

<sup>2</sup> Probably the adjudicator who had to inspect and decide if the boundaries were properly marked out or not, and to settle all cases of dispute.

<sup>3</sup> Perhaps the official who drafted the form in which the royal command, which was issued by another higher official, was to take shape. The verses were composed by the court poet.

<sup>4</sup> These Tables were prepared by me many years ago and have been used occasionally for chronological purposes. They are arranged on the scheme of M. Largeteau's tables of the moon, which will be found convenient to scholars of the West.

<sup>5</sup> These tables have been calculated from those in Warren's *Kālasaṅkalita*.

round. In selecting the day attention should be paid to the character of the year, whether it is a common or a leap year.

The items taken from the tables I-III should be added together; the several sums are the mean Longitudes of the planets for the beginning of the day (mean sunrise at Laukã); e.g. for the 12th April 1168 A.D. our calculation stands as follows :—

	Mercury.	Venus.	Mars.	Jupiter.*	Saturn.	Sun.
1968 A.D. .	281° 50'	159° 49'	324° 54'	123° 51'	349° 15'	256° 8'
800 Years. .	197 52	233 39	248 21	200 20	309 28	19 43
12 April (L) .	57 25	163 25	53 27	8 29	3 25	100 32
Sum = .	537° 57'	556° 53'	626° 42'	332° 40'	662° 8'	376° 23'
or <sup>1</sup> .	177° 7'	196° 53'	266 42	...	302 8	16 32

Having thus found the mean Longitudes of the 5 planets, we must convert them into true Longitudes. This is rather a wearisome process which requires four calculations for each planet; the process is not the same for all planets, but Mercury and Venus are differently treated from Mars, Jupiter, and Saturn. In these calculations Tables IV & V, called Commutation and Anomalistic Tables, are to be used as will be explained in the Rules to be given presently. Particular care should, however, be given to the sign of the equations: if the argument is found in the first column (on the left side), the equation is positive; if it is in the last column (on the right side), it is negative.

#### Rules for converting mean Longitude into true Longitude.

##### I.—MERCURY AND VENUS.

1. Subtract mean Sun from mean Mercury (or Venus); take out the corresponding equation from the Commutation Table; apply half of it to mean Sun, Result: Mercury (or Venus) once corrected.

2. Subtract Mercury once corrected from Mercury's Apsis (see bottom of table II); take out the corresponding equation from the Anomalistic Table; apply half of it to Mercury once corrected. Result: Mercury twice corrected.

3. Subtract Mercury twice corrected from Mercury's Apsis; take out the corresponding equation from the Anomalistic Table; apply it (*whole*) to mean Sun. Result: Mercury thrice corrected.

4. Subtract Mercury thrice corrected from mean Mercury; take out corresponding equation from the Commutation Table; apply it (*whole*) to Mercury thrice corrected. Result: *true Mercury*.

##### II.—MARS, JUPITER, SATURN.

1. Subtract mean Mars<sup>2</sup> from mean Sun; take out the corresponding equation from the Commutation Table; apply half of it to mean Mars. Result: Mars once corrected.

2. Subtract Mars once corrected from Mars' Apsis (see bottom of Table II); take out the corresponding equation from the Anomalistic Table; apply half of it to Mars once corrected. Result: Mars twice corrected.

3. Subtract Mars twice corrected from Mars' Apsis; take out the corresponding equation from the Anomalistic Table; apply it (*whole*) to mean Mars. Result: Mars thrice corrected.

4. Subtract Mars thrice corrected from mean Sun; take out corresponding equation from the Commutation Table; apply it (*whole*) to Mars thrice corrected. Result: *true Mars*.

<sup>1</sup> Subtracting 360° where the Longitude exceeds 360°.

<sup>2</sup> Or Jupiter or Saturn; and so in the sequel.

## III.—TRUE LONGITUDE OF THE SUN.

Subtract mean Sun from Sun's Apsis, viz. :—

77° 16', or in case the Longitude is greater, from 437° 16'; the remainder is the Sun's anomaly. Take out the corresponding equation from the Anomalistic Table and add it to the mean Longitude. *Result* : true Longitude of the Sun. *E.g.* for mean Long. of the Sun 20° 11', we find Anomaly 77° 16'—20° 11' = 57° 5', equation for the latter from Anomalistic Table + 1° 50'; 20° 11' + 1° 50' = 22° 1'; true Sun; 2nd example :—mean Long. 115° 6'; Anomaly 437° 16'—115° 6' = 322° 10'; equation —1° 21'; true Long. of the Sun : 115° 6' — 1° 21' = 113° 45'.

I now give examples for the Rules I and II. We have calculated the mean Longitudes of the planets for 12th April 1168 A.D., and shall now calculate from them the true Longitudes of Venus (Rule I) and Saturn (Rule II).

*First example.*—Mean Venus = 196° 53'; Mean Sun 16° 23'; Apsis of Venus 79° 51' (bottom of Table II).

*1st step.*—mean Venus 196° 53'; subtract  
mean Sun 16° 23'

result : Commutation = 180° 30', corresponding equation from Commutation Table : —1° 19'; half of equation —0° 40'; applied to mean Sun 16° 23' — 0° 40' = 15° 43'. This is Venus once corrected.

*2nd step.*—From Venus Apsis 79° 51' subtract  
Venus once corrected 15° 43'; result :  
Venus' Anomaly : 64° 8'; corresponding equation from Anomalistic Table : +1° 36', half of it : +0° 48'; added to Venus once corrected : 15° 43' + 0° 48' = 16° 31'.

Result : Venus twice corrected.

*3rd step.*—From Venus' Apsis 79° 51' subtract  
Venus twice corrected 16° 31'; result :  
corrected Anomaly : 63° 20'; corresponding equation from Anomalistic Table : +1° 35'; add whole of it to mean Sun : 16° 23' + 1° 35' = 17° 58'; Result : Venus thrice corrected.

*4th step.*—From mean Venus 196° 53' subtract  
Venus thrice corrected 17° 58'; result :  
corrected Commutation : 178° 55'; corresponding equation from Commutation Table : +2° 51'; add whole of it to Venus thrice corrected : 17° 58' + 2° 51' = 20° 49, Final Result : true Venus. (Mēsha 20° 49').

*Second example.*—Mean Saturn : 302° 8'; mean Sun : 16° 23' or (adding 360°) 376° 23'; Saturn's Apsis 236° 27' (bottom of Table II) or 596° 27'.

*1st step.*—From mean Sun : 376° 23'; subtract  
mean Saturn : 302° 8'; result :  
Saturn's Commutation : 74° 15'; corresponding equation from Commutation Table : +5° 55'; half of it : +2° 57' added to mean Saturn : 302° 8' + 2° 57' = 305° 5'. Result : Saturn once corrected.

*2nd step.*—From Saturn's Apsis : 596° 27'; subtract  
Saturn once corrected : 305° 5'; result :  
Saturn's Anomaly : 291° 22'; corresponding equation from Anomalistic Table —7° 9' half of it —3° 34' added to Saturn once corrected : 305° 5' — 3° 34' = 301° 31'. Result : Saturn twice corrected.

*3rd step.*—From Saturn's Apsis :  $596^{\circ} 27'$ ; subtract  
 Saturn twice corrected :  $301^{\circ} 31'$ ; result  
 corrected Anomaly :  $294^{\circ} 56'$ ; corresponding equation from Anomalistic  
 Table— $6^{\circ} 57'$ ; add whole of it to mean Saturn :  $302^{\circ} 8' - 6^{\circ} 57' = 295^{\circ} 11'$ ;  
 Result : Saturn thrice corrected.

*4th step.*—From mean Sun :  $376^{\circ} 23'$ ; subtract  
 Saturn thrice corrected :  $295^{\circ} 11'$ ; result  
 corrected Computation :  $81^{\circ} 12'$ ; corresponding equation from Commutation  
 Table  $+6^{\circ} 9'$ ; add whole of it to Saturn thrice corrected  $295^{\circ} 11' + 6^{\circ} 9' =$   
 $301^{\circ} 20'$ . Result : true Saturn (Kumbha  $1^{\circ} 20'$ ).

#### Hints for Calculation.

1. If the year in which a given constellation occurred is known, but the exact date is not stated the best way to proceed for finding approximately the date of the given constellation is the following. The sign in which the Sun stands directly gives the solar month, *e.g.* Sun in Mēsha indicates solar Vaiśākha. First calculate new moon in the solar month thus found. My general Tables furnish the solar date of new moon; *e.g.* in 1168 A.D. it occurred on the 16th solar Vaiśākha. The place of the moon at new moon is the same as that of the Sun in the sign assigned to the latter, and approximately the degree which both luminaries are stationed at has the same number as the solar date; in our example Mēsha  $16^{\circ}$ . Now it is easy to find approximately the place in which the moon is after a given number of days. For the moon by her mean motion travels  $13^{\circ} 10'$  each day. For easier calculation I have drawn up the following small table which shows the motion of the moon in 28 successive days or the period of her sidereal revolution.

days.	ᵀ	d.	ᵀ	d.	ᵀ	d.	ᵀ
1	... 13	8	... 105	15	... 198	22	... 290
2	... 26	9	... 119	16	... 211	23	... 303
3	... 40	10	... 132	17	... 224	24	... 316
4	... 53	11	... 145	18	... 237	25	... 329
5	... 66	12	... 158	19	... 250	26	... 342
6	... 79	13	... 171	20	... 263	27	... 356
7	... 92	14	... 184	21	... 277	28	... 369

In our last example new moon occurred on the 16th solar Vaiśākha; when did the moon enter Vṛisha and how long did she remain in that sign? As Vṛisha covers the part of the Ecliptic from  $30^{\circ}$  to  $60^{\circ}$ , it will be seen that she entered Vṛisha on the next day. For new moon occurred in Mēsha  $16^{\circ}$  and there are  $14^{\circ}$  of Mēsha left;<sup>1</sup> she will be in Vṛisha for two days more. To give another example, let us suppose that the sun stood in Mithuna, the moon in Dhanus, and new moon occurred on the 20th solar Āshāḍha; the problem is how many days before or after the 20th Āshāḍha occurred the above constellation of Sun and Moon. New moon on 20th Āshāḍha is in space : Mithuna  $20^{\circ}$ , or  $80^{\circ}$  Longitude; Dhanus is from  $240^{\circ}$  to  $270^{\circ}$  Longitude. To

<sup>1</sup> For convenience of calculation we assume solar months of 30 days each; in a first approximation the difference between mean and true solar time may be neglected.

reach the beginning of Dhanus the moon has to travel  $240^{\circ} - 80^{\circ} = 160^{\circ}$ , which takes her between 12 and 13 days as shown by the above table. She is, therefore, in Dhanus about 12 days after the 20th Āshāḍha, or about the 2nd solar Śrāvana (Karkāṭa). But by this time the Sun has entered Karkāṭa, since her daily motion is about one degree. Accordingly the constellation is no more the one proposed; we must select that time *before* the new moon on 20th Āshāḍha when the moon had been in Dhanus, or 28 days before the 2nd Śrāvana, *viz.* the 4th solar Āshāḍha. The day indicated by the given constellation of Sun and Moon is, therefore, the 4th solar Āshāḍha or one of the two next. For calculation it would be best to select the 5th solar Āshāḍha, calculate the true Longitude of the moon, as explained in the General Tables, and select the definitive day accordingly.

2. If the year in which a given constellation occurred is not known, we can find it approximately from the signs in which Jupiter and Saturn are stated to have been. For as a revolution of Jupiter requires 12 years and one of Saturn 28 years, the same constellation of both planets will recur in about  $12 \times 28 = 336$  years. This would be our chance if the degrees of the Jupiter's and Saturn's places in their respective signs were stated. But usually only the signs are given, and in that case we may expect a recurrence of the same constellation in about 59 or 60 years. In order to find the periods in which Jupiter and Saturn stood in any given signs, I have constructed Tables vi—viii. They are based on the Kaliyuga era and mean solar years. The places of both planets, their mean Longitudes, are expressed in figures, of which the integers denote complete signs, and the decimals the fraction of the running sign. Thus 4·65 denotes that the planet stood in the fifth sign (counting from Mēsha), *viz.* Simha, and had gone through 0·65 of it.—The working of the tables will be best understood by an example.

*Example.*—Given Jupiter in Simha (5th sign), Saturn in Dhanus (9th sign). Required the corresponding year of 44th century K. Y.

*Answer.*—The mean Longitude (according to the notation in these tables) was  $\gamma$  : 4·00... 5·00;  $\eta$  8·00...9·00.

*Rule.*—From the given Longitudes subtract the corresponding ones for the Century under consideration, in table VI, if the given Longitude is smaller than the tabular value, add 12·00 to the former, and then subtract tabular value.

$$\text{viz. } \gamma. \quad 4\cdot00 - 4\cdot31 \quad \text{or} \quad 16\cdot00 - 4\cdot31 = 11\cdot69$$

$$\eta. \quad 8\cdot00 - 10\cdot67 \quad \text{or} \quad 20\cdot00 - 10\cdot67 = \underline{9\cdot33}$$

These values mark the beginning of Simha for  $\gamma$ , and Dhanus for  $\eta$ ; the end of these signs are accordingly marked by (12·00 *i.e.*) 0·69 and 10·33 respectively. Now look out in table VII in the column  $\eta$ , 9·33 or the next higher cipher up to 10·33, and see whether the corresponding value of  $\gamma$  lies between 11·69 and 0·69. This is the case only in the year 23. The Longitude of Jupiter at the beginning of 4323 is 11·27, after an increase of 0·42 it will have the required minimum value 11·69. Table VIII shows that 0·42 is the increase of 5 complete months. Accordingly the given constellation occurred between K. Y. 4323 VI (mean solar Āśvina) and K. Y., 4324 VI. These limits hold good for the mean places only; for the true places they may shift somewhat in either direction.

If we calculate in the same way the preceding and following Centuries we find that the same constellation did not occur in 4000—4324, but it occurred in 4440 near the end of that year, and in 4558 in Mārgaśīra; (however both cases may prove wrong when true places are calculated; for the time of the constellation in the first case is but 3 months, and in the second about one month). In 46th century the same constellation occurred twice 4619 XII — 4620 V and 4679 IV — VII.

**TABLE I.**  
CORRESPONDING YEAR OF THE TWENTIETH CENTURY A.D.

Year.	Mercury.	Venus.	Mars.	Jupiter.	Saturn.	Sun.
1901	218 43	193 71	101 37	250 23	250 56	257 27
1902	272 25	58 28	292 53	280 43	263 9	257 12
1903	326 7	283 15	124 9	311 3	275 22	256 56
1904L	14 49	148 2	315 25	341 23	287 34	256 41
1905	77 36	14 26	147 12	11 48	299 48	257 25
1906	131 18	239 13	338 28	42 7	312 1	257 10
1907	184 59	104 0	169 44	72 27	324 13	256 54
1908L	238 41	328 47	1 0	102 47	336 25	256 39
1909	296 28	195 10	192 48	133 12	348 40	257 23
1910	350 10	59 57	24 4	163 32	0 52	257 7
1911	43 52	284 44	215 20	193 51	13 4	256 52
1912L	97 34	149 31	46 36	224 11	25 16	256 37
1913	155 21	15 54	238 23	254 36	37 31	257 21
1914	209 3	240 41	69 40	284 56	49 43	257 5
1915	262 45	105 28	260 56	315 16	61 55	256 50
1916L	316 26	330 15	92 2	345 36	74 8	256 35
1917	14 14	196 38	283 59	16 0	86 22	257 19
1918	67 55	61 25	115 15	46 20	98 34	257 3
1919	121 37	286 12	306 31	76 40	110 47	256 48
1920L	175 19	150 59	137 47	107 0	122 59	256 33
1921	233 6	17 22	229 35	137 25	135 13	257 17
1922	286 48	242 9	160 51	167 44	147 26	257 1
1923	340 30	106 56	352 7	198 4	159 38	256 46
1924L	34 12	331 43	183 23	228 24	171 50	256 31
1925	91 59	198 6	15 10	258 49	184 5	257 14

TABLE I—*contd.*CORRESPONDING YEAR OF THE TWENTIETH CENTURY A.D.—*contd.*

Year.	Mercury.	Venus.	Mars.	Jupiter.	Saturn.	Sun.
1926	145 41	62 53	206 26	289 9	196 17	256 59
1927	239 22	287 40	37 42	319 28	208 29	256 44
1928L	293 4	152 27	228 58	349 48	220 42	256 29
1929	310 51	18 50	60 46	20 13	232 56	257 12
1930	4 33	243 37	252 2	50 33	245 8	256 57
1931	58 25	108 24	83 18	80 53	257 21	256 42
1932L	112 7	333 11	174 34	121 12	269 33	256 26
1933	169 44	199 35	106 21	141 37	281 49	257 10
1934	223 26	64 22	297 37	171 57	294 0	256 55
1935	277 8	289 9	128 53	202 17	306 12	256 40
1936L	330 49	153 56	320 9	232 37	318 24	256 24
1937	28 37	20 19	151 57	263 1	330 39	257 8
1938	82 18	245 6	343 13	293 21	342 51	256 53
1939	136 0	109 53	174 29	323 41	355 3	256 38
1940L	189 42	334 40	5 45	354 1	7 16	256 22
1941	247 29	201 3	197 32	24 26	19 30	257 6
1942	301 11	65 50	28 48	54 45	31 42	256 51
1943	354 53	290 37	220 4	85 5	43 54	256 36
1944L	48 35	155 24	51 20	115 25	56 7	256 20
1945	106 22	21 47	243 8	• 145 50	68 21	257 4
1946	160 4	246 34	74 24	176 10	80 33	256 49
1947	213 45	111 21	265 40	206 30	92 46	256 33
1948L	267 27	336 8	96 56	236 49	104 58	256 18
1949	325 14	202 31	288 43	267 14	117 12	257 2
1950	18 56	67 18	119 59	297 34	129 25	256 47



TABLE I—contd.  
CORRESPONDING YEAR OF THE TWENTIETH CENTURY A.D.

Year.	Mercury.	Venus.	Mars.	Jupiter.	Saturn.	Sun.
1951	72 38	292 5	311 15	327 54	141 37	256 31
1952 L	126 20	156 52	142 31	358 14	153 49	256 16
1953	184 7	23 15	334 19	28 38	166 4	257 0
1954	237 49	248 2	165 35	58 58	178 16	256 45
1955	299 31	112 49	356 51	89 18	190 28	256 29
1956 L	345 12	837 36	188 7	119 38	202 41	256 14
1957	43 0	204 0	19 54	150 3	214 55	256 58
1958	96 41	68 47	211 10	180 22	227 7	256 43
1959	150 23	293 34	42 26	210 42	239 20	256 27
1960 L	204 5	158 21	233 42	241 2	251 32	256 12
1961	261 52	24 44	65 30	271 27	263 46	256 56
1962	315 34	249 31	256 46	301 47	275 59	256 41
1963	9 16	114 18	88 2	332 6	288 11	256 26
1964 L	62 58	339 5	279 18	2 26	300 23	256 10
1965	120 45	205 28	111 5	32 51	312 38	256 54
1966	194 27	70 15	302 22	63 11	324 50	256 38
1967	228 8	295 2	133 38	93 31	337 2	256 23
1968 L	281 50	159 49	324 54	123 51	349 15	256 8
1969	339 37	26 12	156 41	154 15	1 29	256 52
1970	38 19	250 59	347 57	184 35	13 41	256 36
1971	87 1	115 46	179 13	214 55	25 54	256 21
1972 L	140 43	340 33	10 29	245 15	38 6	256 6
1973	198 30	206 56	202 17	275 39	50 20	256 50
1974	252 12	71 43	83 33	305 59	62 32	256 34
1975	304 54	296 30	224 49	336 19	74 45	256 19

TABLE I—*contd.*  
CORRESPONDING YEAR OF THE TWENTIETH CENTURY A.D.

Year.	Mercury.	Venus.	Mars.	Jupiter.	Saturn.	Sun.
1976 L	359 35	161 17	56 5	9 39	86 57	256 4
1977	57 23	27 40	247 52	37 4	99 11	256 48
1978	111 4	252 27	79 8	67 24	111 24	256 32
1979	164 46	117 14	270 24	97 43	132 36	256 17
1980 L	218 28	342 1	101 40	128 3	135 48	256 2
1981	276 15	208 24	293 27	158 23	148 3	256 45
1982	329 57	73 11	124 43	188 48	160 25	256 30
1983	23 39	297 58	315 59	219 8	172 37	256 15
1984 L	77 21	162 45	147 15	249 27	184 50	256 0
1985	135 8	29 9	339 2	279 52	196 54	256 43
1986	188 50	253 56	170 18	310 12	209 6	256 28
1987	242 31	118 43	1 34	340 32	221 19	256 13
1988 L	296 13	343 30	192 50	10 52	233 31	255 57
1989	354 0	209 53	24 38	41 16	245 45	256 41
1990	47 42	74 40	215 54	71 36	257 58	256 26
1991	101 24	299 27	47 10	101 56	270 10	256 11
1992 L	155 6	164 14	238 26	132 16	282 22	255 55
1993	212 53	30 87	70 13	162 41	294 37	256 39
1994	266 35	255 24	261 29	193 0	306 49	256 24
1995	320 17	120 11	92 45	223 20	319 1	256 9
1996 L	13 58	344 58	284 1	253 40	331 14	255 53
1997	71 46	211 21	115 49	284 5	343 28	256 35
1998	125 27	76 8	307 5	314 25	355 40	256 20
1999	179 9	300 55	138 21	344 44	7 52	256 5
2000 L(c)	233 51	165 42	329 37	15 4	20 5	255 49

TABLE II.

CENTURIES INTERVENING BETWEEN THE GIVEN YEAR AND THE CORRESPONDING YEAR OF THE 20TH. CENTURY.

Years elapsed.	Mercury.	Venus.	Mars.	Jupiter.	Saturn.	Sun.
	° ' "	° ' "	° ' "	° ' "	° ' "	° ' "
1600	342 32	86 29	129 53	39 35	258 30	26 36
1500	54 27	284 53	189 42	194 41	39 52	25 45
1400	126 22	123 17	249 30	349 46	181 15	24 53
1300	198 17	321 40	309 19	144 52	322 37	24 1
1200	270 12	160 4	9 7	299 57	103 59	23 9
1100	342 7	358 28	68 56	95 3	245 21	22 18
1000	54 2	196 52	128 44	250 9	26 44	21 27
900	125 57	35 16	188 33	45 14	168 6	20 35
800	197 52	233 39	248 21	200 20	309 28	19 43
700	269 47	72 3	308 9	855 25	90 50	18 51
600	341 42	270 27	7 58	150 31	232 13	18 0
500	53 37	108 51	67 46	305 37	13 35	17 8
400	125 32	307 14	127 35	100 42	154 57	16 16
J. 300	197 27	145 38	187 23	255 48	296 19	15 24
G 200	224 21	326 25	241 26	49 59	77 20	3 42
G 100	292 11	163 12	300 43	204 59	218 40	1 51
Apsis.	° ' "	° ' "	° ' "	° ' "	° ' "	° ' "
1300A.D.	220 27	79 51	130 2	171 20	236 37	77 16
moves l' in	544 years.	374 years.	980 years.	222 years.	5,128 years.	517 years.

TABLE III.

FOR THE DAYS OF A WHOLE YEAR.

January.

Common.	Leap year.	Mercury.	Venus.	Mars.	Jupiter.	Saturn.	Sun.	Elapsed days.
		° ' "	° ' "	° ' "	° ' "	° ' "	° ' "	
1	1	0 0	0 0	0 0	0 0	0 0	0 0	0
2	2	4 6	1 36	0 31	0 5	0 2	0 59	1
3	3	8 11	3 12	1 3	0 10	0 4	1 58	2
4	4	12 17	4 48	1 34	0 15	0 6	2 57	3
5	5	16 22	6 25	2 6	0 20	0 8	3 57	4
6	6	20 28	8 1	2 37	0 25	0 10	4 56	5
7	7	24 33	9 37	3 9	0 30	0 12	5 55	6
8	8	28 39	11 13	3 40	0 35	0 14	6 54	7
9	9	32 44	12 49	4 12	0 40	0 16	7 53	8
10	10	36 50	14 25	4 43	0 45	0 18	8 52	9
11	11	40 55	16 1	5 14	0 50	0 20	9 51	10
12	12	45 1	17 37	5 46	0 55	0 22	10 50	11
13	13	49 6	19 14	6 17	1 0	0 24	11 50	12
14	14	53 12	20 50	6 49	1 5	0 26	12 49	13
15	15	57 18	22 26	7 20	1 10	0 28	13 48	14
16	16	61 23	24 2	7 52	1 15	0 30	14 47	15
17	17	65 29	25 38	8 23	1 20	0 32	15 46	16
18	18	69 34	27 14	8 54	1 25	0 34	16 45	17
19	19	73 40	28 50	9 26	1 30	0 36	17 44	18
20	20	77 45	30 26	9 57	1 35	0 38	18 44	19
21	21	81 51	32 3	10 29	1 40	0 40	19 43	20

TABLE III—*contd.*

FOR THE DAYS OF A WHOLE YEAR.

January—*concl'd.*

Common.	Leap year.	Mercury.	Venus.	Mars.	Jupiter.	Saturn.	Sun.	Elapsed days.
		° ' /	° ' /	° ' /	° ' /	° ' /	° ' /	
22	22	85 56	33 39	11 0	1 45	0 42	20 42	21
23	23	90 2	35 15	11 32	1 50	0 44	21 41	22
24	24	94 7	36 51	12 3	1 55	0 46	22 40	23
25	25	98 13	38 27	12 35	2 0	0 48	23 39	24
26	26	102 18	40 3	13 6	2 5	0 50	24 38	25
27	27	106 24	41 39	13 37	2 10	0 52	25 38	26
28	28	110 30	43 15	14 9	2 15	0 54	26 37	27
29	29	114 35	44 52	14 40	2 20	0 56	27 36	28
30	30	118 41	46 28	15 12	2 25	0 58	28 35	29
31	31	122 46	48 4	15 43	2 30	1 0	29 34	30

February.

1	1	126 52	49 40	16 15	2 35	1 2	30 33	31
2	2	130 57	51 16	16 46	2 40	1 4	31 32	32
3	3	135 3	52 52	17 18	2 45	1 6	32 32	33
4	4	139 8	54 28	17 49	2 50	1 8	33 31	34
5	5	143 14	56 5	18 20	2 55	1 10	34 30	35
6	6	147 19	57 41	18 52	2 59	1 12	35 29	36
7	7	151 25	59 17	19 23	3 4	1 14	36 28	37
8	8	155 31	60 53	19 55	3 9	1 16	37 27	38

TABLE III—*contd.*

FOR THE DAYS OF A WHOLE YEAR.

February—*concl'd.*

Common.	Leap year.	Mercury.	Venus.	Mars.	Jupiter.	Saturn.	Sun.	Elapsed days.
9	9	159 36	62 29	20 26	3 14	1 18	38 26	39
10	10	163 42	64 5	20 58	3 19	1 20	39 25	40
11	11	167 47	65 41	21 29	3 24	1 22	40 25	41
12	12	171 53	67 17	22 1	3 29	1 24	41 24	42
13	13	175 58	68 54	22 32	3 34	1 26	42 23	43
14	14	180 4	70 30	23 3	3 39	1 28	43 22	44
15	15	184 9	72 6	23 35	3 44	1 30	44 21	45
16	16	188 15	73 42	24 6	3 49	1 32	45 20	46
17	17	192 20	75 18	24 38	3 54	1 34	46 19	47
18	18	196 26	76 54	25 9	3 59	1 36	47 19	48
19	19	200 31	78 30	25 41	4 4	1 38	48 18	49
20	20	204 37	80 6	26 12	4 9	1 40	49 17	50
21	21	208 42	81 43	26 44	4 14	1 42	50 16	51
22	22	212 48	83 19	27 15	4 19	1 44	51 15	52
23	23	216 55	84 55	27 46	4 24	1 46	52 14	53
24	24	220 59	86 31	28 18	4 29	1 48	53 13	54
25	25	225 5	88 7	28 49	4 34	1 50	54 12	55
26	26	229 10	89 43	29 21	4 39	1 52	55 12	56
27	27	233 16	91 19	29 52	4 44	1 54	56 11	57
28	28	237 21	92 55	30 24	4 49	1 56	57 10	58
—	29	241 27	94 32	30 55	4 54	1 58	58 9	59

TABLE III—*contd.*

FOR THE DAYS OF A WHOLE YEAR.

March.

Common.	Leap year.	Mercury.	Venus.	Mars.	Jupiter.	Saturn.	Sun.	Elapsed days.
1	—	241 27	94 32	30 55	4 54	1 58	58 9	59
2	1	245 32	96 8	31 26	4 59	2 0	59 8	60
3	2	249 38	97 44	31 58	5 4	2 2	60 7	61
4	3	253 43	99 20	32 29	5 9	2 4	61 6	62
5	4	257 49	100 56	33 1	5 14	2 6	62 6	63
6	5	261 54	102 32	33 32	5 19	2 8	63 5	64
7	6	266 0	104 8	34 4	5 24	2 10	64 4	65
8	7	270 6	105 45	34 35	5 29	2 12	65 3	66
9	8	274 11	107 21	35 7	5 34	2 14	66 2	67
10	9	278 17	108 57	35 38	5 39	2 16	67 1	68
11	10	282 22	110 33	36 9	5 44	2 18	68 1	69
12	11	286 28	112 9	36 41	5 49	2 20	69 0	70
13	12	290 33	113 45	37 12	5 54	2 22	69 59	71
14	13	294 39	115 21	37 44	5 59	2 24	70 58	72
15	14	298 44	116 57	38 15	6 4	2 26	71 57	73
16	15	302 50	118 34	38 47	6 9	2 28	72 56	74
17	16	306 55	120 10	39 18	6 14	2 30	73 55	75
18	17	311 1	121 46	39 50	6 19	2 32	74 54	76
19	18	315 7	123 22	40 21	6 24	2 34	75 53	77
20	19	319 12	124 58	40 52	6 29	2 36	76 53	78
21	20	323 18	126 34	41 24	6 34	2 38	77 52	79

TABLE III—*contd.*

FOR THE DAYS OF A WHOLE YEAR.

March—*concl'd.*

Common.	Leap year.	Mercury.	Venus.	Mars.	Jupiter.	Saturn.	Sun.	Elapsed days.
22	21	327 23	128 10	41 55	6 39	2 41	78 51	80
23	22	331 29	129 46	42 27	6 44	2 43	79 50	81
24	23	335 34	131 22	42 58	6 49	2 45	80 49	82
25	24	339 40	132 59	43 30	6 54	2 47	81 48	83
26	25	343 45	134 35	44 1	6 59	2 49	82 47	84
27	26	347 51	136 11	44 32	7 4	2 51	83 47	85
28	27	351 56	137 47	45 4	7 9	2 53	84 46	86
29	28	356 2	139 23	45 35	7 14	2 55	85 45	87
30	29	0 7	140 59	46 7	7 19	2 57	86 44	88
31	30	4 13	142 35	46 38	7 24	2 59	87 43	89
—	31	8 19	144 12	47 10	7 29	3 1	88 42	90

April.

1	—	8 19	144 12	47 10	7 29	3 1	88 42	90
2	1	12 24	145 48	47 41	7 34	3 3	89 41	91
3	2	16 30	147 24	48 13	7 39	3 5	90 41	92
4	3	20 35	149 0	48 44	7 44	3 7	91 40	93
5	4	24 41	150 36	49 16	7 49	3 9	92 39	94
6	5	28 46	152 12	49 47	7 54	3 11	93 38	95
7	6	32 52	153 48	50 18	7 59	3 13	94 37	96
8	7	36 57	155 24	50 50	8 4	3 15	95 36	97
9	8	41 3	157 1	51 21	8 9	3 17	96 35	98



TABLE III—*contd.*

FOR THE DAYS OF A WHOLE YEAR.

April—*concl'd.*

Common.	Leap year.	Mercury.	Venus.	Mars.	Jupiter.	Saturn.	Sun.	Elapsed days.
10	9	45 8	158 37	51 53	8 14	3 19	97 34	99
11	10	49 14	160 13	52 24	8 19	3 21	98 34	100
12	11	53 19	161 49	52 56	8 24	3 23	99 33	101
13	12	57 25	163 25	53 27	8 29	3 25	100 32	102
14	13	61 31	165 1	53 58	8 34	3 27	101 31	103
15	14	65 36	166 37	54 30	8 39	3 29	102 30	104
16	15	69 42	168 14	55 1	8 44	3 31	103 29	105
17	16	73 47	169 50	55 33	8 48	3 33	104 28	106
18	17	77 53	171 26	56 4	8 53	3 35	105 28	107
19	18	81 58	173 3	56 36	8 58	3 37	106 27	108
20	19	86 4	174 38	57 7	9 3	3 39	107 26	109
21	20	90 9	176 14	57 39	9 8	3 41	108 25	110
22	21	94 15	177 50	58 10	9 13	3 43	109 24	111
23	22	98 20	179 26	58 41	9 18	3 45	110 23	112
24	23	102 26	181 3	59 13	9 23	3 47	111 22	113
25	24	106 31	182 39	59 44	9 28	3 49	112 22	114
26	25	110 37	184 15	60 16	9 33	3 51	113 21	115
27	26	114 43	185 51	60 47	9 38	3 53	114 20	116
28	27	118 48	187 27	61 19	9 43	3 55	215 19	117
29	28	122 54	189 3	61 50	9 48	3 57	116 18	118
30	29	126 59	190 39	62 21	9 53	3 59	117 17	119
—	30	131 5	192 15	62 53	9 58	4 1	118 16	120

TABLE III—*contd.*

FOR THE DAYS OF A WHOLE YEAR.

May.

Common.	Leap year.	Mercury.	Venus.	Mars.	Jupiter.	Saturn.	Sun.	Elapsed days.
1	—	131 5	192 15	62 53	9 58	4 1	118 16	120
2	1	135 10	193 52	63 24	10 3	4 3	119 15	121
3	2	139 16	195 28	63 55	10 8	4 5	120 15	122
4	3	143 21	197 4	64 27	10 13	4 7	121 14	123
5	4	147 27	198 40	64 59	10 18	4 9	122 13	124
6	5	151 32	200 16	65 30	10 23	4 11	123 12	125
7	6	155 38	201 52	66 2	10 28	4 13	124 11	126
8	7	159 43	203 28	66 33	10 33	4 15	125 10	127
9	8	163 49	205 4	67 4	10 38	4 17	126 9	128
10	9	167 55	206 41	67 36	10 43	4 19	127 9	129
11	10	172 0	208 17	68 7	10 48	4 21	128 8	130
12	1	176 6	209 53	68 39	10 53	4 23	129 7	131
13	2	180 11	211 20	69 10	10 58	4 25	130 6	132
14	3	184 17	213 5	69 42	11 3	4 27	131 5	133
15	4	188 22	214 41	70 13	11 8	4 29	132 4	134
16	5	192 28	216 17	70 45	11 13	4 31	133 3	135
17	6	196 33	217 54	71 16	11 18	4 33	134 3	136
18	7	200 39	219 30	71 47	11 23	4 35	135 2	137
19	8	204 44	221 6	72 19	11 28	4 37	136 1	138
20	9	208 50	222 42	72 50	11 33	4 39	137 0	139
21	20	212 55	224 18	73 22	11 38	4 41	137 59	140
22	21	217 1	225 54	73 53	11 43	4 43	138 58	141

TABLE III—*contd.*

FOR THE DAYS OF A WHOLE YEAR.

May—*concl'd.*

Common.	Leap year.	Mercury.	Venus.	Mars.	Jupiter.	Saturn.	Sun	Elapsed days.
23	22	221 7	227 30	74 25	11 48	4 45	139 57	142
24	23	225 12	229 6	74 56	11 53	4 47	140 56	143
25	24	229 18	230 43	75 28	11 58	4 49	141 56	144
26	25	433 23	232 19	75 59	12 3	4 51	142 55	145
27	26	237 29	233 55	76 30	12 8	4 53	143 54	146
28	27	241 34	235 31	77 2	12 13	4 55	144 53	147
29	28	245 40	237 7	77 33	12 18	4 57	145 52	148
30	29	249 45	238 43	78 5	12 23	4 59	146 51	149
31	30	253 51	240 19	78 36	12 28	5 1	147 50	150
—	31	257 56	241 55	79 8	12 33	5 3	148 50	151

June.

1	—	257 56	241 55	79 8	12 33	5 3	148 50	151
2	1	262 2	243 32	79 39	12 35	5 5	149 49	152
3	2	266 7	245 8	80 10	12 43	5 7	150 48	153
4	3	270 13	246 44	80 42	12 48	5 9	151 47	154
5	4	274 19	248 20	81 13	12 53	5 11	152 46	155
6	5	278 24	249 56	81 45	12 58	5 13	153 45	156
7	6	282 30	251 32	82 16	13 3	5 15	154 45	157
8	7	286 35	253 8	82 48	13 8	5 17	155 44	158
9	8	290 41	254 44	83 19	13 13	5 19	156 43	159
10	9	294 46	256 21	83 51	13 18	5 21	157 42	160

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| Philological Society, University College, Gower<br>Street, London, W.C. |  |
| Anthropological Institute, 3, Hanover Square,<br>London, W.             |  |
| Indian Institute, Oxford.   |  |
| Société Asiatique, Care of E. Leroux, 28, Rue<br>Bonaparte, Paris.      |  |

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| Indian Museum, ditto.                                  | Museum Library, Nagpur.                |
| University Library, ditto.                             | Secretariat Library, Rangoon.          |
|  | Oriental and Mixed Library, Bangalore. |



TABLE III—*contd.*

FOR THE DAYS OF A WHOLE YEAR.

June—*concl'd.*

Common.	Leap year.	Mercury.	Venus.	Mars.	Jupiter.	Saturn.	Sun.	Elapsed days.
11	10	298 52	257 57	84 22	13 23	5 23	158 41	161
12	11	302 57	259 33	84 53	13 28	5 25	159 40	162
13	12	307 3	261 9	85 25	13 33	5 27	160 39	163
								164
								5
								6
								7
								8
								9
								10
								11
								12
								13
								14
								15
								16
								17
								18
								19
								20
								21
								22
								23
								24
25	24	356 9	280 23	91 42	14 33	5 51	172 20	175
26	25	0 15	281 59	92 14	14 38	5 53	173 28	176
27	26	4 20	283 35	92 45	14 43	5 55	174 27	177
28	27	8 26	285 11	93 17	14 47	5 57	175 26	178
29	28	12 31	286 47	93 48	14 52	5 59	176 25	179
30	29	16 37	288 23	94 19	14 57	6 1	177 25	180
—	30	20 43	289 59	94 51	15 2	6 3	178 24	181

The Rampal plate will be issued with the  
Index Part of the volume.



TABLE III—*contd.*

FOR THE DAYS OF A WHOLE YEAR.

June—*concl'd.*

Common.	Leap year.	Mercury.	Venus.	Mars.	Jupiter.	Saturn.	Sun.	Elapsed days.
11	10	298 52	257 57	84 22	13 23	5 23	158 41	161
12	11	302 57	259 33	84 53	13 28	5 25	159 40	162
13	12	307 3	261 9	85 25	13 33	5 27	160 39	163
14	13	311 8	262 45	85 56	13 38	5 29	161 38	164
15	14	315 14	264 21	86 28	13 43	5 31	162 37	165
16	15	319 19	265 57	86 59	13 48	5 33	163 37	166
17	16	323 25	267 34	87 31	13 53	5 35	164 26	167
18	17	327 31	269 10	88 2	13 58	5 37	165 35	168
19	18	331 36	270 46	88 34	14 3	5 39	166 34	169
20	19	335 42	272 22	89 5	14 8	5 41	167 33	170
21	20	339 47	273 58	89 36	14 13	5 43	168 32	171
22	21	343 53	275 34	90 8	14 18	5 45	169 31	172
23	22	347 58	277 10	90 39	14 23	5 47	170 30	173
24	23	352 4	278 46	91 11	14 28	5 49	171 30	174
25	24	356 9	280 23	91 42	14 33	5 51	172 29	175
26	25	0 15	281 59	92 14	14 38	5 53	173 28	176
27	26	4 20	283 35	92 45	14 43	5 55	174 27	177
28	27	8 26	285 11	93 17	14 47	5 57	175 26	178
29	28	12 31	286 47	93 48	14 52	5 59	176 25	179
30	29	16 37	288 23	94 19	14 57	6 1	177 25	180
—	30	20 43	289 59	94 51	15 2	6 3	178 24	181



TABLE III—*contd.*

FOR THE DAYS OF A WHOLE YEAR.

July.

Common.	Leap year.	Mercury.	Venus.	Mars.	Jupiter.	Saturn.	Sun.	Elapsed days.
1	—	20 43	289 59	94 51	15 2	6 3	178 24	181
2	1	24 48	291 35	95 22	15 7	6 5	179 23	182
3	2	28 54	293 12	95 54	15 12	6 7	180 22	183
4	3	32 59	294 48	96 25	15 17	6 9	181 21	184
5	4	37 5	296 24	96 57	15 22	6 11	182 20	185
6	5	41 10	298 0	97 28	15 27	6 13	183 19	186
7	6	45 16	299 36	97 59	15 32	6 15	184 18	187
8	7	49 21	301 12	98 31	15 37	6 17	185 18	188
9	8	53 27	302 48	99 2	15 42	6 19	186 17	189
10	9	57 32	304 24	99 35	15 47	6 21	187 16	190
11	10	61 38	306 1	100 5	15 52	6 23	188 15	191
12	11	65 43	307 37	100 36	15 57	6 25	189 14	192
13	12	69 49	309 13	101 8	16 2	6 27	190 13	193
14	13	73 55	310 49	101 39	16 7	6 29	191 12	194
15	14	78 0	312 25	102 11	16 12	6 31	192 12	195
16	15	82 6	314 1	102 42	16 17	6 33	193 11	196
17	16	86 11	315 37	103 14	16 22	6 35	194 10	197
18	17	90 17	317 13	103 45	16 27	6 37	195 9	198
19	18	94 22	318 50	104 16	16 32	6 39	196 8	199
20	19	98 28	320 26	104 48	16 37	6 41	197 7	200
21	20	102 33	322 2	105 20	16 42	6 43	198 6	201
22	21	106 39	323 38	105 51	16 47	6 45	199 6	202

TABLE III—*contd.*

FOR THE DAYS OF A WHOLE YEAR.

July—*concl'd.*

Common.	Leap year.	Mercury.	Venus.	Mars.	Jupiter.	Saturn.	Sun.	Elapsed days.
23	22	110 44	825 14	106 23	16 52	6 47	200 5	203
24	23	114 50	326 50	106 54	16 57	6 49	201 4	204
25	24	118 55	328 26	107 25	17 2	6 51	202 3	205
26	25	123 1	330 3	107 57	17 7	6 53	203 2	206
27	26	127 7	331 39	108 28	17 12	6 55	204 1	207
28	27	131 12	333 15	109 0	17 17	6 57	205 0	208
29	28	135 18	334 51	109 31	17 22	6 59	205 59	209
30	29	139 23	336 27	110 3	17 27	7 1	206 59	210
31	30	143 29	338 3	110 34	17 32	7 3	207 58	211
—	31	147 34	339 39	111 5	17 37	7 5	208 57	212

August.

1	—	147 34	339 39	111 5	17 37	7 5	208 57	212
2	1	151 40	341 15	111 37	17 42	7 7	209 56	213
3	2	155 45	342 52	112 8	17 47	7 9	210 55	214
4	3	159 51	344 28	112 39	17 52	7 11	211 54	215
5	4	163 56	346 4	113 11	17 57	7 13	212 53	216
6	5	168 3	347 41	113 42	18 2	7 15	213 53	217
7	6	172 7	349 16	114 14	18 7	7 17	214 52	218
8	7	176 13	350 52	114 45	18 12	7 19	215 51	219
9	8	180 19	352 28	115 17	18 17	7 21	216 50	220
10	9	184 24	354 4	115 48	18 22	7 23	217 49	221

TABLE III—*contd.*

FOR THE DAYS OF A WHOLE YEAR.

August—*concl'd.*

Common.	Leap year.	Mercury.	Venus.	Mars.	Jupiter.	Saturn.	Sun.	Elapsed days.
11	10	188 30	355 41	116 20	18 27	7 25	218 48	222
12	11	192 35	357 17	116 51	18 32	7 27	219 47	223
13	12	196 41	358 53	117 23	18 37	7 29	220 46	224
14	13	200 46	0 29	117 54	18 42	7 31	221 46	225
15	14	204 52	2 5	118 26	18 47	7 33	222 45	226
16	15	208 57	3 41	118 57	18 52	7 35	223 44	227
17	16	213 3	5 17	119 29	18 57	7 37	224 43	228
18	17	217 8	6 53	120 0	19 2	7 39	225 42	229
19	18	221 14	8 30	120 31	19 7	7 41	226 41	230
20	19	225 20	10 6	121 3	19 12	7 43	227 40	231
21	20	229 25	11 42	121 34	19 17	7 45	228 40	232
22	21	233 31	13 18	122 6	19 22	7 47	229 39	233
23	22	237 36	14 54	122 37	19 27	7 49	230 38	234
24	23	241 42	16 30	123 9	19 32	7 51	231 37	235
25	24	245 47	18 6	123 40	19 37	7 54	232 36	236
26	25	249 53	19 43	124 12	19 42	7 56	233 35	237
27	26	253 58	21 19	124 43	19 47	7 58	234 34	238
28	27	258 4	22 55	125 14	19 52	8 0	235 34	239
29	28	262 9	24 31	125 46	19 57	8 2	236 33	240
30	29	266 15	26 7	126 18	20 2	8 4	237 32	241
31	30	270 21	27 43	126 50	20 7	8 6	238 31	242
—	31	274 26	29 19	127 21	20 12	8 8	239 30	243

TABLE III—*contd.*

FOR THE DAYS OF A WHOLE YEAR.

September.

Common.	Leap year.	Mercury.	Venus.	Mars.	Jupiter.	Saturn.	Sun.	Elapsed days.
1	—	274 26	29 19	127 21	20 12	8 8	239 30	243
2	1	278 32	30 55	127 52	20 17	8 10	240 29	244
3	2	282 37	32 32	128 23	20 22	8 12	241 28	245
4	3	286 43	34 8	128 55	20 26	8 14	242 27	246
5	4	290 48	35 44	129 26	20 31	8 16	243 27	247
6	5	294 53	37 20	129 57	20 36	8 18	244 26	248
7	6	298 59	38 56	130 29	20 41	8 20	245 25	249
8	7	303 5	40 32	131 0	20 46	8 22	246 24	250
9	8	307 10	42 8	131 32	20 51	8 24	247 23	251
10	9	311 16	43 44	132 3	20 56	8 26	248 22	252
11	10	315 21	45 21	132 35	21 1	8 28	249 21	253
12	11	319 27	46 57	133 6	21 6	8 30	250 21	254
13	12	323 32	48 33	133 37	21 11	8 32	251 20	255
14	13	327 38	50 9	134 9	21 16	8 34	252 19	256
15	14	331 44	51 45	134 40	21 21	8 36	253 18	257
16	15	335 49	53 21	135 12	21 26	8 38	254 17	258
17	16	339 55	54 57	135 43	21 31	8 40	255 16	259
18	17	344 0	56 33	136 15	21 36	8 42	256 15	260
19	18	348 6	58 10	136 46	21 41	8 44	257 15	261
20	19	352 11	59 46	137 18	21 46	8 46	258 14	262
21	20	356 17	61 22	137 49	21 51	8 48	259 13	263
22	21	0 22	62 58	138 20	21 56	8 50	260 12	264

TABLE III—*contd.*

FOR THE DAYS OF A WHOLE YEAR.

September—*concl'd.*

Common.	Leap year.	Mercury.	Venus.	Mars.	Jupiter.	Saturn.	Sun.	Elapsed days.
23	22	4 28	64 34	138 52	22 1	8 52	261 11	265
24	23	8 33	66 10	139 23	22 6	8 54	262 10	266
25	24	12 39	67 46	139 55	22 11	8 56	263 9	267
26	25	16 44	69 23	140 26	22 16	8 58	264 8	263
27	26	20 50	70 59	140 58	22 21	9 0	265 8	269
28	27	24 56	72 35	141 29	22 26	9 2	266 7	270
29	28	29 1	74 11	142 1	22 31	9 4	267 6	271
30	29	33 7	75 47	142 32	22 36	9 6	268 5	272
—	30	37 12	77 23	143 3	22 41	9 8	269 4	273

October.

1	—	37 12	77 23	143 3	22 41	9 8	269 4	273
2	1	41 18	78 59	143 35	22 46	9 10	270 3	274
3	2	45 23	80 35	144 6	22 51	9 12	271 2	275
4	3	49 29	82 12	144 38	22 56	9 14	272 2	276
5	4	53 34	83 48	145 9	23 1	9 16	273 1	277
6	5	57 40	85 24	145 41	23 6	9 18	274 0	278
7	6	61 45	87 0	146 12	23 11	9 20	274 59	279
8	7	65 51	88 36	146 44	23 16	9 22	275 58	280
9	8	69 56	90 12	147 15	23 21	9 24	276 57	281
10	9	74 2	91 48	147 46	23 26	9 26	277 56	282
11	10	78 8	93 24	148 18	23 31	9 28	278 56	283
12	11	82 13	95 1	148 49	23 36	9 30	279 55	284

TABLE III—*contd.*

FOR THE DAYS OF A WHOLE YEAR.

October—*concl'd.*

Common.	Leap year.	Mercury.	Venus.	Mars.	Jupiter.	Saturn.	Sun.	Elapsed days.
13	12	86 19	96 37	149 21	23 41	9 32	280 54	285
14	13	90 24	98 13	149 52	23 46	9 34	281 53	286
15	14	94 30	99 49	150 24	23 51	9 36	282 52	287
16	15	98 35	101 25	150 55	23 56	9 38	283 51	288
17	16	102 41	103 1	151 26	24 1	9 40	284 50	289
18	17	106 46	104 37	151 58	24 6	9 42	285 49	290
19	18	110 52	106 13	152 29	24 11	9 44	286 49	291
20	19	114 57	107 50	153 1	24 16	9 46	287 48	292
21	20	129 3	109 26	153 32	24 21	9 48	288 47	293
22	21	123 8	111 2	154 4	24 26	9 50	289 46	294
23	22	127 14	112 38	154 35	24 31	9 52	290 45	295
24	23	131 20	114 14	155 7	24 36	9 54	291 44	296
25	24	135 25	115 50	155 38	24 41	9 56	292 43	297
26	25	139 31	117 26	156 9	24 46	9 58	293 43	298
27	26	143 36	119 3	156 41	24 51	10 0	294 42	299
28	27	147 42	120 39	157 12	24 56	10 2	295 41	300
29	28	151 47	122 15	157 43	25 1	10 4	296 40	301
30	29	155 53	123 51	158 15	25 6	10 6	297 39	302
31	30	159 58	125 27	158 47	25 11	10 8	298 38	303
—	31	164 4	127 3	159 18	25 16	10 10	299 37	304

TABLE III—*contd.*

FOR THE DAYS OF A WHOLE YEAR.

November.

Common.	Leap year.	Mercury.	Venus.	Mars.	Jupiter.	Saturn.	Sun.	Elapsed days.
1	—	164 4	127 3	159 18	25 16	10 10	299 37	304
2	1	168 9	128 39	159 50	25 21	10 12	300 37	305
3	2	172 15	130 15	160 21	25 26	10 14	301 36	306
4	3	176 20	131 52	160 52	25 31	10 16	302 35	307
5	4	180 26	133 28	161 24	25 36	10 18	303 34	308
6	5	184 32	135 4	161 55	25 41	10 20	304 33	309
7	6	188 37	136 40	162 27	25 46	10 22	305 32	310
8	7	192 43	138 16	162 58	25 51	10 24	306 31	311
9	8	196 48	139 52	163 30	25 56	10 26	307 30	312
10	9	200 54	141 28	164 1	26 1	10 28	308 30	313
11	10	204 59	143 4	164 33	26 6	10 30	309 29	314
12	11	209 5	144 41	165 4	26 11	10 32	310 28	315
13	12	213 10	146 17	165 35	26 16	10 34	311 27	316
14	13	217 16	147 53	166 7	26 20	10 36	312 26	317
15	14	221 21	149 29	166 38	26 25	10 38	313 25	318
16	15	225 27	151 5	167 10	26 30	10 40	314 24	319
17	16	229 33	152 41	167 41	26 35	10 42	315 24	320
18	17	233 38	154 17	168 13	26 40	10 44	316 23	321
19	18	237 44	155 53	168 44	26 45	10 46	317 22	322
20	19	241 49	157 30	169 16	26 50	10 48	318 21	323
21	20	245 55	159 6	169 47	26 55	10 50	319 20	324
22	21	250 0	160 42	170 13	27 0	10 52	320 19	325

TABLE III—*contd.*

FOR THE DAYS OF A WHOLE YEAR.

November—*concl'd.*

Common.	Leap year.	Mercury.	Venus.	Mars.	Jupiter.	Saturn.	Sun.	Elapsed days.
23	22	254 6	162 18	170 50	27 5	10 54	321 18	326
24	23	258 11	163 54	171 21	27 10	10 56	322 18	327
25	24	262 17	165 30	171 53	27 15	10 58	323 17	328
26	25	266 22	167 6	172 24	27 20	11 0	324 16	329
27	26	270 28	168 43	172 56	27 25	11 2	325 15	330
28	27	274 33	170 19	173 27	27 30	11 4	326 14	331
29	28	278 39	171 55	173 58	27 35	11 6	327 13	332
30	29	282 45	173 31	175 30	27 40	11 8	328 12	333
—	30	286 50	175 7	175 1	27 45	11 10	329 11	334

December.

1	—	286 50	175 7	175 1	27 45	11 10	329 11	334
2	1	290 56	176 43	175 33	27 50	11 12	330 11	335
3	2	295 1	178 19	176 4	27 55	11 14	331 10	336
4	3	299 7	179 55	176 36	28 0	11 16	332 9	337
5	4	303 12	181 32	177 7	28 5	11 18	333 8	338
6	5	307 17	183 8	177 39	28 10	11 20	334 7	339
7	6	311 23	184 44	178 10	28 15	11 22	335 6	340
8	7	315 29	186 20	178 41	28 20	11 24	336 5	341
9	8	319 34	187 56	179 13	28 25	11 26	337 5	342
10	9	323 40	189 32	179 44	28 30	11 28	338 4	343
11	10	327 45	191 8	180 16	28 35	11 30	339 3	344



TABLE III—*concl'd.*

FOR THE DAYS OF A WHOLE YEAR.

December—*concl'd.*

Common.	Leap year.	Mercury.	Venus.	Mars.	Jupiter.	Saturn.	Sun.	Elapsed days.
12	11	331 51	192 44	180 47	28 40	11 32	340 2	345
13	12	335 57	194 21	181 19	28 45	11 34	341 1	346
14	13	340 2	195 57	181 50	28 50	11 36	342 0	347
15	14	344 8	197 33	182 22	28 55	11 38	342 59	348
16	15	348 13	199 9	182 53	29 0	11 40	343 59	349
17	16	352 19	200 45	183 24	29 5	11 42	344 58	350
18	17	356 24	202 21	183 56	29 10	11 44	345 57	351
19	18	0 30	203 57	184 27	29 15	11 46	346 56	352
20	19	4 35	205 33	184 59	29 20	11 48	347 55	353
21	20	8 41	207 10	185 30	29 25	11 50	348 54	354
22	21	12 46	208 46	186 2	29 30	11 52	349 53	355
23	22	16 52	210 22	186 33	29 35	11 54	350 52	356
24	23	20 57	211 58	187 5	29 40	11 56	351 52	357
25	24	25 3	213 34	187 36	29 45	11 58	352 51	358
26	25	29 9	215 10	188 7	29 50	12 0	353 50	359
27	26	33 14	216 46	188 39	29 55	12 2	354 49	360
28	27	37 20	218 22	189 10	30 0	12 4	355 48	361
29	28	41 26	219 59	189 42	30 5	12 6	356 47	362
30	29	45 31	221 35	190 13	30 10	12 8	357 46	363
31	30	49 37	223 11	190 45	30 15	12 10	358 46	364
—	31	53 42	224 47	191 16	30 20	12 12	359 45	365

TABLE IV.  
COMMUTATION TABLE.

Equation +	Mercury.	Venus.	Mars.	Jupiter.	Saturn.	Equation -
argument.	° ' "	° ' "	° ' "	° ' "	° ' "	argument.
0	0 0	0 0	0 0	0 0	0 0	360
1	0 16	0 25	0 24	0 10	0 6	359
2	0 32	0 51	0 47	0 20	0 12	358
3	0 49	1 16	1 11	0 29	0 18	357
4	1 5	1 41	1 35	0 39	0 23	356
5	1 21	2 6	1 58	0 49	0 29	355
6	1 37	2 31	2 22	0 59	0 35	354
7	1 53	2 57	2 45	1 8	0 41	353
8	2 9	3 22	3 9	1 18	0 47	352
9	2 25	3 47	3 33	1 28	0 53	351
10	2 41	4 12	3 56	1 38	0 59	350
11	2 57	4 38	4 20	1 47	1 4	349
12	3 14	5 3	4 44	1 57	1 10	348
13	3 30	5 28	5 7	2 7	1 16	347
14	3 46	5 53	5 31	2 17	1 22	346
15	4 1	6 18	5 54	2 26	1 28	345
16	4 17	6 43	6 18	2 36	1 34	344
17	4 33	7 8	6 41	2 46	1 39	343
18	4 49	7 33	7 4	2 56	1 45	342
19	5 5	7 58	7 28	3 5	1 51	341
20	5 21	8 23	7 51	3 15	1 56	340
21	5 36	8 48	8 14	3 24	2 2	339
22	5 52	9 13	8 38	3 34	2 8	338

TABLE IV—*contd.*

COMMUTATION TABLE.

Equation +	Mercury.	Venus.	Mars.	Jupiter.	Saturn.	Equation —
argument.	°   '   "	°   '   "	°   '   "	°   '   "	°   '   "	argument.
23	6   8	9   33	9   1	3   43	2   13	337
24	6   23	10   3	9   24	3   53	2   19	336
25	6   39	10   28	9   48	4   2	2   24	335
26	6   55	10   53	10   11	4   11	2   30	334
27	7   10	11   18	10   34	4   21	2   36	333
28	7   26	11   43	10   57	4   30	2   41	332
29	7   41	12   8	11   21	4   39	2   47	331
30	7   56	12   33	11   44	4   49	2   52	330
31	8   12	12   58	12   7	4   58	2   57	329
32	8   27	13   23	12   30	5   7	3   3	328
33	8   42	13   48	12   53	5   16	3   8	327
34	8   58	14   12	13   16	5   25	3   13	326
35	9   12	14   37	13   39	5   34	3   18	325
36	9   27	15   2	14   2	5   43	3   24	324
37	9   42	15   26	14   24	5   52	3   29	323
38	9   57	15   51	14   47	6   1	3   34	322
39	10   12	16   16	15   10	6   10	3   39	321
40	10   27	16   40	15   33	6   18	3   44	320
41	10   41	17   5	15   56	6   27	3   48	319
42	10   56	17   29	16   18	6   35	3   54	318
43	11   10	17   54	16   41	6   44	3   59	317
44	11   25	18   18	17   3	6   52	4   3	316
45	11   39	18   42	17   26	7   1	4   8	315

TABLE IV—*contd.*

COMMUTATION TABLE.

Equation +	Mercury.	Venus.	Mars.	Jupiter.	Saturn.	Equation -
argument. °	° /	° /	° /	° /	° /	argument.
46	11 53	19 7	17 48	7 9	4 13	314
47	12 7	19 31	18 0	7 17	4 17	313
48	12 22	19 56	18 23	7 25	4 22	312
49	12 36	20 20	18 55	7 33	4 27	311
50	12 49	20 44	19 17	7 41	4 31	310
51	13 3	21 9	19 39	7 49	4 35	309
52	13 17	21 33	20 1	7 57	4 40	308
53	13 31	21 57	20 23	8 4	4 44	307
54	13 44	22 21	20 45	8 12	4 48	306
55	13 57	22 44	21 7	8 19	4 52	305
56	14 10	23 8	21 29	8 27	4 56	304
57	14 23	23 32	21 51	8 34	5 0	303
58	14 36	23 56	22 13	8 41	5 4	302
59	14 49	24 20	22 34	8 48	5 8	301
60	15 2	24 44	22 56	8 55	5 12	300
61	15 15	25 7	23 17	9 2	5 15	299
62	15 27	25 31	23 39	9 9	5 19	298
63	15 40	25 54	24 0	9 15	5 22	297
64	15 52	26 17	24 21	9 22	5 25	296
65	16 4	26 40	24 42	9 28	5 29	295
66	16 16	27 4	25 3	9 34	5 32	294
67	16 28	27 28	25 24	9 40	5 35	293
68	16 40	27 50	25 45	9 46	5 38	292

TABLE IV—*contd.*

COMMUTATION TABLE.

Equation +	Mercury.	Venus.	Mars.	Jupiter.	Saturn.	Equation —
argument.	°   '   "	°   '   "	°   '   "	°   '   "	°   '   "	°   '   " argument.
69	16 51	28 12	26 5	9 52	5 41	291
70	17 2	28 35	26 26	9 58	5 44	290
71	17 13	28 58	26 46	10 3	5 47	289
72	17 24	29 20	27 6	10 9	5 49	288
73	17 35	29 43	27 27	10 14	5 52	287
74	17 46	30 5	27 47	10 19	5 55	286
75	17 56	30 28	28 7	10 24	5 57	285
76	18 6	30 50	28 26	10 28	5 59	284
77	18 16	31 12	28 46	10 33	6 1	283
78	18 26	31 35	29 5	10 38	6 3	282
79	18 36	31 57	29 25	10 42	6 6	281
80	18 45	32 19	29 44	10 46	6 7	280
81	18 54	32 40	30 3	10 50	6 9	279
82	19 4	33 2	30 22	10 54	6 11	278
83	19 13	33 23	30 41	10 58	6 12	277
84	19 21	33 45	31 0	11 1	6 14	276
85	19 30	34 6	31 18	11 4	6 15	275
86	19 39	34 28	31 37	11 8	6 16	274
87	19 46	34 49	31 55	11 10	6 18	273
88	19 54	35 10	32 13	11 13	6 18	272
89	20 2	35 31	32 31	11 16	6 19	271
90	20 9	35 52	32 48	11 18	6 20	270

TABLE IV—*contd.*  
COMMUTATION TABLE.

Equation +	Mercury.	Venus.	Mars.	Jupiter.	Saturn.	Equation -
argument. °	°   '   "	°   '   "	°   '   "	°   '   "	°   '   "	argument.
91	20 16	36 12	33 5	11 20	6 21	269
92	20 23	36 32	33 22	11 22	6 21	268
93	20 29	36 52	33 39	11 24	6 22	267
94	20 36	37 12	33 56	11 26	6 22	266
95	20 41	37 32	34 12	11 27	6 22	265
96	20 47	37 51	34 28	11 28	6 23	264
97	20 52	38 11	34 44	11 29	6 23	263
98	20 57	38 31	35 2	11 30	6 22	262
99	21 2	38 49	35 18.	11 31	6 22	261
100	21 6	39 8	35 34	11 31	6 22	260
101	21 11	39 27	35 50	11 31	6 21	259
102	21 14	39 47	36 4	11 31	6 21	258
103	21 17	40 4	36 19	11 31	6 19	257
104	21 21	40 22	36 33	11 31	6 18	256
105	21 24	40 39	36 48	11 30	6 18	255
106	21 26	40 56	37 1	11 29	6 17	254
107	21 28	41 13	37 14	11 28	6 15	253
108	21 30	41 30	37 27	11 26	6 14	252
109	21 31	41 47	37 40	11 25	6 13	251
110	21 31	42 3	37 52	11 23	6 11	250
111	21 32	42 19	38 4.	11 21	6 9	249
112	21 32	42 36	38 16	11 18	6 7	248
113	21 32	42 51	38 28	11 16	6 5	247

TABLE IV—*contd.*

COMMUTATION TABLE.

Equation +	Mercury.	Venus.	Mars.	Jupiter.	Saturn.	Equation -
argument.	° ' "	° ' "	° ' "	° ' "	° ' "	argument.
114	21 31	43 6	38 38	11 13	6 3	246
115	21 30	43 20	38 49	11 10	6 1	245
116	21 28	43 35	38 59	11 7	5 59	244
117	21 26	43 48	39 8	11 3	5 56	243
118	21 23	44 1	39 17	10 58	5 53	242
119	21 20	44 14	39 25	10 55	5 51	241
120	21 19	44 27	39 34	10 51	5 48	240
121	21 13	44 39	39 41	10 46	5 45	239
122	21 8	44 50	39 47	10 41	5 42	238
123	21 4	45 1	39 53	10 36	5 38	237
124	20 58	45 12	39 59	10 31	5 35	236
125	20 52	45 21	40 3	10 25	5 31	235
126	20 45	45 30	40 7	10 19	5 28	234
127	20 39	45 40	40 11	10 13	5 24	233
128	20 31	45 48	40 14	10 7	5 20	232
129	20 22	45 55	40 15	10 0	5 16	231
130	20 14	46 2	40 16	9 54	5 12	230
131	20 5	46 8	40 17	9 47	5 8	229
132	19 55	46 13	40 16	9 39	5 4	228
133	19 44	46 16	40 14	9 31	4 59	227
134	19 32	46 20	40 11	9 23	4 55	226
135	19 21	46 23	40 9	9 16	4 50	225
136	19 8	46 23	40 3	9 7	4 45	224

TABLE IV—*contd.*

COMMUTATION TABLE.

Equation +	Mercury.	Venus.	Mars.	Jupiter.	Saturn.	Equation -
argument.	° /	° /	° /	° /	° /	argument.
137	18 55	46 23	39 57	8 59	4 40	223
138	18 41	46 23	39 50	8 50	4 35	222
139	18 28	46 22	39 43	8 41	4 30	221
140	18 12	46 16	39 32	8 32	4 25	220
141	17 56	46 11	39 21	8 22	4 20	219
142	17 41	46 6	39 10	8 13	4 14	218
143	17 24	45 58	38 56	8 3	4 9	217
144	17 6	45 48	38 39	7 52	4 3	216
145	16 48	45 37	38 21	7 42	3 58	215
146	16 30	45 26	38 4	7 31	3 52	214
147	16 9	45 10	37 42	7 20	3 46	213
148	15 49	44 52	37 18	7 9	3 40	212
149	15 28	44 34	36 55	6 58	3 34	211
150	15 7	44 17	36 31	6 47	3 28	210
151	14 44	43 49	35 59	6 35	3 21	209
152	14 20	43 22	35 27	6 23	3 15	208
153	13 57	42 55	34 54	6 11	3 9	207
154	13 33	42 25	34 20	5 59	3 3	206
155	13 8	41 45	33 38	5 46	2 56	205
156	12 42	41 6	32 56	5 34	2 50	204
157	12 16	40 27	32 14	5 21	2 43	203
158	11 50	39 41	31 26	5 8	2 36	202
159	11 22	38 47	30 33	4 55	2 30	201



TABLE IV—concl'd.

COMMUTATION TABLE.

Equation +	Mercury.	Venus.	Mars.	Jupiter.	Saturn.	Equation -
argument.	° /	° /	° /	° /	° /	argument.
160	10 54	37 43	29 40	4 42	2 23	200
161	10 26	36 49	28 47	4 29	2 16	199
162	9 56	35 52	27 43	4 15	2 9	198
163	9 26	34 39	26 37	4 2	2 2	197
164	8 56	33 27	25 31	3 48	1 55	196
165	8 26	32 14	24 25	3 35	1 48	195
166	7 54	30 39	23 4	3 21	1 41	194
167	7 22	29 5	21 44	3 7	1 34	193
168	6 50	27 29	20 23	2 53	1 27	192
169	6 18	25 47	19 0	2 39	1 20	191
170	5 44	23 47	17 25	2 24	1 13	190
171	5 11	21 47	15 51	2 10	1 6	189
172	4 38	19 47	14 17	1 56	0 58	188
173	4 4	17 36	12 28	1 41	0 51	187
174	3 29	15 13	10 34	1 27	0 44	186
175	2 55	12 50	8 49	1 12	0 37	185
176	2 20	10 27	7 4	0 58	0 29	184
177	1 45	7 53	5 35	0 43	0 22	183
178	1 10	5 15	3 43	0 29	0 15	182
179	0 35	2 38	1 51	0 14	0 7	181
180	0 0	0 0	0 0	0 0	0 0	180

TABLE V.  
ANOMALISTIC TABLE.

Equation +	Mercury.	Venus.	Mars.	Jupiter.	Saturn.	Sun.	Equation -
0 or 180	0 0	0 0	0 0	0 0	0 0	0 0	180 or 360
1 „ 179	0 5	0 2	0 13	0 6	0 8	0 2	181 „ 359
2 „ 178	0 10	0 4	0 25	0 11	0 16	0 5	182 „ 358
3 „ 177	0 15	0 6	0 37	0 16	0 24	0 7	183 „ 357
4 „ 176	0 20	0 8	0 50	0 22	0 33	0 9	184 „ 356
5 „ 175	0 25	0 10	1 2	0 27	0 41	0 12	185 „ 355
6 „ 174	0 30	0 12	1 15	0 33	0 49	0 14	186 „ 354
7 „ 173	0 34	0 14	1 27	0 38	0 57	0 16	187 „ 353
8 „ 172	0 40	0 16	1 39	0 44	1 5	0 19	188 „ 352
9 „ 171	0 44	0 18	1 51	0 49	1 13	0 21	189 „ 351
10 „ 170	0 49	0 20	2 4	0 54	1 21	0 23	190 „ 350
11 „ 169	0 54	0 22	2 16	1 0	1 29	0 25	191 „ 349
12 „ 168	0 59	0 23	2 28	1 5	1 37	0 28	192 „ 348
13 „ 167	1 3	0 25	2 40	1 10	1 45	0 30	193 „ 347
14 „ 166	1 8	0 27	2 52	1 15	1 53	0 32	194 „ 346
15 „ 165	1 13	0 29	3 4	1 21	2 1	0 34	195 „ 345
16 „ 164	1 17	0 31	3 15	1 26	2 8	0 37	196 „ 344
17 „ 163	1 22	0 33	3 27	1 31	2 16	0 39	197 „ 343
18 „ 162	1 27	0 35	3 39	1 36	2 24	0 41	198 „ 342
19 „ 161	1 31	0 36	3 50	1 42	2 31	0 43	199 „ 341
20 „ 160	1 36	0 38	4 1	1 47	2 39	0 45	200 „ 340
21 „ 159	1 40	0 40	4 13	1 52	2 46	0 48	201 „ 339

q 2

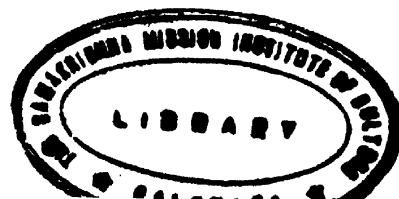


TABLE V—contd.  
ANOMALISTIC TABLE.

Equation +	Mercury.	Venus.	Mars.	Jupiter.	Saturn.	Sun.	Equation -
°   °	°   '	°   '	°   '	°   '	°   '	°   '	°   °
22 or 158	1 45	0 42	4 24	1 57	2 53	0 50	202 or 338
23 „ 157	1 49	0 43	4 35	2 2	3 1	0 52	203 „ 337
24 „ 156	1 53	0 45	4 46	2 7	3 9	0 54	204 „ 336
25 „ 155	1 58	0 47	4 58	2 11	3 16	0 50	205 „ 335
26 „ 154	2 2	0 48	5 9	2 16	3 23	0 58	206 „ 334
27 „ 153	2 6	0 49	5 19	2 21	3 30	1 0	207 „ 333
28 „ 152	2 10	0 51	5 30	2 26	3 37	1 2	208 „ 332
29 „ 151	2 14	0 52	5 41	2 30	3 45	1 4	209 „ 331
30 „ 150	2 18	0 55	5 52	2 35	3 52	1 6	210 „ 330
31 „ 149	2 22	0 56	6 2	2 40	3 58	1 8	211 „ 329
32 „ 148	2 26	0 58	6 12	2 44	4 5	1 10	212 „ 328
33 „ 147	2 30	1 0	6 22	2 49	4 12	1 12	213 „ 327
34 „ 146	2 34	1 1	6 32	2 53	4 19	1 14	214 „ 326
35 „ 145	2 38	1 2	6 42	2 58	4 25	1 16	215 „ 325
36 „ 144	2 42	1 4	6 52	3 2	4 32	1 18	216 „ 324
37 „ 143	2 46	1 5	7 1	3 6	4 38	1 19	217 „ 323
38 „ 142	2 49	1 7	7 11	3 10	4 45	1 21	218 „ 322
39 „ 141	2 53	1 8	7 20	3 14	4 51	1 23	219 „ 321
40 „ 140	2 56	1 10	7 29	3 19	4 57	1 25	220 „ 320
41 „ 139	3 0	1 11	7 39	3 23	5 3	1 26	221 „ 319
42 „ 138	3 3	1 12	7 48	3 27	5 9	1 28	222 „ 318
43 „ 137	3 6	1 14	7 56	3 30	5 15	1 30	223 „ 317

TABLE V—*contd.*

## ANOMALISTIC TABLE.

Equation +	Mercury.	Venus.	Mars.	Jupiter.	Saturn.	Sun.	Equation -
°    °	°    '	°    '	°    '	°    '	°    '	°    '	°    °
44 or 136	3 10	1 15	8 5	3 34	5 21	1 31	224 or 316
45 „ 135	3 13	1 16	8 14	3 38	5 27	1 33	225 „ 315
46 „ 134	3 16	1 17	8 22	3 42	5 32	1 35	226 „ 314
47 „ 133	3 19	1 19	8 30	3 45	5 37	1 36	227 „ 313
48 „ 132	3 22	1 20	8 38	3 49	5 43	1 38	228 „ 312
49 „ 131	3 25	1 21	8 46	3 52	5 48	1 39	229 „ 311
50 „ 130	3 28	1 22	8 54	3 56	5 52	1 41	230 „ 310
51 „ 129	3 31	1 23	9 1	3 59	5 57	1 42	231 „ 309
52 „ 128	3 34	1 24	9 9	4 2	6 2	1 43	232 „ 308
53 „ 127	3 37	1 25	9 16	4 6	6 8	1 45	233 „ 307
54 „ 126	3 39	1 26	9 23	4 9	6 13	1 46	234 „ 306
55 „ 125	3 42	1 27	9 30	4 12	6 17	1 47	235 „ 305
56 „ 124	3 44	1 28	9 37	4 15	6 22	1 49	236 „ 304
57 „ 123	3 47	1 29	9 43	4 18	6 26	1 50	237 „ 303
58 „ 122	3 49	1 30	9 49	4 20	6 31	1 51	238 „ 302
59 „ 121	3 51	1 31	9 56	4 23	6 35	1 52	239 „ 301
60 „ 120	3 54	1 32	10 2	4 26	6 39	1 53	240 „ 300
61 „ 119	3 56	1 33	10 8	4 28	6 43	1 55	241 „ 299
62 „ 118	3 58	1 34	10 13	4 31	6 46	1 56	242 „ 298
63 „ 117	4 0	1 35	10 19	4 33	6 50	1 57	243 „ 297
64 „ 116	4 2	1 36	10 24	4 36	6 54	1 58	244 „ 296
65 „ 115	4 4	1 36	10 29	4 38	6 57	1 59	245 „ 295

TABLE V—contd.  
ANOMALISTIC TABLE.

Equation +	Mercury.	Venus.	Mars.	Jupiter.	Saturn.	Sun.	Equation -
°   °	°   '	°   '	°   '	°   '	°   '	°   '	°   °
66 or 114	4   6	1   37	10   33	4   40	7   0	2   0	246 or 294
67 „ 113	4   7	1   37	10   38	4   42	7   4	2   0	247 „ 293
68 „ 112	4   9	1   38	10   43	4   44	7   7	2   1	248 „ 292
69 „ 111	4   11	1   39	10   47	4   46	7   9	2   2	249 „ 291
70 „ 110	4   12	1   39	10   51	4   48	7   12	2   3	250 „ 290
71 „ 109	4   14	1   40	10   55	4   50	7   15	2   4	251 „ 289
72 „ 108	4   15	1   40	10   59	4   51	7   17	2   4	252 „ 288
73 „ 107	4   17	1   41	11   2	4   53	7   19	2   5	253 „ 287
74 „ 106	4   18	1   41	11   6	4   54	7   22	2   6	254 „ 286
75 „ 105	4   19	1   42	11   9	4   56	7   24	2   6	255 „ 285
76 „ 104	4   20	1   42	11   12	4   57	7   26	2   7	256 „ 284
77 „ 103	4   21	1   43	11   14	4   58	7   28	2   7	257 „ 283
78 „ 102	4   22	1   43	11   17	5   0	7   29	2   8	258 „ 282
79 „ 101	4   23	1   43	11   20	5   0	7   31	2   8	259 „ 281
80 „ 100	4   24	1   44	11   21	5   1	7   32	2   9	260 „ 280
81 „ 99	4   24	1   44	11   23	5   2	7   34	2   9	261 „ 279
82 „ 98	4   25	1   44	11   25	5   3	7   35	2   9	262 „ 278
83 „ 97	4   26	1   44	11   27	5   4	7   36	2   10	263 „ 277
84 „ 96	4   26	1   44	11   28	5   4	7   37	2   10	264 „ 276
85 „ 95	4   27	1   45	11   29	5   5	7   38	2   10	265 „ 275
86 „ 94	4   27	1   45	11   30	5   5	7   38	2   10	266 „ 274
87 „ 93	4   27	1   45	11   31	5   5	7   39	2   10	267 „ 273

**TABLE V—concl'd.**

### ANOMALISTIC TABLE.

Equation +	Mercury.	Venus.	Mars.	Jupiter.	Saturn.	Sun.	Equation -
88 or 92	4 27	1 45	11 31	5 6	7 39	2 10	268 or 272
89 „ 91	4 27	1 45	11 32	5 6	7 39	2 11	269 „ 271
90 „ 90	4 28	1 45	11 32	5 6	7 40	2 11	270 „ 270

TABLE VIII.

INCREASE OF LONGITUDE  
FOR COMPLETE MONTHS.

End of mean solar months.	Mean. λ	Long. h
1st .	0-08	0-03
2nd .	0-17	0-07
3rd .	0-25	0-10
4th .	0-34	0-14
5th .	0-42	0-17
6th .	0-51	0-20
7th .	0-59	0-24
8th .	0-67	0-27
9th .	0-76	0-31
10th .	0-84	0-34
11th .	0-93	0-37
12th .	1-01	0-41

TABLE VII.

INCREASE OF LONGITUDE FOR THE YEARS OF A CENTURY.

Years.	0	10	20	30	40
0	0-0	10-12	8-23	6-35	4-47
1	1-01	11-13	9-25	7-36	5-48
2	2-02	0-14	10-26	8-37	6-49
3	3-04	1-15	11-27	9-39	7-50
4	4-05	2-16	0-28	10-40	8-51
5	5-06	3-18	1-29	11-41	9-53
6	6-07	4-19	2-30	0-42	10-54
7	7-08	5-20	3-32	1-43	11-55
8	8-09	6-21	4-33	2-44	0-56
9	9-11	7-22	5-34	3-45	1-57

Years.	50	60	70	80	90
0	2-58	0-70	10-82	8-94	7-05
1	3-60	1-71	11-83	9-95	8-06
2	4-61	2-73	0-84	10-96	9-08
3	5-62	3-74	1-85	11-97	10-09
4	6-63	4-75	2-87	0-98	11-10
5	7-64	5-76	3-88	1-99	0-11
6	8-65	6-77	4-89	3-01	1-12
7	9-67	7-78	5-90	4-02	2-13
8	10-68	8-80	6-91	5-03	3-15
9	11-69	9-81	7-92	6-04	4-16

TABLE VI.

INCREASE OF LONGITUDE  
FOR COMPLETE CENTURIES.

Centuries of Kali- Yuga.	Mean. λ	Long. h
3000	11-10	9-40
3100	4-27	2-11
3200	9-44	6-83
3300	2-61	11-54
3400	7-78	4-25
3500	0-95	8-96
3600	6-12	1-68
3700	11-29	6-39
3800	4-46	11-11
3900	9-63	3-82
4000	2-80	8-53
4100	7-97	1-24
4200	1-14	5-96
4300	4-31	10-67
4400	11-48	3-38
4500	4-65	8-10
4600	7-82	0-71
4700	2-99	5-52
4800	8-16	10-24
4900	1-33	2-95
5000	6-50	7-67

## No. 15.—TIRUKKALITTATTAI INSCRIPTION OF SUNDARA-CHOLA.

By K. V. SUBRAHMANYA AIYAR, B.A.; M.R.A.S.; Ootacamund.

The subjoined inscription is engraved on the north wall of the dilapidated Vēdapurīśvara temple at Tirukkalittattai. This village is situated at a distance of two miles from Tiruvindaimarudūr, a station on the S. I. Railway and the head quarters of a Deputy Tahsildar. In ancient times it was included in the large village of Vēmbarrūr i.e. the modern Vēppattūr<sup>1</sup> and was called Śrīkuḍittittai. Tenkuḍittittai (i.e. the southern Kuḍittittai) of the *Dēvāram* is probably identical with it. It is interesting to note that Tiruviśālūr<sup>2</sup> another village near Vēppattūr also formed part of the same town. In the records of Parāntaka I.<sup>3</sup>, Aditya II.<sup>4</sup>, and of an unidentified Parakēsarivarman<sup>5</sup> found at Tiruviśālūr, Vēmbarrūr is called Amaninārāyaṇa-chaturvēdimaṅgalam. While the inscriptions of Rājārāja I., dated in the 10th and 28th years,<sup>6</sup> retain this other name of the town, one<sup>7</sup> belonging to his 29th year gives Śōlamārtāṇḍa-chaturvēdimaṅgalam instead. The latter name is used in the records of Parakēsarivarman Rājendra-Chōla also.<sup>8</sup> During the reign of Kulōttuṅga III., Vēmbarrūr bore the name Ediriliśōla-chaturvēdimaṅgalam.<sup>9</sup> The division in which the town was situated is given in the records of Rājārāja I. and Rājendra-Chōla I. as Maṇṇi-nāḍu a district of Rājendrasīṅga-vaḷanāḍu.<sup>10</sup> In later times the name of the district was changed into Virudarājabhayaṅkara-vaḷanāḍu<sup>11</sup>.

The inscription is in tolerably good preservation and contains six lines of Tamil prose. The characters in which it is engraved, do not appear to belong to the 10th century A.D. to which it has to be assigned. A comparison of the script of this record with that of some sure inscriptions of the same period shows that there is a marked difference between the two. The subjoined inscription therefore appears to have been incised at a later period from copies kept of it, though there is no direct statement to this effect in the record. That such a practice was in vogue at the time, may be gathered from No. 302 of 1908, which belongs to the same king, but which was certainly engraved some time after his death, as is clear from the use of the epithet *Pon[māḷigai=tiṇṇiṇa-dēvar]* (i.e. the king who died at the golden palace), for him.

The doubling of the final consonant *n* when it combines with *āṇa* and *ēṇ*, e.g. in *-vēḷānn=āṇa* and *Pichchannēn*, (ll. 2f. and 6), of *m* in *śuramm=irakkina* (l. 1) and of *ḷ* in *=Pperumāḷḷukku* (l. 2), is against the rules of Tamil grammar. The use of the colloquial forms *sēdu*, *sēgira* and *iḷichchi* for *seydu*, *seygira*, and *iḷittu* is worthy of mention.

<sup>1</sup> Vēppattūr is quite close to Tirukkalittattai.

<sup>2</sup> The Śivayōganāthasvāmin temple at Tiruviśālūr is called in its inscriptions Tiruviśālūr-uḍaiya-Mahādēva at Vēmbarrūr and this indicates that Tiruviśālūr was a part of Vēmbarrūr in ancient times. During the time of Chōla supremacy much importance was attached to Tiruviśālūr. It was within the walls of the Śiva temple at this place that Rājārāja I., one of the greatest of the Chōla kings of the 10th century A.D., performed the *tulābhāra* ceremony in the 29th year of his reign (=A.D. 1014) when one of his queens, Dantiśaktiviṭṭāṇkiyār alias Lōkamahādēviyār, passed through a gold cow, i.e. performed the *kēmagarbha* (No. 42 of the Madras Epigraphical collection for 1907). It may be noted that the inscription, which registers this fact, is engraved below a sculpture representing the king and the queen in the worshipping attitude. The Western Gaṅga king Prithivipati I. fought with the Pāṇḍya king Varaguṇa at Tiruppurambiyam, not very far from Tiruviśālūr where we have a record of Varaguṇa (No. 17 of the same collection). The authors of the *Dēvāram* have contributed stanzas in praise of the gods at Tiruviśālūr and Tirukkalittattai (Tenkuḍittittai).

<sup>3</sup> No. 35 of the Madras Epigraphical collection for 1907.

<sup>4</sup> No. 51 of the same collection.

<sup>5</sup> No. 10 ditto.

<sup>6</sup> Nos. 3 of 1907 and 301 of 1908.

<sup>7</sup> No. 42 of 1907.

<sup>8</sup> As Rājendra-Chōla I. appears to have been the co-regent of Rājārāja I. in the last years of the latter, we may not be wrong in inferring that Śōlamārtāṇḍa was a surname of either of these two kings.

<sup>9</sup> No. 14 of the Madras Epigraphical collection for 1907.

<sup>10</sup> Nos. 1 of the same collection and 301 of 1908.

<sup>11</sup> No. 47 of the collection for 1907.



The inscription is dated in the 7th year of the reign of Sundara-Chōla "who drove the Pāṇḍya (king) into the forest." It registers a grant made by his general Pirāntakan Śīriyavēḷār *alias* Tirukkaṇṇaḷi-Pichohan in order to provide for offerings to the temple at Śrikuḍittittai in Vēmbaṇṇūr on the northern bank (of the Kāvēri). The donor is said to have purchased for 156 *kaḷaṇṇu* of gold a piece of land measuring half (a *vēḷi*) and made it rent-free before giving it to the temple.

Śīriyavēḷār mentioned in this record appears as donor in a few other inscriptions. Three of these come from Tiruviśālūr; and two of them are dated in the 2nd<sup>1</sup> and 4th<sup>2</sup> years of a certain Rājakēsarivarman. They register gifts of land by Śīriyavēḷār, who gets here the additional name Pirāntakan Iruṅgōḷar. About the third record<sup>3</sup> Rai Bahadur Venkayya remarks: "This record is partly in Sanskrit and partly in Tamil, but is, unfortunately built in. The name Sundara-Chōla and the fifth year occur in the Sanskrit portion, while in the Tamil portion the name of the king is partially accessible. Whether it is Rājakēsari or Parakēsari cannot be made out at present."<sup>4</sup> The fourth record which mentions Pirāntakan Śīriyavēḷār comes from Tirukkaḷittattai and belongs to the time of Sundara-Chōla but its date is lost.<sup>5</sup> The full name of the donor, as gathered from all these records, is Pirāntakan Śīriyavēḷār *alias* Iruṅgōḷar. It is not unlikely that this individual is identical with the general of Sundara-Chōla mentioned in the subjoined inscription with the other name Tirukkaṇṇaḷi-Pichohan. No. 317 of the Epigraphical collection for 1908 states that he was a native of Koḍumbāḷūr.<sup>7</sup>

Chōla history during the interval between the death of Parāntaka I. and the accession of Rājarāja I. has not yet been satisfactorily made out. The first question to settle is whether

<sup>1</sup> No. 317 of the Madras Epigraphical collection for 1907.

<sup>2</sup> No. 320 of the same collection.

<sup>3</sup> No. 40 of the same collection.

<sup>4</sup> *Annual Report on Epigraphy for 1906-07*, p. 74, paragraph 36.

<sup>5</sup> No. 302 of the Madras Epigraphical collection for 1908.

<sup>6</sup> It is worthy of note that the family to which Śīriyavēḷār belonged, *viz.* *Iruṅgōvēḷār*, of which Iruṅgōḷar is apparently a contraction, is an ancient one. Tamil literature gives a number of chiefs who were members of the *Vēḷir* family. They appear to have settled in several places. The wife of Uruvappahrēr Iḷaijēcheṇṇi, the father of the famous Karikāla-Chōla was the daughter of Uḷundūr-Vēḷ. Karikāla himself is said to have married Nāṅgūr-Vēḷ's daughter. Paṇṇamalai, also called Paṇṇambu, in Mīḷalai-kūṇṇam was the capital of Vēḷ-Pāri, whose daughters were given in marriage to Deyvikan, the Malayamān king of Tirukkōvalūr. *Pāritann-aḍaikkala-pṇṇai Malaiyarkk-udari* occurs in an inscription of Rājarāja I. at Tirukoḷlur. Āykūḍi in the Podiyamalai hills was the chief town of Vēḷ-Aṇḍiraṇ. The account given of Iruṅgōvēṇmān, one of the 49 Vēḷir who lived soon after Vēḷ-Pāri, is interesting. He is said to have been the lord of Tuvārāpati (identified by Mahāmahōpādhyāya Swaminathier with Dvārasamudram) and to have sprung from the *hōma-kunḍa* of a sage. At the instance of an ascetic, this Iruṅgōvēṇmān killed a tiger that came to interrupt his austerities (Puram 201 and 202). Adigaimān Neḍumāṇ Aṇḍi, whose capital was Tagaḍūr (Dharmapuri in the Salem district), is said to have conquered the Chēra, Chōla, Pāṇḍya, Tidiyaṇ, Erumaiyūraṇ and Iruṅgōvēṇmān. It is evident from this that the country over which Iruṅgōvēḷ ruled, formed one of the provinces of Southern India in ancient times. The Koḍumbāḷūr inscription of Vikramakēsari, also called Tennavaṇ Iḷaṅgōvēḷ, declares that he belonged to the Yādava race. It is worthy of note that the Hoysāḷas belonged to the same race, and that the account given of their first ancestor Saḷa coincides with what is recorded in Tamil works about Iruṅgōvēṇmān. If Tuvārāpati is identical with Dvārasamudram, the date of the origin of the town is taken back a few more centuries than the time generally ascribed to it, and if Saḷa be identical with Iruṅgōvēḷ, the earlier members of the Hoysāḷa family have to be looked for among the *Vēḷir*. At any rate, the Hoysāḷas could not have risen up all of a sudden in the 10th or 11th century A.D.

<sup>7</sup> This place is identical with the village of the same name in the Pudukkōṭṭai State, 8 miles from Maṇappārai, a station on the S. I. Railway. The Tamil poem *Śilappadigāram* mentions it as being situated in the Pāṇḍya country on the road to Madura. It was the birth place of Iḷaṅgaḷi-Nāyaṇār, a prince of the Solar race and one of the 63 Śaiva devotees who flourished before the 9th century A.D. Several battles appear to have been fought here. According to the Śondalai pillar inscriptions, a Pāṇḍya king gained a victory at Koḍumbāḷūr, and the Vēḷvikūḍi plates report that Tēr-Māraṇ defeated the Pallavas in the same place. (*Annual Reports on Epigraphy for 1909*, p. 7 and 1908, pp. 68 and 87.)

Sundara-Chōla mentioned in the subjoined record was a Parakēsarivarman or a Rājakēsarivarman. For doing this it is necessary for us to trace out his predecessors and determine the titles borne by them. As regards the principle, which regulated the adoption of the titles Rājakēsari and Parakēsari by the successive Chōla kings, the Leyden grant informs us that these were applied alternately to the kings in the (Chōla) family<sup>1</sup>. This suggests that Chōla princes, who did not actually reign, had no claims to either of the titles.

The way in which Rājāditya, Gaṇḍarāditya and Ariṇjaya, the three sons of Parāntaka I., and the events connected with them and their successors are mentioned in the Chōla copper-plates, makes one believe that they succeeded each other.<sup>2</sup> This view seems to have gained strength by the supposition that Parāntaka's reign lasted for 40 years, from about A.D. 907 to A.D. 947, and that Rājāditya was crowned in A.D. 948 and was killed in about A.D. 949, i.e. soon after Parāntaka's death.<sup>3</sup> But the facts appear to be otherwise. The latest known date of Parāntaka I. is not his 40th year as has been generally assumed, but the 46th<sup>4</sup> which corresponds to A.D. 953, and Rājāditya's encounter with the Rāshtrakūṭa king Kṛishṇa III., in the battle of Takkolam in which he was killed by Būtuga, must have happened about A.D. 947-8. Kṛishṇa III.'s actual entry into Toṇḍai-maṇḍalam, however, may have occurred earlier, in or before A.D. 945. The large number of inscriptions of Kṛishṇa III., (called in Tamil Kannaradēva) found in the North Arcot, Chingleput, South Arcot, Cuddapah and Bellary districts of the Madras Presidency, range in date from the 5th year<sup>5</sup> of his reign to the 30th<sup>6</sup>, and the king's conquest of Kachehi and Tañjai is mentioned even in the earliest of them. The inscriptions with Śaka dates of the same sovereign range from 862 (= A.D. 940)<sup>7</sup> to 884 (= A.D. 962).<sup>8</sup> But as none of them gives the regnal year, it is not possible to find out the year of his accession. Even assuming that Śaka 862 represents Kṛishṇa III.'s first year, we get A.D. 945 for the record of his fifth year which mentions the Chōla conquest. It is thus evident that the Rāshtrakūṭa occupation of the Chōla country was effected some time before A.D. 945. And if Śaka 862 is not his first year, the event must be still earlier.

It is now plain, that Rājāditya could not have survived his father. Gaṇḍarāditya should, therefore, have succeeded Parāntaka I. with the title of Rājakēsarivarman, and he was not without issue.<sup>9</sup> His only son Madhurāntakan Uttama-Chōla did not succeed his father. The reason for this postponement is nowhere stated but it is not far to seek. It is possible that he was a child at the time of Gaṇḍarāditya's death because his mother Śembiyanmahādēvi lived until at least A.D. 1009.<sup>10</sup> This would satisfactorily account for his exclusion from the

<sup>1</sup> Ll. 18 and 19 of the Leyden grant.

<sup>2</sup> See the large Leyden grant published in *Archæological Survey of Southern India*, Volume IV., pp. 204 ff. and the Tiruvālaṅḡu plates noticed in the *Annual Report on Epigraphy* for 1906, p. 66.

<sup>3</sup> Above, Vol. VII, p. 194. While all the other records of Kṛishṇa III. found in the Tamil country are dated in the ordinary regnal years of the king, his Śōlupuram inscription alone is dated in a peculiar way. The interpretation of the date portion of it seems to be 'Śaka 871 which is the second year of the king calculated after his killing the Chōla prince Rājāditya and entering Toṇḍai-maṇḍalam.' If this interpretation is admitted, it would show that the Rāshtrakūṭa occupation of the Chōla country was effected some time about A.D. 947-8 when Kṛishṇa III. defeated and killed Rājāditya.

<sup>4</sup> No. 15 of the Madras Epigraphical collection for 1895.

<sup>5</sup> This inscription comes from Siddhalingamaḍam in the South Arcot district (No. 375 of the Madras Epigraphical collection for 1909).

<sup>6</sup> No. 232 of the Madras Epigraphical collection for 1902 from Kilūr.

<sup>7</sup> Appendix to *Ep. Ind.*, Vol. VII, No. 93.

<sup>8</sup> *Ibid.* No. 99.

<sup>9</sup> Two of Gaṇḍarāditya's queens are known, viz. Vīraṇarāṇiyār and Śembiyanmahādēvi. The former appears in a record of the 24th year of Parāntaka I. (= A.D. 981) as the builder of a *maṇḍapa* at Vāḷaiyūr, i.e. Jambai in the Tirukoilur tāluks of the S. Arcot district (No. 103 of the Epigraphical collection for 1906). She must have been the senior queen and she does not appear to have had any issue.

<sup>10</sup> Śembiyanmahādēvi figures as donor in an inscription of the 24th year of Rājārāja I. (= A.D. 1009).

throne immediately after his father and also establish his claim<sup>1</sup> for the Chōla dominion which he eventually obtained.<sup>1</sup> After Gaṇḍarāditya, his younger brother Ariñjaya was probably anointed king<sup>2</sup> with the title Parakēsarivarman. Naturally, therefore, his son Parāntaka II. *alias* Sundara-Chōla would be a Rājakēsarivarman, though on the presumption of an unbroken succession from the time of Vijayālaya he would be a Parakēsarivarman. Another point which may be urged in favour of the view that Sundara-Chōla was a Rājakēsarivarman, is that Pirāntakan Śīriyavēḷār, one of his generals already noticed, figures in several records dated in the earlier years of Rājakēsarivarman. An inscription from Tiruvenkāḍu<sup>3</sup> of the time of Rājarāja I. states that Śīriyavēḷār died on a battle-field in Ceylon in the 9th year of *Pbṇmaḷigai-ttuñjinadēvar* which was an epithet of Sundara-Chōla. All the inscriptions of Rājakēsarivarman in which the general figures may, therefore, be assigned to Parāntaka II. *alias* Sundara-Chōla and as may naturally be expected they are dated prior to the 9th year of the king's reign. The results of the above discussion may be summed up thus :—

- (1) Parāntaka I. died in or after A.D. 953.
- (2) Rājāditya's death took place in about A.D. 947-8, and consequently he did not survive his father.
- (3) Gaṇḍarāditya probably succeeded Parāntaka I. with the title Rājakēsarivarman.
- (4) Ariñjaya was probably the successor of Gaṇḍarāditya and a Parakēsarivarman.
- (5) Parāntaka II. *alias* Sundara-Chōla was a Rājakēsarivarman.

Some facts connected with the reign of Sundara-Chōla will not be without interest to the student of Chōla history.

(1) One of his queens Parāntakaṇḍēvi-Ammaṇār was the daughter of a Chēra king and lived until at least A.D. 1012.<sup>4</sup>

(2) An earlier queen was Vānavaṇmahādēvi who, to judge from her name, was also a Chēra princess. She is said to have committed *suttes* on the death of the king.<sup>5</sup> This act on her part was considered very meritorious and princess Kundavai (probably her daughter) set up an image of the queen in the Rājarājēśvara temple at Tanjore, presented jewels and provided for daily worship.<sup>6</sup>

(3) The king's general, as pointed out already, was Pirāntakan Śīriyavēḷār, a Koḍumbālūr chief. He lost his life in a battle field in Ceylon in the 9th year of Sundara-Chōla's reign.<sup>7</sup> The general's wife was Rājādichchi, his daughter Kuñjaramalli and his son Vēḷaṇ Sundaraśōḷaṇḍ.<sup>8</sup>

<sup>1</sup> Against this view it might be urged that there was a certain Madhurāntakan Gaṇḍarādittanār who figures in some of the early records of Rājarāja I. and who might be considered as a probable son of Uttama-Chōla (*South-Ind. Insers.*, Vol. III, p. 102). If this were so, it would prove that Uttama-Chōla could not have been quite young at the time of his father's death. But it may be pointed out that such a view is not tenable, because none of the Chōla copper-plates or stone inscriptions which give a dynastic account mentions him, and this omission makes it clear that he was not a member of the royal family.

<sup>2</sup> See note 2, p. 123, above. So far no inscriptions of Ariñjaya have yet been found or assigned to his time.

<sup>3</sup> No. 116 of the Epigraphical collection for 1896.

<sup>4</sup> Ditto.

<sup>5</sup> Verses 65 and 66 of the Tiruvālaṅkāḍu plates.

<sup>6</sup> *South-Ind. Insers.*, Vol. II, pp. 73 and 76 and *Annual Report on Epigraphy for 1906*, Part II, p. 68.

<sup>7</sup> See note 3, above.

<sup>8</sup> The first two are mentioned in a record of the 17th year of Rājakēsarivarman (No. 293 of the Epigraphical collection for 1908) and the last figures as donor in an inscription of Rājarāja I. at Tiruvenkāḍu dated in the 27th year.

- (4) The king fought a sanguinary battle at a place called Chēūr (Śēvūr) causing great destruction to the enemy<sup>1</sup> whose name, however, is not known.
- (5) He claims to have driven the Pāṇḍya (king) into the forest.<sup>2</sup>
- (6) He is stated to have died in a golden palace and was, on that account, known in later times as *Ṣṣmāligai-ttuṇṇiṇa-dēvar*.<sup>3</sup>

The causes that led to Śīriyavōlār's death in Ceylon can be ascertained by a reference to the events mentioned in the Singhalese chronicle *Mahāvamsa*. The Pāṇḍyas who were defeated by Parāntaka I. in several encounters,<sup>4</sup> appear to have revived their activities and given trouble to Sundara-Chōla, whose victory over the Pāṇḍyas earned for him the title *Pāṇḍiyaṇai suram-irakkiṇa* "i.e. who drove the Pāṇḍya (king) into the forest." That Vira-Pāṇḍya must have been the Pāṇḍya king about this period may be concluded from the title *Vira-Pāṇḍiyaṇ-talai-konḍa* assumed by Sundara-Chōla's son Āditya II. Vikramakēśari of Koḍumbālūr and Pārthivēndravarmān — a king who is yet unidentified and whose records are mostly found in the North Arcot and Chingleput districts — assumed the same title. If the encounters in which these were concerned are identical with that which earned for Āditya II. the title 'who took the head of Vira-Pāṇḍya', we may not be far wrong in assuming that Āditya II. and the two other allies were engaged in a war with the Pāṇḍyas and that the victory achieved was the occasion for assuming the title *Vira-Pāṇḍiyaṇ-talai-konḍa* by the conquerors. That the Koḍumbālūr chief Vikramakēśari was a feudatory of the Chōlas may be gathered from the fact that he figures in the inscriptions of the Chōla kings.<sup>5</sup>

The troubles with the Pāṇḍyas probably brought Sundara-Chōla into conflict with the king of Ceylon. One of his inscriptions at Tirukkalittattai, which from the existing traces appears to have contained a clear reference to his campaign against Ceylon, is unfortunately damaged after the two syllables *Ḥa* but the details about this war, in which the parties were the Singhalese and the Chōlas, are preserved in the *Mahāvamsa*. "Udaya III. (A.D. 964-972) became a drunkard and a sluggard, and when the Chōla king heard of his indolence, his heart was well pleased, and as he desired to take to himself the dominion of the whole Pāṇḍu country, he sent emissaries to him to obtain the crown and the rest of the apparel that the king of Pāṇḍu left there when he fled. But the king refused to yield them. Whereupon the Chōla king, who was very powerful, raised an army and sent it to take them even by violence. Now at this time the chief of the army was absent, having gone to subdue the provinces on the border that had revolted. And the king commanded him to return and sent him to make war. Accordingly the chief of the army went forth and fought against the enemy and perished in the battle. And the king of Chōla took the crown and the other things."<sup>6</sup> This is undoubtedly a reference to Sundara-Chōla's invasion of Ceylon wherein his general Śīriyavōlār is said to have died. The date assigned to Udaya in the *Mahāvamsa* also falls within the

<sup>1</sup> The translation of the passage in the Leyden grant which refers to this event runs as follows:—At the town named Chēūr, he (Sundara-Chōla) completely filling all the spaces (quarters) by the multitude of the sharp arrows sent forth from his own beautiful bow, produced manifold rivers of blood flowing from the great royal elephants of his foes, cut down with his sharp sword.

<sup>2</sup> No. 302 of the Madras Epigraphical collection for 1908.

<sup>3</sup> *South-Ind. Insors.*, Vol. II, pp. 72 and 74. The translation given on p. 72, footnote 1, of *ṣṣmāligai-ttuṇṇiṇa-dēvar*, viz. 'the god who was sleeping in the golden palace,' is a mistake. The proper rendering is 'the king who died in the golden palace.'

<sup>4</sup> *Annual Report on Epigraphy for 1907*, paragraphs 32-34.

<sup>5</sup> *Annual Report on Epigraphy for 1908*, paragraph 90.

<sup>6</sup> Wijayasinha's translation, p. 84. The crown and the other apparel referred to here were left with the king of Ceylon, when the Pāṇḍya king fled to the Kēraḷa country after having stayed in the island for some time. From the internal dissensions which were then rife in the island, it is said that the Pāṇḍya king feared that the Singhalese might not help him. The time ascribed to the depositing of the crown favours the identification of the Pāṇḍya king with Rājāsinha, the opponent of Parāntaka I.

period to which we have to assign Sundara-Chōla. It is not unlikely that this expedition to Ceylon was the result of the Chōla king's encounter with the Pāṇdyas, and it might even be supposed that the Singhalese supported the cause of the Pāṇdyas as they had been doing during the time of Rājasimha.<sup>1</sup>

The materials for fixing the exact time of Sundara-Chōla's rule, are very limited. If his records were at least numerous, we would be in a position to ascertain the length of his reign which is a very essential element in this direction. In the absence of this we can only work out a tentative date from the available facts. Sundara-Chōla's invasion of Ceylon, if the *Mahāvamsa* could be relied upon, appears to have happened immediately after Udaya's accession. As the latter event is placed in A.D. 964, and as we have already seen that this was in the 9th year of Sundara-Chōla's reign, the date of the Chōla king's accession to the throne would be about A.D. 955.

[If Parāntaka died in A. D. 953 and Gaṇḍarāditya and Ariñjaya ruled after him it appears very unlikely that Sundara-Chōla Parāntaka II., the son of the latter, could have succeeded to the throne in A. D. 955, i.e., two years after the death of Parāntaka I. But the dates of the *Mahāvamsa* on which Mr. Subrahmanya Aiyar relies have evidently to be corrected; and this has been done most conclusively by Professor Hultzsch in his contributions to *Singhalese Chronology* (*J. R. A. S.* for 1913, pp. 517-531). The error discovered is 23 years. Consequently the accession of Udaya III., is shifted back from 964 to A. D. 941. The conclusions of Mr. Aiyar will have therefore to be accepted, subject to the above correction.—H. K. S.].

#### TEXT<sup>2</sup>

- 1 Svasti śri [||\*] Pāṇḍiyaṇai śuramm-irakkina Perumāḷ  
śri-Suntra<sup>3</sup>śōḷadēvaṛku yāṇḍu 7vaḍu Vaḍa[ga]rai-Vēmbaṛṛūr-
- 2 Śrikuḍittittai-uḍaiyaṛku i-Pperumāḷlukkku sēnāpatyam sēgira Pirāntakan  
Śiriyavēḷā-
- 3 nn-ā[na\*]<sup>4</sup> Tirukkaṛṇḷi-Pichchannēn<sup>5</sup> i=tdēvaṛku<sup>6</sup> tirumantra-  
pōnagattukku nān sēmbōṇ 156 kaḷa-
- 4 űjuṇ-guḍuttu koṇḍu iraiy-ili-sēḍu kuḍutta nilam-āvaḍu i=tdēvaṛ<sup>7</sup>  
śrikōyilukku vaḍakku-tirukkuḷa-
- 5 ttukku vaḍakku taḷiviḷāgam-anṇu<sup>8</sup> pēr-kūvappaṭṭa nilam araiyum  
i=tdēvaṛku<sup>9</sup> tirumantra-pōnaga-
- 6 ttukku chandrādityavar sōlvad-āga iraiy-iḷichohi kuḍuttōn Pirāntakan  
Śiriyavēḷānn-āṇa<sup>10</sup> Tirukkaṛṇḷi-Pichchannēṇ.<sup>11</sup>

#### TRANSLATION

Hail! Prosperity! In the 7th year of (the reign of) the glorious Perumāḷ Sundara-Chōḷadēva who drove the Pāṇḍya (king) into the forest, I, Pirāntakan Śiriyavēḷān alias Tirukkaṛṇḷi-Pichchan who perform the duties of a general to this king obtained the following land by paying 156 *kaḷaṇṇu* of gold, made (it) rent-free and presented (it) to the god of Śrikuḍittittai in Vaḍagarai-Vēmbaṛṛūr for the sacred offering. This land measuring half (a *vēḷi*) is situated to the north of the sacred tank on the northern side of the temple of this god and is known by the name of *taḷiviḷāgam*. I, Pirāntakan Śiriyavēḷān alias Tirukkaṛṇḷi-Pichchan, gave it free of rent (to provide) for the sacred offering of this god so long as the Sun and the Moon endure.

<sup>1</sup> See vv. 9 to 11 of the Udayāndiram plates (*South-Ind. Insors.*, Vol. II, p. 387).

<sup>2</sup> No. 291 of the Madras Epigraphical collection for 1908.

<sup>3</sup> Read -Sundara-.

<sup>4</sup> Read i=ddēvaṛkkku.

<sup>5</sup> Read i=ddēvaṛkkku.

<sup>6</sup> Read -vēḷān-āna.

<sup>7</sup> Read i=ddēvar.

<sup>8</sup> Read -vēḷān-ānā.

<sup>9</sup> Read Pichchannēṇ.

<sup>10</sup> Read -anṇu.

<sup>11</sup> Read Pichchannēṇ.

## No. 16.—THE "PYU" INSCRIPTIONS.

By C. O. BLAGDEN.

Although very little progress has been made in the decipherment and interpretation of these records, it seems worth while to state briefly how the matter stands at present, before I offer such suggestions as I can make for the further prosecution of this line of research.

The study of "Pyu" epigraphy begins with the Fourth Text of the Myazedi inscription of Pagan, which was discussed in the Journal of the Royal Asiatic Society for April 1911. From a comparison of that text with the corresponding Pāli, Burmese and Talaing versions, the greater part of the "Pyu" alphabet was ascertained and a number of "Pyu" words were identified, some with certainty, others with more or less probability. From these data and from the syntax of the language, so far as it was exemplified in that one text, the inference was drawn that the language was a Tibeto-Burman one that had been in contact with Talaing. It was therefore provisionally assumed to have been the vernacular of the Prome district in ancient times, and the name "Pyu" was attached to it as a convenient label.

Subsequent discoveries have tended to confirm these inferences. A number of other records in the same language have been found at Prome or its immediate neighbourhood. The "Pyu" inscriptions of which copies have been forwarded to me comprise the following:—

- (1) the Bèbè Pagoda inscription ;
- (2) the Kyaukka Thein inscription ;
- (3) three or four short inscriptions on votive tablets and the like ;
- (4) the inscriptions on urns found near the Payagyi Pagoda ; (all the above were found at or near Prome) ;
- (5) the Amarapura inscription (removed to that place by a Burmese king) ; and
- (6) an inscription found (I believe) at Pagan, of which only a photograph has been sent to me. I am informed that the reverse of the stone bears another inscription in Chinese characters, apparently unconnected with the "Pyu" one.

Nos. 1, 2 and 6 are so dilapidated that at present practically nothing can be done with them. The records included under No. 3 are more legible but they are very scrappy, while No. 5 contains a fragmentary text which up to now has yielded no new information that I can understand. No. 4 seems to offer the best opening for study. It comprises the inscriptions engraved on five urns, four large stone ones and a smaller one made of earthenware. Some of these urns were found to contain ashes and were probably used for the purpose of burying the cremated bodies of individuals of some local importance.

On these five urns there appear to be seven distinct inscriptions. Indicating the stone urns by the letters A to D and the earthenware one by the letter E, the corresponding inscriptions can be conveniently referred to as A, B1, B2, C, D1, D2 and E. B2, which follows immediately on B1, is in faint letters many of which are hardly legible ; it appears to contain 18 (or 19) *aksharas* and to have little in common with the other records. E has only 11 *aksharas* and has also little in common with the rest. D2 is a long record of (apparently) 17 lines, *viz.* 8 lines of "Pyu" text, a final line of what appear to be merely ornamental flourishes and 8 interlinear rows of faint symbols differing from the "Pyu" letters. In this last peculiarity it resembles Nos. 1, 2 and 5 and at present I cannot explain what these symbols stand

for. They are clearly not essential, for they do not occur in the shorter inscriptions<sup>1</sup>. Perhaps they are merely ornamental. D2 has little in common with the other inscriptions and it is engraved on the bottom of its urn. The other urn inscriptions are engraved horizontally round the several urns.

The four inscriptions A, B1, C and D1, are all of one type and I propose to make a detailed comparison of them here. Their resemblances and differences will probably turn out to be matters of importance. For, be it remembered, "Pya" is a language of which as yet only a very small number of words have been identified, and when one is invited to decipher and interpret inscriptions in it which, unlike the Myazedi one, are not accompanied by translations in other languages, one finds oneself face to face with the difficulty of not knowing how to begin or where to seek for clues. It seems to me that our best chance of interpreting these records is to ascertain what is essential or "common form" in them so as to be able to distinguish it from what is accidental or individual. Every new record of this class that may turn up in the future will help us to draw this important distinction. Then, when we are tolerably certain of the general intent and purport of the essential words, a comparison with the known Tibeto-Burman languages ought to give us clues to their exact meanings. But we ought first to be fairly clear as to the sort of meanings that we should look for.

This is particularly necessary in the case of quasi-monosyllabic languages, where there are always a number of words that have several distinct meanings in different contexts, an inherent ambiguity which is only imperfectly met by differentiation of tone. "Pya" appears to fall into this class. It is not strictly monosyllabic, but largely so, and it apparently rejects final consonants altogether, thus immensely reducing the possible number of its syllabic combinations. I am still of opinion that the dots or little circles resembling *anusvāra*, *visarga*, and their combinations, used in the "Pya" script, represent tonal marks. If that is correct, the "Pya" tones must have numbered half a dozen or more. In any case it is necessary to reproduce these diacritical marks in our transcription, or we should be mixing up quite a number of distinct words.

There are other difficulties in connexion with these inscriptions. They are, it is true, engraved for the most part in clear and fairly well preserved characters of the same archaic, South Indian type as the "Pya" text of the Myazedi inscription, and most of the letters are easily recognizable. But some of them are only doubtfully identified as yet. There appear to be several that resemble one another rather closely and are difficult to distinguish, particularly those which in the Myazedi inscription I have provisionally read as *q*, *d*, and *l* (and there may possibly be a *t* and *l* amongst them also). Further the compound *aksharas* are not always easy to decipher, the subscript forms of the letters being different from the isolated forms and by no means easy to identify. Also there is a strong resemblance, amounting almost to identity, between the lower portions of the letters *k*, *r* and subscript *u*. Accordingly the transcripts which I now propose to give must be regarded as tentative and subject to such further correction as subsequent enquiry may show to be necessary. To emphasise this point I put into parentheses such letters as I consider doubtful for want of certainty of identification. Square brackets, on the other hand, will serve to indicate places where the reading is conjectural because the stone has suffered damage. In order to show clearly the points of resemblance and difference amongst the four inscriptions I place the corresponding words directly in the same vertical lines. The actual text of each of these four inscriptions (and also of B2) begins with the three paragraph marks which appear at the beginning of the Myazedi inscription.

<sup>1</sup> They seem to occur sporadically in No. 6 and, to a small extent, in the Myazedi inscription.







## TEXT.

Plate A	tdq8 b̄8 u hi t(r)a hna (ka)	harivikrama <sup>1</sup> b̄8
" B1	tdq8 b̄8 u (bhq) s(u)u8	[s]ihavikrama b̄8
" C	tdq8 b̄8 u hi	sūriyavikrama b̄8
" D1	tdq8 b̄8 . u hi	sūriyavikrama b̄8 uv(q)8
Plate A		sni8 (ñ)a sū kni (de) hnf
" B1		sni8 hrā sū (de) hnf
" C		sni8 (ñ)a sū (de) (p)ī (ñ)a
" D1	b̄8 k(d)i° b̄8 [tq] ti° (pl)i°	sni8 (hau)8 sū pī (ñ)a
Plate A	ti° phvq (t)pū p(l)ā ta (k)i° (kha) u	sni8 sni8 p(l)ā sū
" B1	ti° phvq p(l)ā ta (k)i° (kha) u	sni8 sni8 p(l)ā sū
" C	ta (k)i° (kha) u	[sn]i8 sni8 tr[u sau] <sup>2</sup>
" D1	ta (k)i° (kha) u	sni8
Plate A	tā (de) kni ti° phvq t(k)o ti° tdq8 b̄8 u ru (kl)e8 yā	
" B1	p(l)ā (de) t(k)o ti° phvq (t)pū ti° tdq8 b̄8 u ru (kl)e8 yā	
" C	p(l)ā	ti8 tdq8 b̄8 u ru (kl)e8 yā
" D1		b̄8 u ru (kl)e8 yā

Where so much is uncertain it seems hardly worth while to discuss the doubtful letters at length. The word *de* may perhaps be *le*, or something else. The word *bhū* might conceivably be *qg*, *rg* or *ng*; *tq* may be *vq* or even *rg*, and so on. There is very little to guide one in these doubtful cases, when the language is as good as unknown. I am not sure whether *ti°* just before the last *tdq8* ought to have two dots after it or one: the texts appear to differ. In C *pīa* looks like *mīa*. The letter *ñ* is also very like *j* in several of these words.

It appears from these inscriptions compared together that they have the following common elements: (a) the phrase *tdq8 b̄8 u . . . b̄8*, which includes the easily recognizable proper names *Harivikrama*, *Sihavikrama* and *Sūriyavikrama*, (b) the phrase beginning with *sni8* and ending with *ta ki° kha u sni8*, and (c) the final phrase *b̄8 u ru k/e8 yā*. What are we to make of it all? It appears from the Myazedi inscription that *tdq8* means "king" and *b̄8* is a general honorific word, prefixed to the names of august personages (and worshipful objects, such as the statue of the Buddha mentioned in that inscription). What the next few words stand for I do not know. In the Myazedi inscription *hī* appears to mean "to die" and "death", but I am by no means sure that it is the same word here. In view of the unintelligible variant in B1 and the additional *tra hna ka* in A, I have my doubts. Perhaps these are partly names or titles of the personages commemorated. It is plain that on the strength of the first phrase we are justified in speaking of a dynasty reigning at Prome, which used "Pyu" as its official language and affected Indian names ending in *vikrama*. But very likely its members had "Pyu" names as well. The honorific *b̄8* was apparently capable of being suffixed as well as prefixed to the royal name. The words *uvq8* to *pl°* in D1 are beyond me at present. I merely point out that the first word occurs in l. 3 of the Myazedi inscription. Possibly it should be read *uvq8* and in that case the *u* would be the genitive affix. It would then be tempting to conjecture that *uvq8* meant "queen", as it accompanies the word *maya8* in that context. If we read *uvq8*, perhaps the word means "his." But in any case I think we may conclude with great probability that

<sup>1</sup> [There is a sign resembling an *assessare* above, and a *virāma* below the *aksāra* *ma* in *Harivikrama*. —S. K.]

<sup>2</sup> [Looks like *mi°*—S. K.]

<sup>3</sup> This looks more like *see* in my rubbing than it does in the plate, but I am very doubtful of it.

D1 commemorates some near relations of Sūriyavikrama, whether his consort be among them or not. The string of words (with honorifics) after his name, for which there is no parallel in the other records, seems to indicate that much. Besides Sūriyavikrama's own urn is C, and no man requires more than one coffin. It is tempting to interpret *ph*<sup>o</sup> as meaning "grandchild", on the strength of l. 24 of the Myazedi inscription; but this last has *ph*, not *ph*<sup>o</sup>, which is a doubtful reading anyhow.

I pass on to the next phrase. In the Myazedi inscription *mi*3 means "year", and I am confident that it has the same sense in our urn-inscriptions. *A priori* it is reasonable to assume that it would be closely associated with numerals, and I note that that is the case here. In B1 it is followed by *hrā*, which in the Myazedi inscription represented "eight". In D1 it is followed by *hau*8, which we might perhaps read *ho*8 and which in any case reminds one of the word *ho*3 that stood for "three" in the Myazedi record. Later on in A there is a word *tā*, which in the Myazedi record meant "one." The inference is that the corresponding unknown words are also numerals. Among them there is one which constantly appears in the same relation to the other words, though these change. The constant is *sū*, and assuming "Pyu" to use a decimal system, we must conclude that *sū* means "ten". For reasons that will presently appear, it cannot be "a hundred" nor is it likely to be "twenty."

At this point a digression becomes necessary. M. George Coëdès has published<sup>1</sup> a very kind appreciation of my paper on the "Pyu" text of the Myazedi inscription and drawn my attention to the fact that the symbols in ll. 1-2 thereof which I had read *cū jha e* are not "Pyu" words of number as I had supposed but the conventional symbols employed in some ancient Indian inscriptions to represent 1000, 600, and 20, respectively. I accept these identifications the more readily as I had myself felt (and suggested in a note)<sup>2</sup> that my *e* might after all possibly be the old numeral symbol for 20. I can now confirm M. Coëdès' view, as I have compared the original rubbings (which are much larger and also clearer than the plate published with my paper in the *Journal*) with Bühler's *Indische Palæographie* (Pl. IX) and find that the symbols, including that for 600, correspond. But with regard to *hrā* I am not so sure. M. Coëdès would also make of it a conventional symbol. But the symbol is *hra* not *hrā*. And what has a tonal mark to do with a numeral figure? Secondly, *hrā* is used in l. 7 of the Myazedi text in connexion with an entirely different form of 20, which I conjecturally transliterated *shu* but now propose to identify with the *tpā* (or *npū*?) of A and B1. This I take to be a genuine "Pyu" word for "twenty", not an Indian numerical symbol. Thirdly, *hrā* is apparently used in B1 as a multiplier of *sū*, ten. Therefore I still think that I may have been right in taking *hrā* to be a "Pyu" word and a relative of the Burmese *rhach*, of genuine Tibeto-Burman descent.

To return to the other numerals in our four inscriptions. There is no internal evidence as to the values of the unidentified ones not yet mentioned. The following table is therefore to be considered as based largely on conjecture tempered by a general comparison with the forms of numerals in other Tibeto-Burman languages<sup>3</sup> :—

1	tā	5	na, pīna	9	tko
2	hnī	6	tru	10	su, (sau)
3	hau8, (ho3)	7	kni	20	tpā
4	plā	8	hrā		

<sup>1</sup> *Bulletin de l'École Française d'Extrême-Orient*, 1911, pp. 435 f.

<sup>2</sup> *Journal of the Royal Asiatic Society*, 1911, p. 383.

<sup>3</sup> Compare as a handy reference *Journal of the Royal Asiatic Society*, 1913, pp. 315 ff.

The vowel *au* is used in the Myazedi inscription as a variant of *a*; but I must admit that it is odd that both *sz* and *sau* (which is, moreover, a doubtful reading) should appear in such a short document as C. Also the word *tru* is not quite certain, that portion of the rubbing being by no means clear; it might conceivably be *tra*, though I prefer the reading *tru*. I assume that "five" has two forms, the shorter one being used as a multiplier. If these more or less hypothetical conclusions are correct, these inscriptions have by a fortunate concurrence of circumstances given us a series of "Pyu" numerals which is complete so far as it goes and seems to be in general agreement with the numerals of other Tibeto-Burmian languages. But further confirmation will of course be necessary before we can accept it as definitely established in every particular.

As *sn̄i8* means "year" it seems reasonable to suppose that *de* (or *le*, or whatever the true reading may be) and *phuy* stand for other divisions of time, probably "month" and "day" respectively: for they also are followed by numerals, or words which we have found to form part of the numerical combinations used in connexion with *sn̄i8*, or words used alternatively to such words. I take *ti°* to be a postposition meaning "in", but I admit that there is some doubt as to this, and its use here seems rather capricious and irregular. The phrase *ta ki° kha u sn̄i8* common to all four texts is evidently a formula describing the type of year intended. As it is a constant it can only refer to some characteristic or quality common to all the years previously mentioned, and the most natural view of it would seem to be that it defines them by reference to some fixed point, in other words it denotes some era. Then follows another chronological phrase beginning with *sn̄i8*. This is wanting in D1 and I take it to refer to the ages of the deceased persons commemorated in these epitaphs. If urn D contained the mingled ashes of several members of the family, that might be a good reason why this phrase is not found in D1. At any rate these numerals have no constant relation to the preceding sets of numerals, and they are too high to be probable lengths of reigns.

Let us now tabulate these chronological data. Assuming the first set of numbers to be referable to some fixed point or era, the inscriptions will fall into the order D1, C, A, B1. There is of course nothing in the texts (so far as we can understand them at present) to determine *what* fixed point or era is implied. But let us assume, for the sake of convenience, that it was the ordinary Burmese era of 638 A.D. We can then make out the following chronological table:—


- (1) year 35 (673 A.D.); Śāriyavikrama's relative or relatives died;
- (2) year 50 (688 A.D.), 5th month; Śāriyavikrama himself died, aged 64 years;
- (3) year 57 (695 A.D.), 2nd month, 24th day; Harivikrama died, aged 41 years, 7 months and 9 days
- (4) year 80 (718 A.D.), 2nd month, 4th day; Sihavikrama died, aged 44 years, 9 months and 20 days.

From this it is obvious that the three personages named could very well have been grandfather, father and son occupying the throne of the Prome monarchy in lineal succession. Of course we are not entitled to assert that this really was the fact: but as a working hypothesis it seems to be consistent with the evidence at present available.

So too as to the era, the most one can say is that it is not an impossible one. But there is very little to guide us as to the age of these inscriptions. We know that the Myazedi record is only about 800 years old, yet its alphabet does not differ very materially from that of our urn-inscriptions. But then it shows signs of great archaism, the leading instance being the anchor-shaped subscript *y*, which was obsolete in India after the 4th century. This argues such a conservative attitude on the part of "Pyu" scribes that I cannot understand how anyone can profess to date their inscriptions by palæographical evidence alone. We know from history that the Burmese of Pagan conquered the South somewhere in the 11th century and therefore one is naturally disposed to date the Vikrama dynasty of Prome before that

period (unless they were merely local chiefs, vassals of Pagan). Besides, the alphabet of the urn-inscriptions does look slightly older than that of the Myazedi record. On the other hand M. Finot has pointed out<sup>1</sup> that the form of the letter *r* with the lower hook joined to the main shaft indicates a date not earlier than the 6th century. This leaves us a margin of about 500 years wherein to locate the Vikrama dynasty, and vague as it is I regret to say that at present I can suggest no more definite solution of this chronological problem. It is of course a perfectly reasonable inference from the archaic type of the alphabet that the introduction of Hindu civilization into the Prome district goes several centuries further back than the probable period (7th or 8th century ?) of these urn-inscriptions.

There remain for consideration the concluding words of our texts. It will be noticed that there is complete agreement among them as to the last five syllables. Plainly the phrase has something to do with the common purpose of all these epitaphs. As the word *yā* appears from the Myazedi inscription to be a demonstrative meaning "this," I conjecture that the phrase is descriptive of the urns or their contents. The essential words are of course *ru kʰe8* (or *uru kʰe8*) or whatever else the right reading may be. These are qualified by the honorific *ḥḍ8* (or *tdq8 ḥḍ8*). For it is not quite certain, first, whether *tdq8* (which does not appear in D1) goes with what precedes or with *ḥḍ8*, secondly, whether *u* is the genitive particle or the first syllable of a word *uru*.<sup>2</sup> Either way I imagine the phrase to mean something like "these are venerable (or royal, or worshipful) remains (or corporeal relics)", or "this is a royal funeral urn", or something of that kind. Here there is scope both for conjecture and for comparison. I have, I fear, already indulged in more than enough of the former and my want of acquaintance with the Tibeto-Burman languages disqualifies me from adequately using the latter method.

But it has struck me that *ru* or *uru* is curiously like the Burmese : "bone", a word which I understand is applicable to the ashes of cremated persons. And if we could find out what *kʰe8* means, the sense of the phrase could be determined. Unfortunately the characteristic peculiarity of "Pyn" already referred to makes comparison very difficult. The language apparently tolerates no final consonant and therefore the word *kʰe8* might conceivably correspond to almost any Burmese monosyllable beginning with *ky* or *kr*, and there are many such. Until the older forms of Burmese have been studied and it has been ascertained in what cases *ky* (or *kr*) goes back to a primitive *kl*, as it does in some words, or until a number of other Tibeto-Burman languages have been drawn into the comparison, any suggested explanation must remain highly conjectural. It is also, of course, by no means probable that Burmese will give useful clues for every "Pyn" word; it may often be necessary to look for them in other members of the family.

Here I must leave the subject, at any rate for the present. It will be obvious to everybody that there is a very great speculative element in the suggestions I have ventured to put forward. My object in throwing them out is to stimulate enquiry among those who are more competent to pursue this line of research than I can ever hope to be. I trust that I have put my hypotheses in such a form that they can be checked by Tibeto-Burman scholars and I leave to them the task of confirming or refuting them, as the case may be, according to the balance of the evidence that may be brought to bear on these questions. But I venture to think that some of the results of my examination of these urn-inscriptions will stand the test of future research and that it will be found that these texts consist, broadly speaking, of phrases conveying pretty much the personal, chronological and other information, which my tentative analysis claims to have detected in them.

<sup>1</sup> *Journal Asiatique*, 1912, Series X, Vol. XX, p. 138.

<sup>2</sup> If (as seems most likely) *tdq8* goes with *ḥḍ8*, I think *u* must probably be taken as a particle: *tdq8 ḥḍ8 u* = "H.M. the King's."

## No. 17.—RAMATIRTHAM PLATES OF INDRAVARMAN.

By PROFESSOR E. HULTZSCH, PH.D.; HALLE (SAALH).

Those plates belong to a family of Paṇḍits at Rāmatirtham near Vizianagram. I edit the inscription on them from excellent ink-impressions received from Rao Sahib H. Krishna Sastri,<sup>1</sup> who describes them as follows :—

"These are three copper-plates measuring  $8\frac{1}{2}$ " in length and about 2" in breadth. The first and third bear writing only on their inner side. The plates are strung on an oval copper-ring measuring 3" by  $3\frac{1}{2}$ ", which had not yet been out when they were received in this office. Its ends are secured in a mass of copper, at the top of which is impressed an oval seal measuring  $1\frac{1}{2}$ " by  $1\frac{1}{2}$ " in diameter. The seal shows the faint figure of an advancing lion or tiger (facing the proper right), with its left fore-paw raised, neck erect, mouth wide-open, and the tail raised above the back, so as to end in a loop.<sup>2</sup> The plates with ring and seal weigh 75 tolas."

The writing is well preserved throughout. The alphabet resembles that of the Chikkulla plates of Vikramēndravarmā II. (above, Vol. IV, No. 25); but, while in these *t* is distinguished from *n* by a loop, neither of them shows a loop here. The *ḍ* of *°vāḍaka* (l. 7) does not differ in shape from the dental *d*. The Dravidian letter *ḷ* is employed in *Ḥḷaki* (l. 6). A final form of *t* occurs in ll. 1, 13, 15, 17, and one of *m* in ll. 10 and 14.

The language is Sanskrit prose (with four verses of Vyāsa and Manu quoted in ll. 12-15). The Sandhi rules are not always observed, and the *śh* of *varṣa* (l. 16) is doubled in contravention of Pāṇini, VIII, 4, 49. In *karṭṭavyam-ajñā* (l. 10), final *m* is doubled between vowels.<sup>3</sup> The wording of ll. 3-4 is incorrect, as the notes on the text will show. This is evidently due to the fact that the clerk who drafted the panegyrical portion copied or adapted an old office-record in a very careless manner.

The inscription records that the king (*rājan*) Indravarmā (l. 6) granted to a Brāhmaṇa the village of Peruvāḍaka (l. 6 f.) or Peruvāṭaka (l. 7) in the Ḥḷaki-rāṣṭra (l. 6). The same district is mentioned as Ḥḷaki-vishaya and Paḷaki-vishaya in two inscriptions of the Eastern Chalukya king Viṣṇuvardhana I.<sup>4</sup>

Indravarmā was the son of the king (*rājan*) Vikramēndra (l. 5) and the grandson of the *Mahārāja* Mādhavavarmā (l. 2) of the family of the Viṣṇukunḍin kings (l. 3). This short pedigree establishes his identity with the *Mahārāja* Indrabhaṭṭarakavarmā whose son, the *Mahārāja* Vikramēndravarmā II., issued the Chikkulla plates, and who was the son of Vikramēndravarmā I. and the grandson of the *Mahārāja* Mādhavavarmā of the Viṣṇukunḍin family. As regards this family, Professor Kielhorn has suggested that its name may be connected with Vinukonda in the Kistna district.<sup>5</sup>

While the Chikkulla plates were issued from Ḥendulāra (i.e. Dendulārṇ<sup>6</sup> near Ellore), Indravarmā issued the subjoined grant from a place named Puranisaṅgama (l. 1). In both grants Mādhavavarmā and Vikramēndravarmā II., respectively, is stated to have been a

<sup>1</sup> He has already noticed the plates in his *Annual Report on Epigraphy for 1908-09*, p. 110.

<sup>2</sup> Cf. the description of the seal of the Chikkulla plates, above, Vol. IV, p. 194.

<sup>3</sup> Cf. Professor Kielhorn's note 4, above, Vol. IV, p. 194.

<sup>4</sup> Above, Vol. IX, p. 317 f.

<sup>5</sup> Above, Vol. IV, p. 195 and note 1.

<sup>6</sup> This is the correct spelling of the modern name; see above, Vol. V, Additions and Corrections, p. v, and Vol. VI, p. 159.

worshipper of 'the lord of Śrīparvata' (below, text l. 1), i.e. of the Śaiva temple at Śrīśailam in the Karpāl district, and Mādhavavarman is said to have performed eleven horse-sacrifices (*asvamedha*, l. 3) and thousands of others (l. 4). His son Vikramēndra (I.) is styled 'an ornament of both families' (l. 4). The Chikkulla plates show that this statement alludes to a matrimonial alliance of the Vishṇukundins with the Vākāṭa family, to which Vikramēndra's mother must have belonged.<sup>1</sup> Indravarman claims to have 'encountered in hundred-thousands of battles numerous four-tusked (elephants)' (l. 5). As *Ohaturdanta*, 'four-tusked,' is an epithet of Airāvata, the elephant of the east, Professor Kielhorn has suggested that this curious boast may refer to victories gained in the eastern direction.<sup>2</sup>

The date of the grant was the seventh (*tithi*) of the bright fortnight of Jyāishṭha in the twenty-seventh year of Indravarman's reign (l. 15 f.).

### TEXTS

*First Plate; Second Side.*

- 1 स्वस्ति पुरनिसङ्गमवासाकात् भगवच्छीपर्वतस्वामिपादानुध्यातः[\*] सकलमङ्गी-  
मण्डलावनत-
- 2 सामन्तमकुटमणिकिरणावलीटचरणयुगो विख्यातयशः श्रीमन्महाराजमाधव-  
वर्मा [\*] तस्यो-
- 3 किंतुत्रिविष्णुकुण्डिपार्थिवोदितोदितान्वयतिलकसमुद्भूतैकादशान्वमेधावधृतावधौत-  
जगत्कल्पा-
- 4 पद्मसुहस्रय[\*]जिनः<sup>6</sup> ज्ञानपुण्योदकपवित्रीकृतशिरसः सत्पुत्री मातृपितृपादा-  
नुध्यातोभयवंशात्मजासङ्कार-

*Second Plate; First Side.*

- 5 भूतः श्रीमान्विक्रमेन्द्राख्या<sup>8</sup> राजास्यापि चानेकाचातुर्दन्तसमरयतसहस्रसहस्रविजयी<sup>9</sup>  
प्रियसूतः चतुर्-<sup>10</sup>
- 6 दधिनृपतिमकुटमणिमयूखविष्णुरितपादास्त्ररुहः परममाहेश्वरः श्रीमान्द्रवर्माख्या<sup>11</sup>  
राजा पञ्चकिराट्टे पेर-
- 7 वाडकयामसमवेतान्कुटुम्बिनस्समाप्तापयति [\*] अस्त्येष पेरवाटकयामः सपुत्रा-  
भिफलवृद्धये<sup>12</sup>

<sup>1</sup> Above, Vol. IV, pp. 194 and 197.

<sup>2</sup> Above, Vol. IV, p. 195, note 2.

<sup>3</sup> From ink-impressions supplied by Rao Sahib Krishna Sastri.

<sup>4</sup> Read °वासकाद्.

<sup>5</sup> Cancel the redundant समुद्भूत and read °वधाव°.

<sup>6</sup> Like ऋतुसहस्रयजिनः, the epithets preceding it ought to have been placed in the genitive case, thus:—  
तस्वीर्जितविजयी, °तिलकस्यैकादशा, and °रक्तमवस्य.

<sup>7</sup> Read मातापितृपादानुध्यात उभय° and cancel the redundant चारमज.

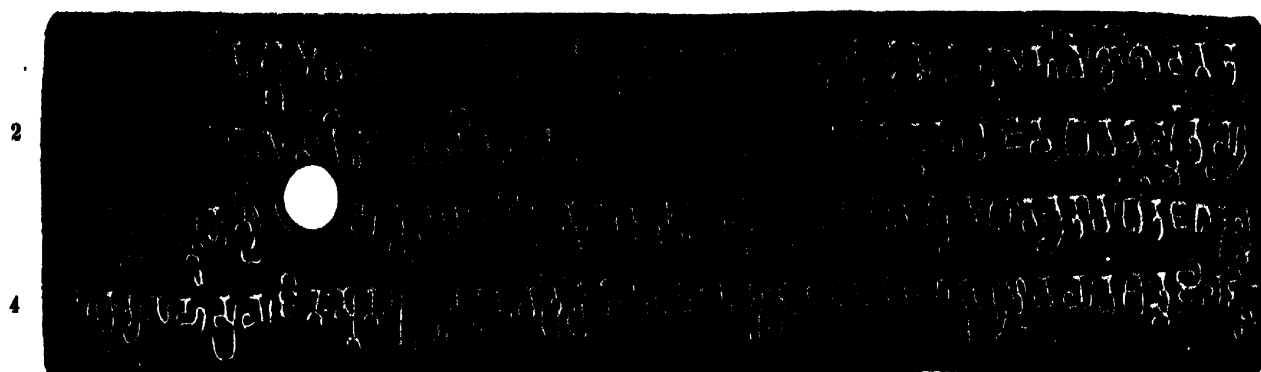
<sup>8</sup> Read °व्ही.

<sup>9</sup> Read °चतु°.

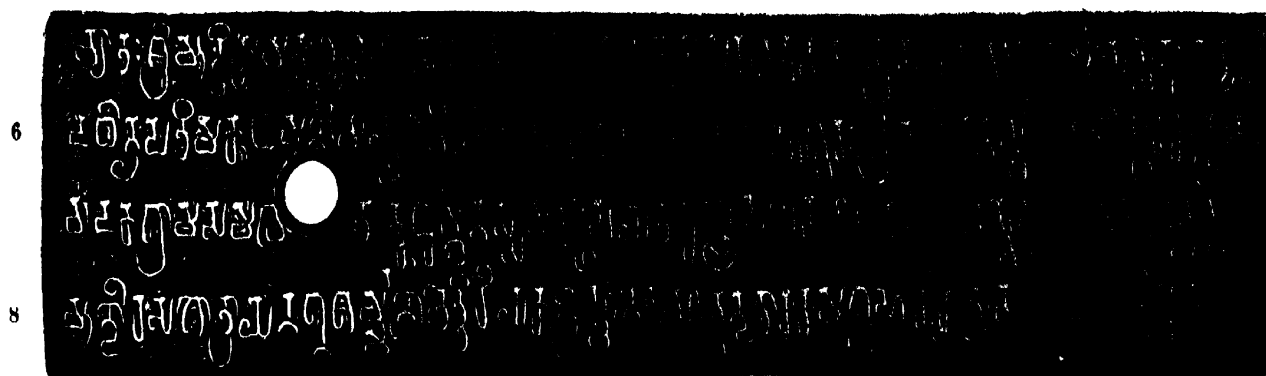
<sup>10</sup> Read °सुहस्र°.

<sup>11</sup> Read °व्ही.

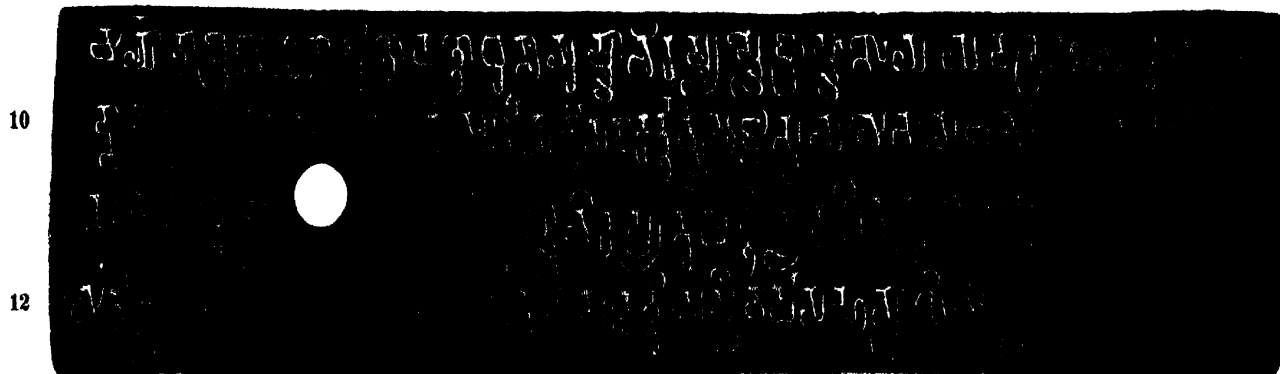
<sup>12</sup> Read सपुत्रपक्षाभिः वृद्धे.



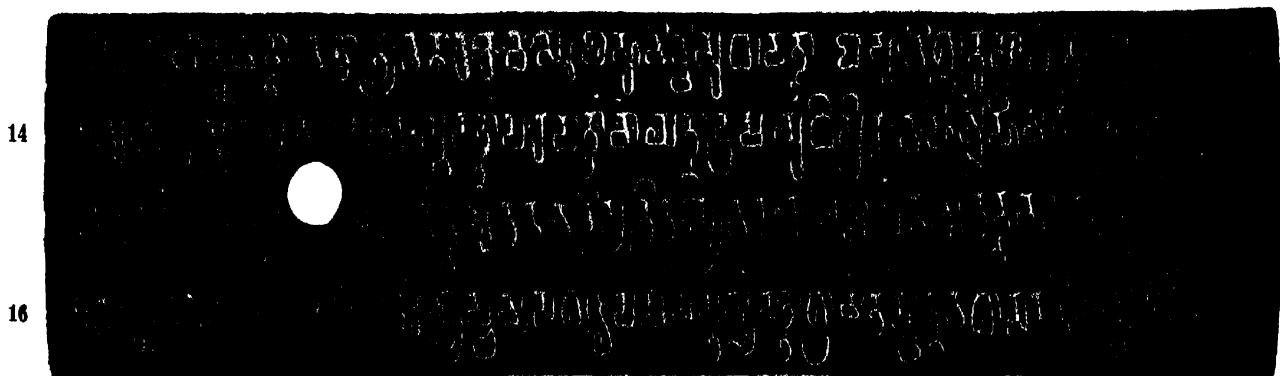
ii a.



ii b.



iii a.







8 माण्डिरसगोत्राय नमःप्रमथे तैत्तिरीयब्रह्मण्यायाचन्द्रतारकसप्तहारीकृत्य सर्व-  
कारभरविप्रसुक्तो

*Second Plate; Second Side.*

- 9 मया ताम्रशासनादितो<sup>1</sup> दत्तोऽधुना [1\*] युष्माभिरप्यक्षौ ब्राह्मणाय यदत्र  
फलसुचितं त-  
10 हातव्यम्<sup>2</sup> वचनप्रेषणादिकं च कार्यं सर्वं सदा कर्तव्यमात्रा<sup>3</sup> स्वयमेव [1\*]  
ये च भविष्यभाविनो<sup>4</sup> राजा-  
11 नः तांश्च बुद्धीधयामि<sup>5</sup> [1\*] युष्माभिरप्यनुमन्तव्यो रक्षितव्यश्च स्वपुण्यफल-  
प्राप्त्यर्थ-  
12 जेतस्मिन्नेषोत्थे<sup>6</sup> व्यासमनुगीतान्क्रीकानुदाहरन्ति<sup>7</sup> ॥ षष्ठिं<sup>8</sup> वर्षसहस्राणि स्वर्गे  
मोदति भूमिदः [1\*]

*Third Plate; First Side.*

- 13 आच्येता चानुमन्ता च तान्येव नरके वसेत् [॥ १ ॥\*] बहुभिर्व्यसुधा दत्ता  
बहुभिश्चानुपासिता [1\*] यस्य यस्य य-  
14 दा भूमितस्य<sup>10</sup> तस्य तद[1\*] फलम् [॥ २ ॥\*] स्वदत्तां परदत्तां वा यज्ञा-  
द्रक्ष्य युधिष्ठिरः<sup>9</sup> [1\*] महीश्वरिणः<sup>11</sup> श्रेष्ठ दानाच्छ्रेयो-  
15 नुपासनं [॥ ३ ॥\*] भूमिदानात् परं दानं न भूतन<sup>12</sup> भविष्यति [1\*] तस्यैव  
हरणात्पापं न भूतन भविष्यति [॥ ४ ॥\*] श्रीमतो राज्यक[1]-  
16 तः वर्षाणीन्द्रवर्त्मणः<sup>13</sup> सप्ताविंशतिकं<sup>14</sup> श्रेष्ठमासशुक्लपक्षसप्तम्यां<sup>15</sup> दत्तो ग्रामं<sup>16</sup> [1\*]  
तस्मिन्नेव शासननिसर्गं इति संबोध-  
17 नात् ॥

#### TRANSLATION

(L. 1.) Hail ! From (his) residence (or camp) at Puranisaṅgama.<sup>17</sup>

(There was) the glorious *Mahārāja Mādhavavarman*, who meditated on the feet of the divine lord of Śrīparvata; whose pair of feet was covered by the rays of the jewels in the diadems of bowing vassals on the whole circle of the earth; (and) whose fame was widely known.

<sup>1</sup> Read °ब्राह्मणा°.

<sup>2</sup> Read °व्यं.

<sup>3</sup> Read either भविष्या or भाविनी.

<sup>4</sup> Read °नेवात्थे°.

<sup>5</sup> Read षष्ठि°.

<sup>6</sup> Read महीश्वरि°.

<sup>7</sup> Read °काशवर्मा°; °यः seems to be corrected from °याः°.

<sup>8</sup> Read सप्तवि°.

<sup>9</sup> Read श्रेष्ठ°.

<sup>2</sup> Read तत्र°, i.e. ताव°.

<sup>4</sup> Read कर्तव्यम् । आत्रा.

<sup>5</sup> Read °नसाबुद्धयामि°.

<sup>6</sup> Read °गीताञ्जलीका°.

<sup>10</sup> Read भूमितस्य.

<sup>12</sup> Read दानं न भूतन.

<sup>16</sup> Read ग्रामः.

<sup>17</sup> The ablative has to be construed with *samājñāpayati*, 'commands,' in l. 7.

(L. 2.) Of him,—whose glory was mighty, who was an ornament of the ever rising family of the Vishnukundin kings, who had washed off the impurity of the world by bathing at the end of eleven horse-sacrifices, who had performed thousands of (other) sacrifices, (and) whose head had been purified by the sacred water of ablutions (at places of pilgrimage),—the virtuous son (was) the glorious king named Vikramēndra, who meditated on the feet of (his) mother and father, (and) who became an ornament of both families.<sup>1</sup>

(L. 5.) And his dear son, the glorious king named Indravarman, who is victorious by encountering in hundred-thousands of battles numerous four-tusked (elephants), whose lotus-feet are covered by the rays of the jewels in the diadems of the kings of the four oceans, (and) who is a fervent worshipper of Mahēśvara (Śiva), commands the ryots assembled at the village of Peruvāḍaka in the Pḷaki district (*rāṣṭra*):—

(L. 7.) “This village of Peruvāḍaka has now been given by Me, for the increase of the rewards of My own good deeds, having made (it) an *agrahāra* as long as the moon and the stars (shall exist), being exempted from all taxes and burdens, (and) marked by an edict on copper, to the Taittiriyaka Brāhmaṇa Nagaśarman of the Māṇḍira *gōtra*.

(L. 9.) “And you must give to this Brāhmaṇa the customary produce of it and must perpetually perform every duty, (*vis.*) conveying messages (?) etc.”

(L. 10.) The command (was issued by) Myself.<sup>2</sup> And future kings I exhort:—“You also ought to approve and preserve (this grant), in order to attain the rewards of your own good deeds.”

(L. 12.) With reference to this very subject they quote (the following) verses sung by Vyāsa and Manu:—

[Ll. 12—15 contain four of the customary verses.]

(L. 15.) Twenty-seven years (*i.e.* in the twenty-seventh year) of the time of the reign of the glorious Indravarman, on the seventh (*tithi*) of the bright fortnight of the month Jyāishṭha, the village was given. In the same (year) the delivery of the edict (to the donee took place). The above (was written) under instructions (of the king).

### faciṃs No. 18.—RAMPAL COPPER-PLATE GRANT OF SRICHANDRADEVA.

BY RADHAGOVINDA BASAK, M.A.; RAJSHAHI.

Last summer I made a tour, at the instance of the Varēndra Research Society, Rājshāhi, in some of the villages of Vikrampur in the Dacca District of the Bengal Presidency, and visited sites of archæological interest including Rāmpāl, which is believed to contain the ruins of the eastern capital of the Sēna kings of Bengal. I was informed by Babu Jōgīndrachandra Chatterjee and his younger brother Babu Hēmēndrachandra Chatterjee of Pañichasār that one Yadunāth Vanikya of their village had an inscribed copper-plate in his possession. I then went to the said Vanikya on the 29th April, 1913, and purchased the plate from him on behalf of the Varēndra Research Society. This plate, according to Yadunāth, was discovered about 75 years ago by a Muhammadan cultivator in digging his land somewhere in Rāmpāl (which is only a mile-and-a-half from Pañichasār). The plate was made over to Yadunāth's father. Since then it has been preserved as a sacred object in the Vanikya family. The plate is now deposited in the Museum of the Varēndra Research Society at Rājshāhi. I edit the inscription from the original.

<sup>1</sup> For the meaning of this statement see p. 134 above.

For the expression *ājñā svayam-eva* see Dr. Fleet's remarks, above, Vol. VII, p. 133, note 11.

The plate measures  $9\frac{1}{2}'' \times 8''$ . At the top of it, in the middle, is attached a seal, which has, in its upper part, the emblem of the Buddhist "Wheel of Law", the *Dharmma-[cha\*]kra* (1. 31) with two deers in couchant posture on both sides of it. Just below the wheel and above the legend *śrī-Śrichandra[dē]vaḥ*, something like the emblem of a small conch-shell is seen. Beneath the legend again, the representation of a digit of the moon, with floral decorations on the three other sides of it, may be marked. This crescent, it seems, indicates the moon from whom the donor and his ancestors are said to have descended. All these symbols and decorations together with the legend are in relief. The most notable feature of this seal is that it resembles to a great extent the seal<sup>1</sup> of the copper-plate grants of the Pāla kings of Bengal, who were also Buddhists in religion.

The plate is in an excellent state of preservation and has not suffered much from corrosion as its edges were raised into rims; but the depth of the letters has been impaired by nitric acid which the owner of it confessed to have applied in order to clean it; and as the result of this, some of the letters look blurred, especially on the reverse side. The plate is inscribed on both sides, the obverse containing 28 lines of writing and the reverse 12 lines only.

The characters of the inscription belong to a variety of alphabets used in the eastern part of Northern India in the eleventh and twelfth centuries. The letters are engraved with considerable skill, and they look well-shaped, and are cut clearly and deeply. The size of the letters throughout is nearly  $\frac{1}{4}$  inch. Some spelling mistakes occur, due, likely, to the ignorance or oversight of the scribe or the engraver. The errors of omission have been pointed out in the foot-notes of the text.

As regards orthography, the letter *ba* is throughout expressed by the sign for *va*; the guttural nasal is used, instead of *anuvāra*, before the palatal sibilant, in *-vaśśā*, 1. 3, and *-amṛitākarāṇśuḥ*, 1. 6; *m* has often been retained before *va*, instead of being changed to *anusvāra*, e.g., *-śrīyām=vikhyātō*, 1. 4, *shasṭhim=varsha-*, 1. 35, and *paradattām-vā*, 1. 36. It may also be noted that almost all consonants are doubled after *r*, except *ya*, *śa*, and *ka*; cf. *nivēśitārīr=yaśaḥ-*, 1. 14; *-puryantā*, 1. 24; *darśē-*, 1. 7, and *yathārham*, 1. 22. The consonant *va* in such position is sometimes seen doubled and sometimes left single; cf. *-sarvādāhikṛita*, 1. 19, *-sarva-pīdā*, 1. 25, *-udaka-pūrvakam*, 1. 28, *sarvair-*, 1. 31 f., and *vahubhir=va[su\*]dhā*, 1. 37. The sign of *avagraha* is employed in three places, in *-Pārṇachandrō 'bhavat*, 1. 4, *-jīvinō 'dhyaksha-*, 1. 21, and *pradattā 'smābhīḥ*, 1. 31; but it is omitted elsewhere; thus, *dharmmō=py=asau*, 1. 1, and *darśē=sya*, 1. 7.

The language is correct Sanskrit throughout. The inscription, after the words *Om svasti* with which it commences, has 8 verses, followed by prose, at the end of which again we find five of the usual imprecatory and benedictive verses. At the end of the document we find a sign of interpunction, consisting of a circle, of the size of the letters, between double bars.

The plate is not dated, nor does it mention the engraver's or the scribe's name. There is no separate endorsement of the king or any of his chief officers at the close of the deed, as we find in some of the Bengal plates.

The object of the inscription is to record the grant of rent-free land, in the village of *Nēhakāshṭhi* of the *Nānya-maṇḍala* in the prosperous *Paundra-bhukti*, (1. 17), made by the devout *Saugata* (worshipper of *Sugata*, Buddha) *Paramēśvara Paramabhaṭṭāraka Mahārājādhirāja*, the glorious *Śrichandradēva*, who meditates on the feet of the *Mahārājādhirāja Trailōkyachandradēva* (ll. 15-16), to a *Brāhmaṇa*, named *Pitavāsaguptasārman*, the son of *Sumaṅgalagupta*, the grandson of *Varāhagupta*, and the great-grandson of *Makkara-*

<sup>1</sup> See for instance, the seal of the Khālimpur plate of *Dharmapāladēva*, printed opposite to p. 244, *Ep. Ind.*, Vol. IV.

gupta (ll. 27-28), for the increase of merit and fame of his parents and of himself. The *gōtra* and *pravara* only of the donee are mentioned, but not the *vēdas* and *śākhā* he studied. The charter is issued from the royal camp at Vikramapura. The phraseology of the grant in the prose portion mostly resembles that of the other Bengal plates, those of the Pālas, the Varmans, and the Śōnas.

The historical information that can be gathered from this plate may be thus summarised. In the opening verse, the Buddhist *Triratna*, viz., the *Buddha*, the *Dharma* and the *Saṅgha*, are mentioned with veneration by the court-poet, indicating thereby that his master must have been a Buddhist, which fact can also be inferred from l. 15. In the family of the Chandras, there arose one Pūrṇachandra whose name, we are told (v. 2), appeared on pedestals of images, on pillars of victory, and on plates of copper. But he is not described as a king. His son was the *Bauddha* Suvarṇachandra (v. 3), whose mother, it is stated (v. 4), was beguiled by her husband with a golden moon, when she, while enceinte, expressed, on a new-moon evening, her longing to see the disc of the rising moon. His son was Trailōkyachandra, who, "The support of the royal majesty smiling in the royal umbrella of the king of Harikēla (i.e., Eastern Bengal)"—became king (*nṛpati*) of Chandravīpa (v. 5.). It cannot be definitely known what political relation, if any, this king of Chandradvīpa had with the king of Harikēla. Śrīchandra, the son of Trailōkyachandra, was born of his wife Śrīkāñchanā (v. 6.). The astrologers announced, from the marks the new-born babe bore on his person, that he was destined to rule a kingdom (v. 7.). He brought the whole country under his rule by throwing his enemy (or enemies?) into prison (v. 8). It is not easy, at the present moment, to say who are referred to by the word "enemy" in the verse, and which dynasty then ruling at Vikramapura was overthrown by the Buddhist king Śrīchandra.

All that we knew hitherto of any Chandra king ruling in East Bengal is the reference to a king of the name of Gōvindachandra<sup>1</sup>, who had to make good his escape, after having descended from his elephant, when the Chōla king Rājendra-Chōladēva I. invaded the Vaṅgājadēśa.

### TEXT

#### First Side.

- 1 Ōm<sup>2</sup> svasti ! <sup>3</sup>Va[ndyō] Jinaḥ sa bhagavān=karuṇ-ai[ka\*]pātraṁ Dharmmo-  
py-asau
- 2 vijayatō jagad-ōkadīpaḥ | yat-sai(sō)vayā sakala ōva mahānubhāvaḥ sam-
- 3 sūra-pāram=upagachchhati bhikṣu-Saṅghaḥ || [1\*] <sup>4</sup>Chandrāṇām=iha Rōhitāgi-  
[ri \*?]-bhujām=vañśō<sup>5</sup>
- 4 viśāla-śriyām<sup>6</sup>=vikhyātō bhuvi pūrṇa-chandra-sadṛśaḥ śrī-Pūrṇachandrō  
'bhavat | archchā-
- 5 nām<sup>7</sup>=pada-pīthikāsu pathitaḥ santāninām=agratash=ṭaṅkōtkirṇa-nava-  
prastūstishu jaya-stambhēshu tāmrēshu cha || [2\*] <sup>8</sup>Buddhasya yaḥ śa-
- 6 śaka-jātakam=aṅka-saṁstham bhaktyā <sup>9</sup>vibharti bhaga[vān=amṛi]tākarāñśuḥ<sup>10</sup> |  
chandrasya tasya kula-jāta it=iva Bauddha[h\*] putraḥ
- 7 śruto jagati tasya Suvarṇachandraḥ || [3\*] <sup>11</sup>[Darśō]=sya mātā kila  
dōhadēna didṛkshamāṇ=ōdayi-chandra-vimvaṁ<sup>12</sup> |

<sup>1</sup> *Ep. Ind.*, Vol. IX, pp. 232-233.

<sup>2</sup> Metro: Vasantatilakā.

<sup>3</sup> Read -bhujām vañśō.

<sup>4</sup> nā looks like nrā in the plate.

<sup>5</sup> Read biḍharti.

<sup>6</sup> Metro: Upajāt

<sup>7</sup> Expressed by a symbol.

<sup>8</sup> Metro: Śārdūlavikrīḍita.

<sup>9</sup> Read -śriyām vikhyātō.

<sup>10</sup> Metro: Vasantatilakā.

<sup>11</sup> Read -ākarāñśuḥ.

<sup>12</sup> Read -bimbam.

- 8 suvarṇṇa-chandrōṇa hi tōshit=ēti Suvarṇṇachandram samudāharanti || [4\*]  
<sup>1</sup>Putras=tasya pavitrit-ōbhaya-kulaḥ kaulina-  
 9 bhītāśayais=trailōkyō vidito disām=atithibhis=Trailōkyachandrō guṇaḥ | ādhāro  
 Harikēla-rā-  
 10 ja-kakuda-chchhatra-smitānām śriyām yaś=Chandr-ōpapadō va(ba)bhūva  
 nṛipatir=dvipē. Dilip-ōpamaḥ || [5\*] <sup>2</sup>Jyōtsn=ōva Chandrasya  
 11 Śach=iva Jishṇor=Ggauri Harasy=ōva Harōr=iva Śriḥ | tasya priyā kāñchana-  
 kāntir=āsiḥ=<sup>3</sup>Chhriśrikāñchan=ōty=añchita-  
 12 śāsanasya || [6\*] <sup>4</sup>Sa rāja-yōgōna śubhō muhūrttō mauhūrttikaiḥ sūchita-  
 rāja-chihnam [1\*] avāpa tasyām tanayam  
 13 nayajñāḥ Śrichandram-inda(ndū)pamam=Indra-tējāḥ || [7\*] <sup>5</sup>Ēkātapatr-ābharanām  
 bhuvam yō vidhāya vaidhōya-jan-āvidhō-  
 14 yaḥ | chakāra kārāsu nivōsitārir=yaśaḥ-sugandhini disām mukhāni || [8\*] Sa  
 khalu śri-Vikramapu-  
 15 ra-samāvāsita-śrimaj-jayaskandhāvārāt=parama-Saugatō Mahārājādhirāja-śrimat-  
 Trailōkyachandradē-  
 16 va-pādānudhyatāḥ Paramōśvaraḥ Paramabhāṭṭārakō Mahārājādhirājaḥ śrimān  
 Śrichandradēvaḥ kuśa-  
 17 li<sup>6</sup> || śri-Paundra-bhukty-antaḥpāti-Nānya-maṇḍalō | Nēhakāshṭhi-grāmō pāṭaka-  
 bhūmau || samupagat-āsō-  
 18 sha-rājapurusha-rājñī-rāṇaka-rājaputra-rājāmātya-mahāvvyūhapati-maṇḍalapati-  
 mahāsāndhi-  
 19 vighraḥ | mahāsōnāpati | mahākshapaṭalika | mahāsarvvādhikṛita |  
 mahāprathāra | kōṭṭapāla | dauḥ-  
 20 sādhasādhanika | chaurōddharapika | nau-vala-<sup>7</sup>hasty-aśva-gō-mahish-āj-āvika-ādi-  
 vyāpṛitaka | gaulmika | śau-  
 21 lkika-dāṇḍapāsika-dāṇḍanāyaka-vishayapaty-adin<sup>8</sup>=anyānś=cha sakala-rōjapād-ōjivino<sup>9</sup>  
 'dhyaksha-pra-  
 22 chār-ōktān=ih=ākirttitān | chāṭa-bha[ṭa\*]-jūtiyān kshētrakarāmś=cha vrāhmaṇ-  
 oṭtarāu<sup>10</sup> yathārham māna-  
 23 yati vōdhayati<sup>11</sup> samādisati cha | matam=astu bhavatām | yath=ōpari-likhita-  
 bhūmir=iyam | sva-sīm-āvachchhi(ohchhi)-  
 24 nnā | triṇa-pūti-gōchara-paryantā | sa-talā | s-ōddōśā | s-āmra-panasā | sa-guvāka-  
 nālikērū sa-lavaṇā sa-  
 25 jala-sthalā | sa-gartt-ōsharā sa-daśūparādhā | sa-chaurōddharapā paribṛita-sarvva-  
 plāḍa a-chāṭa-bhaṭa-pra-  
 26 vōśā a-kiñchit-pragrāhyā | samasta-rājabhōga-kara-hiranya-pratyāya-sahitā | Śa(?)-  
 thalya-syagō-  
 27 trāya<sup>11</sup> tryarshi-pravarāya | Mukkaraguptasya prapautrāya Varāhagupta-  
 pautrāya Sumaṅgalaguptasya putrā-  
 28 ya | śāntivārika-śri-Pitavūsogupta-śarmmaṇō | vidhivad=udaka-pūrvakam kṛitvā  
 kōṭihōmaṇ=ga-

<sup>1</sup> Metro : Śārdūlavikṛīḍita.<sup>2</sup> Read =Chhrikāñchan=.<sup>3</sup> The signs of interpunction in ll. 17 ff. have no grammatical significance.<sup>4</sup> Read -ba!a-.<sup>5</sup> Read -rājapād-ōpajivino.<sup>6</sup> Read lōdhayati.<sup>7</sup> Metro : Indravajrā.<sup>8</sup> Metro : Upajāti.<sup>9</sup> Read -paty-ādin=.<sup>10</sup> Read brāhmaṇ-.<sup>11</sup> Read -Śāṇḍilya-sagōṭrāya.

## Second Side.

- 29 tavatō bhagavantam Buddha-bhaṭṭā[ra\*]kam=uddiśya mātā-pitrōr=ātmanas=cha  
 30 puṇya-yaśō-bhivṛddhayō | āchandr-ārkkam kshiti-samakālam yāvat bhūmi-[chehhi\*]-  
 31 dra-nyāyēna | śrīmad-dharmma[cha\*]kra-mudrayā tāmraśāsani-kṛitya pradattā  
 'smābhiḥ [1\*] atō bhavadbhiḥ sarvai-  
 32 r=anumantavyam bhāvibhir=api . bhūpatibhir=bhūmēr=ddāna-phala-gauravād-  
 apaharaṇō mahā-uaraka-pū-  
 33 ta-bhayāch=cha dānam=idam=anumōdy=ānupālaniyam | vivāsibhiḥ kshētrakarāmś-  
 cha 'jñā'-śravaṇa-vidhē-  
 34 yi-bhū[ya\*] yathōchita-pratyāy-ōpanayaḥ kārya iti || bhavanti ch=ātra  
 dharmmānuśāsinah ślōkāḥ || <sup>2</sup>Bhūmim yaḥ  
 35 pratigrihṇāti yaś=cha bhūmim prayachchhati | ubhau tau puṇya-karmināpau  
 niya[tam] svargga-gāminau || <sup>3</sup>Shasthim<sup>3</sup>=varsha-sahasrā-  
 36 pi svarggō mōdati bhūmidah | ākshēptā ch=ānumantā cha tāny=ōva  
 narakam<sup>4</sup> vasēt || <sup>5</sup>Svadattām paradattām<sup>5</sup>=vā yō ha-  
 37 rōta vasandharām | sa vishṭhāyām krimir<sup>6</sup>=bhūtvā pi[tri]bhiḥ [saha  
 pachyatē] || <sup>7</sup>vahubhir<sup>7</sup>=va[su\*]dhā dattā rājubhiḥ Saga-  
 38 rādibhiḥ [1\*] yasya yasya yadā bhūmi[s=ta]sya tasya tadā phalam || <sup>8</sup>Iti  
 kamala-dāmvu-vindu<sup>9</sup>-lōlām  
 39 śriyam=anuchintya manushya-jivitañ=cha | sakalam=idam=udāhṛitañ=cha vuddhvā<sup>10</sup>  
 na hi purushaiḥ para-  
 40 kīrtayō vi[lō]pyāḥ || O ||

## TRANSLATION

Om Hail!

(Verso 1.) Glory be unto that adorable Jina (*Buddha*), the only receptacle of mercy, and victorious is also the Law (*Dharma*), the only light of the world;—by worshipping which (*Buddha* and *Dharma*), the whole high-minded congregation (*Saṅgha*) of monks crosses (the sea of) transmigration.

(V. 2.) In the family of the Chandras, who had vast fortune and who ruled over Rōhitāgi[ri?],<sup>11</sup> became famous in the world (a person named) Pūrṇachandra, who was like the full moon, and (whose name) was cited in the pedestals of images, at the top of (the list of) the members of his family, on pillars of victory and on copper-plates, bearing novel panegyrics inscribed by means of the chisel.

(V. 3.) His son, Suvarṇachandra, was well-known in this world as Bauddha, as if because he was born in the family of the moon, the lord, whose rays are the source of ambrosia and who devoutly carries the Hare birth<sup>12</sup> of the Buddha fixed in his spot.

(V. 4.) It is said that, on a new-moon, his mother, prompted (while pregnant) by the desire of seeing the disc of the rising moon, was satisfied with a golden moon (supplied to her). For this reason, people called him (her son) Suvarṇachandra.

<sup>1</sup> Read *kshētrakarāmś. ch. ājñā.*

<sup>2</sup> Read *shasthim varsha.*

<sup>3</sup> Read *paradattām vā.*

<sup>4</sup> Read *bahubhir.*

<sup>5</sup> Read *kamala-dal-āmbu-bindu.*

<sup>6</sup> Metre : Anuṣṭubh.

<sup>7</sup> Read *narakē.*

<sup>8</sup> Read *yām krimir.*

<sup>9</sup> Metre : Puṣpitaṅgrā.

<sup>10</sup> Read *buddhā.*

<sup>11</sup> It may refer, probably, to Rōhitāsgaḍh or Rōhitāsgaḍh, a hill-fort in the Shihābād District, where the seal-matrix of Śāśānlādēva was discovered. Fleet.—*Corpus Inscriptionum Indicarum*, Vol. III, No. 78, p. 283.

<sup>12</sup> Here is an allusion to the famous *Sasajātaka* (No. 316 in Fausbøll's edition). The spot, the "hare," in the moon is the Buddha in his Hare-birth.

(V. 5.) Renowned in the three worlds was his son, Trailōkyachandra, who sanctified both (the paternal and the maternal) families by means of his virtues that were afraid of evil report and that spread in all quarters (*lit.* that were the guests of all the quarters); the support of the royal majesty smilling in the royal umbrella of the king of Harikēla<sup>1</sup>, who became king of the island (*dvīpa*) which had the word *chandra* prefixed to it (i.e. *Chandra-dvīpa*<sup>2</sup>), comparable to Dilīpa.

(V. 6.) As Jyōtsnā (moon-light) of the moon, Śachi of Jishnu (Indra), Gaurī of Hara, and Śrī of Hari, the golden-coloured Śrikāñchanā was the consort of this (king), whose command was (universally) respected.

(V. 7.) He (this king) who was as powerful as Indra and (was) versed in politics, begot with her in a moment auspicious on account of Rājyōga<sup>3</sup> a moon-like son, Śrichandra, whose royal marks were pointed out by the astrologers.

(V. 8.) He, who is never led away by foolish people, filled the different quarters with the fragrance of his fame by making the earth decorated with one (royal) umbrella, and by confining his enemies in prisons.

(Lines 14-16.) From his illustrious victorious camp pitched at Vikramapura, he the Paramasagata (the devout worshipper of Sugata, Buddha), the Paramāśvara Paramabhaṭṭāraka Mahārājādhirāja the illustrious Śrichandradēva, who meditates on the feet of the Mahārājādhirāja Trailōkyachandradēva, being in good health,

(Ll. 17-23.) duly honours, informs and commands all the recognised royal officers, the queen, rānakas (feudatory rulers), rājaputras (princes), rājāmātyas (ministers), the mahāvryūhapati (master of military arrays), the district officer (maṇḍalapati), the minister of peace and war, the commander-in-chief, the record-keeper (mahākṣhapatalika), the mahāsarvādhikṛita,<sup>4</sup> the chief warden (mahāpratihāra), the fort keeper (kōṭṭapāla), the dauhṣṭhasādhanika (portor or superintendent of villages), the chaurōddharanika (police officer delivering men from thieves, etc.), the inspectors in charge of the fleet, elephants, horses, cows, buffaloes, goats and sheep, the gaulmikas (officers in charge of the gulma squadrons), saullikikas (superintendents of tolls, etc. or custom-officers), dāṇḍapāsikas (executioners or head police officers), dāṇḍanāyakas (the leaders of the four kinds of army), vishayapatis (chiefs of districts), and all other dependants of the king who are mentioned in the list of adhyakshas (heads of departments) but not (specially) named here, those who belong to the classes of the Chāṭas and Bhaṭas, the cultivators and the best of Brāhmaṇas in the village Nāhakāshṭhi in the Nānya-maṇḍala in the Paundra-bhukti, in the strip of land measuring one pālaka,—

(Ll. 23-31.) Be it known to you that the above mentioned plot of land, circumscribed within its own boundaries, including straws, filthy waters and the pasturage-lands, with

<sup>1</sup> Harikēla means Vaṅga, i.e. Eastern Bengal; cf. Hēmachandra's *Abhidhānachintāmaṇi*, v. 957. *Vaṅgāstu Harikēliyā Aṅgāt=Champ-ōpalakshītāḥ*. The position of Harikēla is clearly indicated in P'tsing's Accounts of his travels, quoted by Takakusu, wherein it is said that from Ceylon he sailed to the North-East and "came to Harikēla, which is the eastern limit of Eastern India, and is a part of Jambudvīpa." See Takakusu's *P'tsing*, Oxford, 1893, p. xlvī.

<sup>2</sup> In mediæval ages Chaudradvīpa comprised within its boundaries some portions of the modern districts of Bakergunj, Khulna and Faridpur. It is even now one of the five chief fiscal Divisions of the District of Bakergunj. Cf. Hunter's *Statistical Account of Bengal*, vol. V, p. 224.

<sup>3</sup> Rājyōga is a constellation indicating that the person born under it will become king.

<sup>4</sup> This word occurs also in another newly-discovered copper-plate grant of the Mahāmāṇḍalika Śvaraghōsha, edited by Mr. A. K. Maitra, B. L., in the Bengali monthly Magazine *Sāhitya (Vaidākha and Jaishṭha)* issues 1320 B. S.)



the bottom and the surface, with the mango and the jack-fruit trees, with the betel-nut and the cocoa-nut trees, with saline soil,<sup>1</sup> with earth and water, with the pits and barren tracts, with the *daśāparādhas*, with all police taxes (?), immune from all oppression, with no access for *Chāṭas* and *Bhaṭas*, free from any sort of revenue, with all the income both in cash and kind which was (formerly) the king's due, has been granted by me, in the name of the Lord Buddha, for the increase of merit and fame of my parents and of myself, after having touched water in conformity with (sacred) injunctions, and getting the grant inscribed in a copper-plate with the seal of the "wheel of law" (*dharmachakramudrā*), in accordance with the maxim of *bhūmichchhidra*, to last as long as the sun and the moon (exist) and the earth endures, to Pīṭavāsagupta-śarman, in charge of the holy sacrificial waters,<sup>2</sup> who is officiating (?) at the *Kōṭihōma*, belonging to the *gōtra* of Śāṇḍilya, of the *pravara* of the three *rishis*, son of Sumaṅgalagupta, grand-son of Varāhagupta and great-grand-son of Makkaragupta.

(Ll. 31-34.) Therefore let it be approved of by you all. By future kings also this gift must be upheld after approval in consideration of the importance of the good merits accruing from gifts of land and also in consideration of the horrors of hell merited by encroachers; and by the dwellers abroad and the cultivators should be made over all customary taxes, etc. (to the donee) after obeying this command.

(L. 34.) There are also here verses enjoining religious usages in this matter (then follow five of the usual imprecatory and benedictive verses).

#### No. 19.—NILGUNDA PLATES OF VIKRAMADITYA VI; A.D. 1087 and 1123.

BY LIONEL D. BARNETT.

This inscription is here edited for the first time, from ink-impressions sent by Mr. H. Krishna Sastri to Dr. Fleet, and placed by the latter at my disposal. From Mr. Krishna Sastri's Annual Report on Epigraphy for the year ending 31st March 1913, p. 8, para. 11, and p. 13, No. 8, it appears that the original plates were secured by Mr. Rangarajayya, Ag. Kanarese Epigraphical Student, and were transmitted by the Tahsildār of Harpanhalli; the circumstances in which they were found are not stated.

Nilgunda is a village of some size in the Harpanhalli tāluka, Bellary District, Madras Presidency. It is shown as "Neelgoonda" in the Indian Atlas, sheet No. 59 (1828), and as "Nilagunda" in the quarter-sheet No. 59, N. W. (1901), in lat. 14° 44', long. 75° 57', seven miles south-west-by-west from Harpanhalli. The place is believed to have been a flourishing town some centuries ago; and it possesses a large tank and two old temples, sacred to Anantaśayana and Bhīmēśvara respectively; the latter sanctuary, which lies on the *bund* of the tank and is said to be profusely adorned with sculptures, is probably the very temple of Bhīmēśvara to which our inscription alludes on line 74.<sup>3</sup> The village is called in lines 64 and 77 of our

<sup>1</sup> The adjective *sa-lavaṇā* as applied to the granted piece of land occurs in the Belāva plate of Bhōjavarmadēva (above p. 41, l. 89) indicating perhaps that the land was in a sea-bordering place.

<sup>2</sup> Cf. *sāntyāgārādhiḥkṛita*, above p. 41, l. 45.

<sup>3</sup> See Sewell's *Lists of Remains*, Vol. I (1882), p. 109, from which it appears that the temple of Anantaśayana contains one "illegible" inscription and that of Bhīmēśvara six: see also the *Madras Manual of Administration*, Vol. III (1893), p. 349. Mr. Sewell gives the name as *Nilagunḍa*, with cerebral *ṇḍ*. The *Madras Manual* seems to be of the same opinion; it states that the Sanskrit name of the village is *Nilāvati-pattana*, "town of Nilāvati", and proposes to derive *Nilgunda* from *nīla* (as = *nīlāvati*) and *gunṭa* (? *gunṭa*), which latter word, it says, is Kanarese, and means tank. Lines 64 and 77 of the present document effectually dispose of this attempt at etymology: the dental *d*, though not very clear in the facsimile, is quite certain in both places in the ink-impressions.

inscriptions Nirugunda, i.e. Nirugunda; and according to the former passage it lay in the Vikkiga seventy, which formed part of the Kōkali five-hundred, on which details see p. 147 below.

The plates are three in number. The first and third are inscribed on the inner side only, the second on both sides. They measure about 1' 4" from end to end, and  $10\frac{1}{2}$ " in height, but are not very uniform in size: plate 1 measures about 16" by 11" at the left end and  $10\frac{5}{8}$ " at the right, plate 2 is practically 16" by  $10\frac{1}{2}$ ", and plate 3 measures nearly  $16\frac{1}{4}$ " by  $10\frac{3}{4}$ ". Mr. Krishna Sastri states that they were strung on a circular copper ring, about  $\frac{1}{2}$ " thick and  $4\frac{1}{4}$ " in diameter, the ends of which are fixed into a heavy quadrangular seal, also of copper, which measures about  $3\frac{1}{4}$ " by 3"; the ring had not been cut when the plates reached him. In the centre of the rather deeply sunk surface of this seal is the figure of a boar (the crest of the Chalukyas), running, facing to the proper right; above the boar, in two rows, appear the sun, a *chauri* (?), the crescent moon, a *svastika*, and a drum; behind the boar is a symbol which may be a flag-staff or a lamp-stand; below the boar is a legend in Old-Kanarese characters, *śrīmach-Chālūkyu-[Bhū]valla[bha]*. The weight of the plates, ring, and seal is stated to be 765 *tolas*.

The characters of the document are Nāgarī, similar on the whole to those figured in plate V ("Nördliche Alphabete von ca. 800-1200 P. Chr."), cols. 21-23, of Bühler's *Indische Palaeographie*. They are well and carefully cut, with an average height of about  $\frac{1}{16}$ " to  $\frac{3}{8}$ ". The concluding phrase *śrī-Śāradāyai namaḥ*, however, is written in letters of the Śāradā type,  $\frac{2}{16}$ " in height, a feature which is probably due to the fact that the scribe, Mallaya, was a Kashmiri. The language is throughout Sanskrit, with the exception of the Kanarese phrase *gaṇḍarūl-gaṇḍa* in l. 41, and the number of clerical errors is remarkably small. The collective *°m=ṛitvik* in l. 15 is worth noting; cf. Delbrück, *Altind. Syntax*, p. 96. As far as line 58 the text is in verse, with a few short connecting passages in prose: and there are some of the standard minatory verses in lines 80-84. The orthography presents no remarkable features: nasals are represented usually, but not invariably, by the *anusvāra*; *v* is used for *b* all through and has been written by me without correction; final *s* is changed to *visarga* before initial sibilants; and *ḥ* never appears in place of *l*.

Our inscription records a grant of the village of Nilgunda and two adjacent hamlets to a number of Brāhmins by the Western Chālukya king Tribhuvanamalla-Vikramāditya VI, made in A. D. 1123 in confirmation of his previous grant of the year 1087. It opens with the usual Chālukyan prelude, *Jayaty-āvishkṛitam*, etc., and then, after another verse of benediction, invokes a blessing upon the reigning sovereign. Then begins the pedigree of the Chālukya kings. Fifty-nine sovereigns of this family, we are told, ruled formerly in Ayōdhyā, and later sixteen of them reigned in the South. After a temporary obscuration their fortunes were restored by Jayasīma I (l. 10), who overcame the Rashtrakūṭa king Indra, son of Kṛishṇa, and slew five hundred other kings. Then came his son Raṇarāga (l. 13); his son Pulakēśin I (l. 13); his son Kirtivarman I, the conqueror of the Nalas, Kadambas, and Mauryas (l. 16); his younger brother Maṅgalīśa, who captured the island of Rēvatī and humbled the Kalachuri dynasty, reigning as regent during the childhood of his older brother's son (l. 18); and then the latter, Satyāśraya I (in other inscriptions styled Pulakēśin II), who conquered king Harsha, i.e. Harshavardhana of Kanauj (l. 19). We are then informed that the next two monarchs were Satyāśraya's son Neḍamari (here spelt Niḍamari, with *i* for *e*) and the latter's son Ādityavarman (l. 21). The pedigree then enumerates Vikramāditya I, here called the son of Ādityavarman (l. 22); Vikramāditya's son Yuddhamalla (l. 22); his son Vijayaditya, the conqueror of four provinces (l. 22); his son Vikramāditya II, (l. 23); his son Kirtivarman II, under whom the star of the dynasty suffered an eclipse (l. 23); a brother of Vikramāditya, whose name is not given, but was possibly Bhīma (l. 24); the latter's

son **Kirtivarman III** (l. 24); his son **Taila I** (l. 24); his son **Vikramāditya III** (l. 24); his son **Bhīma (II)** (l. 25); his son **Ayyapa (I)**, who married a daughter of the **Rāshtrakūṭa** king **Kṛishṇa III** (l. 25); their son **Vikramāditya IV**, who married **Bonthādēvi**, daughter of king **Lakshmaṇa** of **Chōdi** (l. 26); their son **Taila II**, who conquered the **Rāshtrakūṭas** **Karkara** and **Rapastambha**,<sup>1</sup> restored the fortunes of his dynasty, and married **Jākabbā**, daughter of the **Raṭṭa** **Bhamma** (l. 28); their son **Satyāśraya II** (l. 36); his younger brother **Daśavarman**, who married **Bhāgyavatī** (l. 36); their son **Vikramāditya V**, who reigned after his father's elder brother (l. 37); **Vikramāditya's** younger brother **Jayasimha II**, styled **Jagadēkamalla** and **Mallikāmōḍa** (ll. 39, 40); his son **Āhavamalla (Sōmēśvara I)**, who made his power felt by the kings of the **Mūlava** and **Chōla** lands and **Kanauj** (l. 43); his son, the renowned **Bhuvanaikamalla (Sōmēśvara II)**, (l. 49); and finally the latter's younger brother, **Vikramāditya VI**, styled **Tribhuvanamalla** (l. 54), the donor of the present grant, who made successful expeditions and imposed his authority upon a Dravidian king.

Some points in this pedigree may be here briefly noticed; they are discussed more fully by Dr. Fleet in the *Indian Antiquary*, Vol. XVI, p. 17 ff. The statement on ll. 20-21 that **Satyāśraya I**, i.e. **Palakēśin II**, was followed by a son **Neḍamari** and the latter's son **Ādityavarman** is not corroborated by earlier records, and is a pure mistake: **Vikramāditya I**, who is here said to be the son of **Ādityavarman**, was really the son of **Satyāśraya I**, and **Ādityavarman** was one of his brothers: there was no **Neḍamari** in the line at all. **Yuddhamalla's** name is given more correctly in the early inscriptions as **Vinayāditya**. The disaster in the reign of **Kirtivarman II**, mentioned in l. 23, in which "the fortunes of the **Chālukyan** empire vanished", is a reference to the conquest by the **Rāshtrakūṭa** **Dantidurga** or **Dantivarman II**, about A.D. 754. The power of the dynasty was not thoroughly re-established until the reign of **Taila II**, A.D. 973-97. It would hence seem that the statements of the present pedigree regarding the kings from the first to the second **Taila**, covering a period of about two centuries, are defective; probably there is a gap before **Taila I**. **Daśavarman** (who is named **Yaśōvarman** in the **Kaṭhēm** grant, *Ind. Ant.*, XVI, pp. 15 ff.) does not seem to have ever reigned; and **Vikramāditya V**, who is here said to be his son, but in an inscription at **Harihar**, and perhaps also in one at **Diggāvi**<sup>2</sup>, is called a son of **Satyāśraya II**, may have been really a child of **Daśavarman** adopted by **Satyāśraya** as his successor.

Verse 37, on line 42, contains a play on words which is noteworthy: speaking of **Jayasimha II**, it says:—"Mallikāmōḍa is very illustrious in the land of **Kuntala**, which is famous for the [river] **Kṛishṇavarṇā** and has a loyalty arising from affection for **Taila [II]**;" and secondarily:—"A fragrance of jasmine strongly pervades a braid of hair which has the famous [black] hue of **Kṛishṇa** and a smoothness caused by **sesam-oil**." On this verse Dr. Fleet gives me the following remarks:—"For **Mallikāmōḍa**, "fragrant as jasmine", as a *biruda* or secondary name of **Jayasimha II**, see (1) *Pāli, Sanskrit, and Old-Canarese Inscriptions*, No. 155, of A.D. 1035, line 6; *Epi. Carn.*, vol. 7, Shimoga, Sk. 126; (2) *PSOCI*, No. 153, of A.D. 1038, line 4; Sk. 153; (3) Sk. 20 a, of A.D. 1031 (not in *PSOCI*); (4) *PSOCI*, No. 154, of A.D. 1019, line 4; Sk. 125; edited in *Ind. Ant.*, vol. 5, p. 15: here, by some unaccountable carelessness, the preamble of the record mentions **Taila II** as the reigning king, and so assigns to him this and other *birudas* (*Mārpaḍe-Bhīma*, *Chūṇṇagrakālānala*, *Chauvāṇa-Sahasrabāhu*, *Kōlaṇḍa-Rāma*, etc.) which belonged properly to **Jayasimha II**. Another inscription, *PSOCI*, No. 160, of A.D. 1071, (apparently not in *Epi. Carn.*, vol. 7, though it is in *Mysore Inscriptions*, p. 164), mentions in

<sup>1</sup> On the name **Rapastambha** see *Epi. Ind.*, Vol. VI, additions and corrections.

<sup>2</sup> See Dr. Fleet's *Dynasties of the Kanarese Districts*, in the *Gazetteer of the Bombay Presidency*, vol. I, Part II, p. 334, note 3.

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## ERRATA IN PART I.

- p. 7, l. 17, for *Lakshmanasēna* read *Lakshmanasēna*.
- p. 10, l. 1, for *जी(ध)र°* read *जीधर°*.
- p. 10, l. 2, for *साम(वे)द°* read *सामवेद°*.
- p. 11, l. 36, for *Īsanabhata's* read *Īśanabhata's*.
- p. 13, n. 16, for *चल्लल°* read *चल्ल°*.
- p. 14, l. 18, after *°काने:* add *l.*
- p. 14, n. 21, for *°कष्टु°* read *°कष्टु°*.
- p. 14, n. 28, for *°वातो* read *°वातो.*
- p. 15, l. 3, after *°मानसा* add *l.*
- p. 15, l. 7, for *विरिब्बेरि°* read *विरिब्बेरि°*.
- p. 15, n. 25, for *°सत्तोत्तिराजौ* read *°सत्तोत्तिराजौ.*
- p. 16, l. 1 from below, for *विणं* read *विणु.*
- p. 16, n. 25, for *विसीदु* read *विसीदुं.*
- p. 17, l. 17, for *°कयानक°* read *°कया न क°*, and delete figure || and the corresponding note.
- p. 18, l. 5 from below, for *Shāhab-ud-din* read *Shāhab-ud-din*, and for *Quṭb-ud-din* read *Quṭb-ud-dīn*.
- p. 18, l. 3, from below, for *Alāvadina* read *Alāvadina*.
- p. 19, l. 4, for *Garjjana* read *Garjjana*.
- p. 23, n. 23, for *°धिवे* read *°धिवे:*
- p. 25, l. 8, for *°वरपू(र्व)°* read *°वरपूर्व°*.
- p. 25, l. 16, for *°शिवकरी* read *°शिवकरी.*
- p. 27, l. 9, for *भवने* read *भुवने.*
- p. 27, l. 11, delete the figures <sup>18</sup> and <sup>19</sup>.
- p. 27, n. 16, for *Rajpūts* read *Rājapūts*.
- p. 27, n. 19, *°प्यासजाति:* read *°प्या सजाति:*
- p. 29, l. 4, for *महायवण:* read *महीयवण:*
- p. 30, l. 19, delete the figure <sup>6</sup>.
- p. 31, l. 2 from below, for *Saṅkaragana* read *Śaṅkaragana*.
- p. 31, n. 3, for *-lalana-* read *-lalana-*
- p. 32, l. 5, for *Buddharājā* read *Buddharāja*.
- p. 32, l. 17, for *agamihōtra* read *agnihōtra*.
- p. 33, l. 15, for *Saṅkaragana* read *Śaṅkaragana*.
- p. 35, l. 10, for *dānach=* read *dānach=*.
- p. 35, l. 15, for *Anantamāhāyī-* read *Anantamahāyī-*
- p. 36, l. 4, from below, for *Anantamāhāyī* read *Anantamahāyī*.
- p. 43, n. 3, for *Arthāśastra* read *Arthasāstra*.
- p. 44, l. 20, for *Vaiśāsha* read *Vaiśāsha*.
- p. 44, l. 21, for *Bundekhāṇḍī* read *Bundellkhāṇḍī*.
- p. 45, l. 1, for *Yoginipura* read *Yoginipura*.
- p. 46, l. 22, for *-krityeshu* read *-krityēshu*.
- p. 46, l. 23, for *-pravīrah* read *-pravīrah*.
- p. 46, l. 4 from below, for *(Bia)* read *(Bai)*.



line 26 a god at Baḷagāmi named Mallikāmōḍeśvara, "the Īśvara (Śiva) of Mallikāmōḍa," evidently established by or in honour of, and named after, Jayasinha II. Kuntala is well known as a general name for the Western Chālukya territory above the Ghauts. Kṛṣṇavarṇā stands here for Kṛṣṇaverṇā: this was a name of the river Kṛṣṇā from its confluence with the Vernā, Vōṇā, or Yēṇā, at Saṅgam-Māhuli, three miles east of Sātārā:<sup>1</sup> other forms of it are Kṛṣṇaveṇṇā, Kṛṣṇabeṇṇā, Kṛṣṇavēṇā, and Kṛṣṇavōṇī;<sup>2</sup> and sometimes the full name was replaced by simply Vernā and Vōṇī.<sup>3</sup> The present record, being Sanskrit, uses *a* for the Dravidian short *e* in the third syllable, and so gives the name as Kṛṣṇavarṇā; another Sanskrit record, of A.D. 959, presents the name in the Prakrit form Kanhavannā.<sup>4</sup> In the expression *vikhyāta-Kṛṣṇa-varṇā* there is probably also a further allusion to the fertile "black soil" for which a great part of the territories in question is so famous,—the *kaṛe bhūmi*, *kaṛe nela*, whence through *kaṛe-nāḍu*, "the black country", we have the name Karnāṭa, Kannaḍa."

After the preamble the document proceeds to business, and formulates the grant in the following terms (l. 58 to end):—"The fortunate sovereign king Tribhuvanamalla-vallabha, the darling of Fortune and the Earth, the great emperor, supreme lord, supreme master, ornament of the race of Satyaśraya, embellishment of the Chālukyas, being in good health, with greetings of good health issues a command to all whose dignity is therein concerned, lords of kingdoms, lords of provinces, village-headmen, sheriffs (*āyuktakas*), commissioners (*niyuktakas*), officials, presidents, and others:—

"Be it duly known to you (l. 60) that in the twelfth Chālukya-Vikrama year, in figures 12, of current time, in the year Prabhava, on the thirteenth day of the dark fortnight of Pushya, on Saturday, at the conjunction of the northern course [of the sun], We, the fortunate king Tribhuvanamalla, having bestowed many great gifts, at the time of the dispensation thereof, in Our victorious camp located in the city of Kalyāṇa, did on the petition of Palata Pāṇḍya grant to certain Brāhmanas coming from the Dravidian lands, members of divers *gōtras* and fully versed in the books of divers Vedic schools, three hundred in number, the village named Nirugunda situate in the seventy of Vikkiga, forming part of the territory of the five-hundred of Kōkali, together with the land thereof, in fief.

"In the forty-eighth Chālukya-Vikrama year (l. 64), in figures 48, of current time, in the year Śobhakṛit, on the twelfth day, being a Śravaṇa-dvādaśī, of the bright fortnight of Bhādrapada, on Monday, the fortunate king Tribhuvanamalla, having bestowed many great gifts, at the time of the dispensation thereof, in His victorious camp located in the city of Vaijayantī, did on the petition of Rāya Pāṇḍya, grandson of Palata Pāṇḍya, who was moved thereto by Dravidāditya, Custodian of the Royal Offices and General Superintendent, grant the same village and likewise Kṛṣṇapallikā, together with the lands thereof, under a charter, to the same Brāhmanas, five hundred in number. The said Brāhmanas are to pay to the owner of this land four hundred pieces of gold in proper form of almony.<sup>5</sup> It is given under charter, with a settlement of whatever is included in the *tribhōga*,<sup>6</sup> as being exempt from tolls, taxes, and opposing claims, immune from all payments, not to be looked at with the finger [of confiscation] of royal officers, carrying with it treasure and trouville, and wholly free. The bounds of this village are enumerated (l. 69): on the East, the Elephants' Rock (*gaja-pāshāṇa*), and to the South thereof the Khalvāṭa hill; on the South-East, the stream at a spot nearly west

<sup>1</sup> See *Dyn. Kan. Distrs.*, p. 334, note 2.

<sup>2</sup> See *ibid.*, and *Epi. Ind.*, Vol. III, p. 91, verse 21, and *Ind. Ant.*, Vol. XXX, p. 376, note 5.

<sup>3</sup> See *Epi. Ind.*, Vol. III, p. 82, note 2, and p. 94, and note 7.

<sup>4</sup> *Epi. Ind.*, Vol. IV, p. 286, line 63: and see *Ind. Ant.*, Vol. XXX, pp. 373, 376.

<sup>5</sup> *Pīṇā-āḍāna-svarūpēṇa* that is to say, in the character of a quit-rent.

<sup>6</sup> For the explanation of this term see *Ind. Ant.*, Vol. XIX, p. 271.



of the village of **Talevāgya**, and the other stream at a spot nearly west of the village of **Kamandalukārpāsa**; on the South, the stream at a spot nearly north of the village named **Tilaka**; on the South-West, the rock, and to the north thereof, on the east of the village named **Lākshagēha**, the Buffalo's Rock (*mahisha-pāshāna*); on the West, the pool of the **Madhūka**-tree, and to the North-West thereof the **Āyasasāra** tamarind tree; on the North-West, the **Dirghatūṅga** hill; on the North, the anthill of the golden **Acacia** (*svarna-khadira*); on the North-East, the **Akshara** rock.<sup>1</sup> Thus the extent of the bounds.

"For the worship of the local god **Bhīmēśvara** (l. 74.) with fragrant flowers, incense, lights, oblations, etc., for the restoration of broken, burst, and worn-out [parts of sacred buildings] and for the supply of fresh plaster, for the provision of dancing, singing, instrumental music, refreshments, and attendance upon the sacred presence, and for the purpose of feeding **Brāhmanas** and ascetics, the hamlet of **Ādityapallikā** has been granted, together with the lands thereof, under charter, with a settlement of whatever is included in the *tribhōga*, as being exempt from tolls, taxes, and opposing claims, immune from all payments, not to be looked at with the finger [of confiscation] of royal officers, carrying with it treasure and trouville, and wholly free, for the entertainment of the god. The bounds of this hamlet are enumerated (l. 77): on the East, South-East, South, and South-West the boundary is the same as that specified for the village of **Nirugunda**; on the West, the embankment of the **Nāgara** pool; on the North-West, North, and North-East the stream of the **Mango-lake** (*chūta-hrada*). Thus the extent of the bounds of **Ādityapallikā**. [The village] with its boundaries thus previously known to the public, clearly marked out on the four sides of access, is to be protected by you, future kings, whether of Our dynasty or others.

"And thus says the Lord **Vēda-Vyāsa** (l. 80):—"Sagara and many other kings have made grants of land; whosoever holds the soil at any time has the fruit thereof for that time." The same [author] likewise speaks of the guilt involved in removal thereof:—"He who should take away land, whether granted by himself or by others, is born as a worm in dung for sixty thousand years; one who takes away a single gold piece, a single cow, or a single inch of soil, goes to hell until the dissolution of the universe; they who lay hands upon **brāhmaṇic** fiefs are born as black snakes lying in withered tree-trunks amidst the waterless wildernesses of the **Vindhya**." Likewise **Rāmabhadra** says:—"This general principle<sup>2</sup> of law for kings must be maintained by you in every age; again and again **Rāmabhadra** makes this entreaty to all these future sovereigns; I clasp my hands on my head in salutation to those future monarchs on the earth, whether born of my own line or of lines of other kings, who with souls free from sin preserve this my law in its entirety."

The record ends (l. 85ff.) with the specification of the writer:—"This was written by me, the **Kāśmīra** master **Mallaya Paṇḍita**, officer in charge of grants, son of **Aryama-Svāmi**, who was comparable to **Bhaṭṭa-Vilāsa**, of the **Vatsa gōtra** and **Sāma Vēda**, with the approval of **Vikramāditya**, son of **Kālidāsa**, Keeper of Charters, Head of the Office of Accounts, and most august General of the Forces. Good fortune! Homage to the Blessed **Śārada**!"

The record contains two dates, the first being that on which the village **Nirugunda** was originally granted, the second that on which the grant was repeated, with some additions. The details of the first date are the **Prabhava saṃvatsara**, being the twelfth year of the **Chālukya-Vikrama-varsha**, i.e. of the reign of **Vikramāditya VI**; the thirteenth *tithi* of the dark fortnight of **Pushya** (**Pausha**); **Vaḍḍavāra**; the *uttarāyana-saṃkrānti* or winter solstice. In respect of this date **Dr. Fleet** gives me the following remarks:—"The **Prabhava**

<sup>1</sup> ? "the rock with letters (writing) on it." This might possibly be worth looking for.

<sup>2</sup> Literally, dyke or embankment.

*samvatsara* in question, as a lunar year according to the southern lunisolar system of the cycle, began on 8 March, A.D. 1087. The given *tithi* Pausha kṛishṇa 13 ended at about 16 hrs. 40 min. after mean sunrise (for Ujjain) on 25 December, which was a Saturday. The winter solstice, as marked by the sun entering the sign Makara, occurred at 20 hrs. 40 min. on the preceding day; that is, at 3 hrs. 20 min. before the sunrise at the end of the Friday: and so any celebration of it would naturally be made on the Saturday. Accordingly, this date works out satisfactorily for Saturday, 25 December, A.D. 1087."

This date gives another instance of the use of the term *Vaḍḍavāra*, which is rare and noteworthy, to denote Saturday. The first component of the name, *vaḍḍa*, is derived from the Sanskrit *vriddha*, 'increased, augmented, made prosperous'. Saturn, we know, was held to be a very malignant planet: in fact, both he and Mars, the lord of Tuesday, had the name *krūra-dṛiś*, 'evil-eyed'. And a verse in Ranna's Kanarese *Sāhasa-Bhīma-vijaya*, written about A. D. 1000, represents the names Maṅgalavāra (the most usual term for Tuesday) and *Vaḍḍavāra* (Saturday) as euphemisms, adopted in order to make people forget the inauspicious nature of the two days.<sup>1</sup>

In the second date the details are the Śōbhakṛit *samvatsara*, being the forty-eighth year of the Chālukya-Vikrama-varsha; the twelfth *tithi*, here called *Śravaṇa-dvādaśī*, of the bright fortnight of Bhādrapada; Sōmavāra. Dr. Fleet gives me the following remarks about this date:—"The Śōbhakṛit or Śōbhana *samvatsara* began on 28 February, A.D. 1123. The given *tithi* Bhādrapada śukla 12 began at very closely about 12 hrs. 3 min. after mean sunrise (for Ujjain) on Monday, 3 September. This *tithi* is known as *Śravaṇa-dvādaśī* when it is joined with the *Śravaṇa nakshatra*.<sup>2</sup> On this occasion the moon entered *Śravaṇa* at about 6 hrs. 18 min. after mean sunrise on that same day, Monday, and was in that *nakshatra* when the given *tithi* began and for some eighteen and a half hours afterwards. This accounts for the *tithi* being here called by the special name, and used with the weekday on which it began instead of that on which it ended. Accordingly, this date answers quite regularly to Monday, 3 September, A.D. 1123."

As to the places mentioned in the record, *Nirugunda*, i.e. *Nirugunda* (ll. 64, 77), is of course the modern Nilgunda itself. The first component of the name is the Kanarese *nīr*, *nīru*, 'water': and the modern form gives another instance of the interchange between *r* and *l* in the vernaculars which is too well known to need illustration.<sup>3</sup> The second component, *gunda*, *kunda* (see also the next paragraph), is not found in dictionaries, but is probably connected with the Telugu *gunta*, explained in Brown's Dictionary, new edition, as 'a pit, hole, hollow, dell'; the Kanarese *kundi*, tentatively explained by Kittel as 'low or bent ground'; and the Tamil *kundu*, 'to sit or squat'. The whole name thus seems to mean "watery lowland". The record places *Nirugunda*, *Nilgunda*, in a group of villages known as the *Vikkiga* twelve, which was in the *Kōkali* five-hundred district (l. 63). The name *Vikkiga* cannot be traced now; unless (which is not very likely) it might be found in the "Bikkikatti" of the map, six miles towards the south-south-east from Nilgunda. The *Kōkali* five-hundred is evidently the *Kōgaḷi-nāḍ* which is mentioned in inscriptions of A.D. 982, 1071, and 1108;<sup>4</sup> its chief

<sup>1</sup> The verse was given by Mr. Rice in *Ind. Ant.*, Vol. XXIII, p. 168. For previous notes on the use of the name *Vaḍḍavāra*, see remarks by Professor Kielhorn and Dr. Fleet in the same journal, Vol. XXII, pp. 111, 251-2.

<sup>2</sup> See Professor Kielhorn's "Festal Days of the Hindū Lunar Calendar," in *Ind. Ant.*, Vol. XXVI, p. 183.

<sup>3</sup> The change seems, indeed, rather a pointed one in such a word as *nīr*, but perhaps is not more so than it is in the case of *per*, *pēr*, 'great', which has taken the change in *Pērūr*, *Bālūr*; see *Ind. Ant.*, Vol. XVIII, p. 271.

<sup>4</sup> See Dr. Fleet's note in *Ind. Ant.*, 1901, p. 106: the Indian Atlas sheet No. 59 of 1828, used by him, shows as "Kogala" the place which is shown as "Kōgaḷi" in the quarter-sheet 59, N. W., of 1901. The *Kōgaḷi* district is mentioned as a five-hundred in records of A.D. 1037 and 1108; *Epi. Carn.*, Vol. II, Pg. 126, Jl. 12.

town plainly still survives in the place in the Hāvina-Haḍagalli tāluka which is shown as "Kōgali" in the Indian Atlas sheet No. 59, N. W. (1901), in lat. 14° 56', long. 76° 13', fifteen miles towards the north-east from Harpanhalli and twenty-two miles in the same direction from Nilgunda. The hamlets Ādityapallikā and Kṛishṇapallikā and the villages Talevāgya, Kamaṇḍalukārpūsa, Tilaka, and Lākshāgōha, which are mentioned in the specification of boundaries, cannot be traced in the map. On the occasion in A.D. 1087, when the grant was first made, the king was at his capital city, Kalyānapura (l. 62) : this is Kalyāṇi in the Bidar District of the Nizam's territory. On the occasion in A.D. 1123, when the grant was repeated, he was in camp at Vaijayantipura (l. 65-6) : this is well known as an ancient name of Banawāsi in the North Kanara District, Bombay.

In connection with the word *gunda*, *kunda*, as the second component of the name Nirugunda, Nilgunda, Dr. Fleet gives me the following remarks :—"Some other places in the names of which this term occurs are as follows :—Hungund, a tāluka town in the Bijāpūr District, Bombay : its name is found as Ponugunda in an inscription of A.D. 1049 :<sup>1</sup> here *ponu* doubtless stands for *pon*, *hon*, *honnu*, 'gold'. Muḷgund, a village in the Gadag tāluka, Dhārwar District, Bombay : its name is given as Muḷgunda in inscriptions of A.D. 866 and 902,—the latter at the place itself :<sup>2</sup> here *muḷ* is, no doubt, *muḷu*, *muḷḷu*, 'a thorn' : in the spurious Kurtakōṭi grant, a final *u* is added, and the name is presented as Muḷgundu.<sup>3</sup> Nilgund, a village in the same tāluka : its name, which is identical with that of Nirugunda, Nilgunda, and has the same derivation from *nīr*, 'water', is given as Nirgunda in the inscription of A.D. 866 at the place itself, and as Nilagunda (in Sanskrit verse), with the change from *r* to *l* established, in the Dambaḷ plates of A.D. 1379 :<sup>4</sup> in the inscription of A.D. 982 at the place itself, the name, for some inexplicable reason, is misspelt as Nirguṇḍa, with the cerebral *ṇḍ*.<sup>5</sup> Nawalgund, a tāluka town in the Dhārwar District : here the first term is plainly *naval*, *navil*, *navilu*, 'a peacock'. Nargund, a town in the Nawalgund tāluka : the strict form of this name seems to be Naṛagunda, Naṛugunda, with *naṛa*, *naṛu*, 'fragrance, scent'.<sup>6</sup> Wokkund, the "Wakund" and "Wakkund" of maps, etc., a village in the Sampgaum tāluka of the Belgaum District, Bombay : this place is mentioned as Oṅkunda, and as marking the northern limit of the purest Kanarese, in chapter I, verse 37, of the Kanarese *Kavirājamārga*, written between A.D. 814 and 877 : the first term is perhaps *ondu*, 'one', which becomes *ok* in composition before a *k* ; or perhaps it represents *vana*, 'a wood, forest', a local pronunciation of which is *ona*, *wonu* : e.g. *Pāṇḍavarig=ona-dēsa band-ante āditu*, in the Ballad of the Daughter-in-law of Channavva of Kittūr.<sup>7</sup> Tālgund, a village in the Shikārpūr tāluka of the Shimoga District, Mysore : in records at the place itself, this name is found as Sthānakundūra (Sanskrit) in the Early Kadamba inscription of about A.D. 501-50,<sup>8</sup> and as Sthānakundur (Kanarese) in an inscription of A.D. 1028 ;<sup>9</sup> as Tāṇagundūr in inscriptions

<sup>1</sup> See *Ind. Ant.*, Vol. XXX, p. 264.

<sup>2</sup> *Epi. Ind.*, Vol. VI, p. 104, line 22 : and *JBBRAS*, Vol. X, p. 190, line 4. I think there is an inscription which mentions the place as Muḷgunda : but I cannot verify this just now.

<sup>3</sup> *Ind. Ant.*, Vol. VII, p. 220, line 29.

<sup>4</sup> See, respectively, *Epi. Ind.*, Vol. VI, p. 104, line 26, and *JBBRAS*, Vol. XII, p. 357, line 129.

<sup>5</sup> *Epi. Ind.*, Vol. IV, p. 206, line 20.

<sup>6</sup> See Kittel's *Kannāḍa-English Dictionary*, under *naṛa* (1) and *naṛu*.

<sup>7</sup> *Ind. Ant.*, Vol. XIX, p. 420, first verse.

<sup>8</sup> *Epi. Ind.*, Vol. VIII, p. 33, line 15 ; *Epi. Carn.*, Vol. VII, Shimoga, Sk. 176.

<sup>9</sup> *Pāli, Sanskrit, and Old-Kanarese Inscriptions*, No. 215, line 13 ; *Epi. Carn.*, Vol. VIII, Sk. 177. In *Ind. Ant.*, Vol. IV, p. 278, line 13, *agrahāra-sthāna Kumṇḍavige* is a misreading, due to the indistinctness of the photograph, for *agrahāra-Sthānakumṇḍūra*.

of A.D. 935, 1091, and 1107;<sup>1</sup> and as *Tāṇagundūr*, with the cerebral *ṭ*, in an inscription of A.D. 1048;<sup>2</sup> an inscription of probably A.D. 1179 gives the name as *Tāṇagundūr* in lines 18 and 25, and indulges in a fanciful Sanskritization of it as *Sthāṇugūḍhapura* in line 5.<sup>3</sup>

As the *praśasti* of this inscription is of considerable importance, I append some notes shewing the different readings (excluding mere clerical errors and variations of spelling) which are found in the parallel passages of the following documents:—

1. The *Kauṭhēm* plates of Vikramāditya V, A.D. 1009, edited by Dr. Fleet in the *Ind. Ant.*, Vol. XVI, p. 15 ff; here quoted as K.

2. The *Miraj* plates of Jayasimha II, A.D. 1024, from ink-impressions lent by Dr. Fleet; here quoted as M.

3. The *Yēwūr* inscription of Vikramāditya VI, A.D. 1077, from ink-impressions lent by Dr. Fleet; here quoted as Y.

Line. 1.—Y. prefixes the verse of salutation to Śiva, *Namas=tuṅga-sīraś-chūmbi-chāindra-chāmara-chāravē trailōkyā-nagar-āraṁbha-mūḷa-stāmbhāya Śāmbhavē*.

L. 2.—°*dashṭ-ākṛishṭa*° in K., M., and Y.

L. 3.—For *Tribhuvanamalla-mahīpatir* K. reads *Akalāṁkacharita-bhūpatir*, Y. *Tribhuvanamalla-kshnāpatir*, M. *Jagadēkamalla-bhūpatir*. M. omits *gadyaṁ*.

L. 7.—*Kavalīta-Nala-lakshmi*° K., *Kabalīta-Naḷa-lakshmi*° Y.

L. 8.—*Ēkānta* Y.

L. 9.—Before *katipaya*° K. and M. add *cha*. M. adds *vṛittam* before *kaṁdaḥ*. Y. omits *kaṁdaḥ*.

L. 16.—°*bhārē* M.

L. 17.—*Rājya-strīṇām* Y.

L. 18.—*Asaktē* K., M., and Y.

L. 20.—K. reads *guṇākarasya . . . aḍamari-kṛita-dig-valay-ōḍita*° . . . °*uripṭa-kṛitam*; Y. has *valay-ōḍita . . . arishṭa-tidam*. M. apparently has *arishṭa-kṛitam*.

L. 21.—*Neḍamariḥ* K. and M.; *Tadamari* Y.

L. 25.—K. reads *svakaṁ . . . vaṁśam saḥ vavṛitē*; Y. gives *śukaṁ prāpayantīva dhassam śva sambubhrē Kṛishṇa-nandanām*, M. *svakaṁ prāpayann=iva vaṁśam sa vavṛitē Kṛishṇa-nam-danām*.

L. 26.—Y. *vibhava-vibhāsi*.

L. 30.—For *Rāshṭrakūṭa-kula-saṁvaddhāv=ubhav* of our text K. reads *Rāshṭrakūṭa-kula-rājya-saṁvaddhibhīḥ*. M. gives °*kula-rājya-saṁbhavan*; Y. agrees with our text.

L. 31.—K. *prakōpāv* instead of *prarōhāv*.

Ll. 32-33.—The verse *Ittham . . . °lakshmiṁ*, which appears in M. and Y., is omitted in K., which adds another verse ( *Hūṇa-prāṇa-hara-pratāpa-duhanō*, etc.), which is given also in M. and Y.

<sup>1</sup> *Epi. Carn.*, Vol. VII, Sk. 194, 322, 178 (*PSOCI*, No. 217, line 20), 192 (*PSOCI*, No. 218, line 18). In the case of Sk., 322, the transliterated text gives *Tāṇagundūr-keṛeyam*, while the text in Kanarese characters has *Tāṇagunda-keṛeyam*; the former is probably right; compare Sk. 194, a duplicate of the same record, where both the texts give *Tāṇagundūr-keṛeyam*.

<sup>2</sup> *PSOCI*, No. 157, edited by Dr. Fleet, with a plate, in *Ind. Ant.*, Vol. IV, p. 179, line 17; *Epi. Carn.*, Vol. VII, Sk. 120, where, however, the transliterated text stops just before this word.

<sup>3</sup> *PSOCI*, No. 221; *Epi. Carn.*, Vol. VII, Sk. 186. The date is in line 52. In *Epi. Carn.* the transliterated text gives the Śaka year as “? 1123”, and the Kanarese text gives it as 1183. The third figure is doubtful in the photograph: Dr. Fleet originally read the year as 1113; but the specification of the *samvatsara* as *Siddhārthin* points to the figure having been corrected from 1 to 2, giving 1123, by mistake for 1121.

L. 36.—Instead of vv. 32 ff. K. gives a totally different version, nine verses long, in which first Satyāśraya's younger brother, whom it calls Yaśovarman, is extolled for his conquests, then it mentions his queen Bhāgyavati, the couple being compared to Viṣṇu and Lakṣmī, and then likens the birth of Vikramāditya V from her to that of Skanda from Umā and that of Rāma from Kauśalyā; and finally it eulogises Vikramāditya, who is compared to Indra. Instead of this, M. devotes two verses to the praise of Satyāśraya's heroism, and then proceeds to verse 32 of our text, *Tasy=ānujaḥ śrī-Daśavarma-nāmā*, etc. Y. agrees with our text, except that it reads *Bhāgyavat=īti* instead of *Bhāgyavati cha* on l. 37, as does M. also.

L. 38.—After verse 33 of our text, M. inserts three verses in praise of Vikramāditya V.

L. 40.—M. °*vikramādhyō*. After verse 35, M. adds another stanza, on the same topic.

L. 41.—Y. reads *gaṇḍaroḷ-gaṇḍu°*, "hero among heroes"; *oḷ* is the usual Old-Kanarese ending of the locative case; the *ul* of our text stands for *uḷ*, a variant of *oḷ*.

L. 42.—After verse 36, M. and Y. add another on the same topic. Our verse 37 is not in M., which now passes on to the documentary business.

L. 43.—To verse 39, Y. prefixes the word *maṅgaḷam*, after which are appended some lines in Kanarese by a later hand.

L. 45.—Y. reads °*bhara-bhay-ōdbhātī°*.

L. 47.—After our verse 40, Y. adds another stanza in praise of Jayasīma II, and reads *auddhṛitya* instead of *auddhatya*.

L. 54.—Y. reads *apahala°*.

### TEXT<sup>1</sup>

#### First plate.

- 1 [Ōm]<sup>2</sup> [||\*] <sup>3</sup>Jayaty=āviśhkrīta[m] Viṣṇor=vārāham kṣhōbhit-ārṇṇavam | dakṣiṇ-  
onnata-da[m]śhṭr-āgra-viśrānta-bhuvanam vapuḥ | (||) [1\*]<sup>4</sup> <sup>5</sup>Śriyam=upaharatād=vaḥ  
Śrīpatih kroḍa-rūpō
- 2 vikāta-viśada-damśhṭrā-prānta-viśrānti-bhājām | avahad=adaya-damśhṭr-ākṛiṣṭa-  
vispasṭa-kāṇḍa-pratannu-visa-jat-āgra-grāmthivad=yō dharitrīm | (||) [2\*] <sup>6</sup>Kari-  
makara-ma-
- 3 karik-āṁkita-jala-nidhi-raśanām vaśīkarōty=avani-vadhū[m] [||\*] Tribhuvanamella-  
mahipatir=akalamka-yaśō-[m]vu-rāśi-yalayita-bhuvanah | (||) [3\*] Ga[dyaṁ |]
- 4 Svasti samasta-bhuvana-samstūyamāna-Mānavya-sagotrāṇā[m] Hāritiputrāṇām  
Kauśiki-vara-prasāda-lavdha-śvēt-ātapatr-ādi-rājya-chihnānām sa-
- 5 pta-mātpikā-parirakṣhitānām Kārttikōya-vara-prasāda-lavdha-mayūra-pichohha-kurita-  
dhvajānām bhagavan-Nārāyaṇa-prasād-āsādita-vara-varāha-lāṁchhan-ōkṣhaṇa-
- 6 kṣhaṇa-vaśīkṛit-ārāti-rāja-maṇḍalānām samasta-bhuvan-āśraya-sarva-lōk-āśraya-  
Viṣṇuvardhana-Vijayādity-ādi-viśeṣha-nāmnām rāja-ratnānām=udbhava-bhūmih |  
Vṛittam |
- 7 <sup>7</sup>Kavalita-Nala-lakṣmīr=Durjay-aurnjitya-hārī vihata-prithu-Kaḍamv-ūḍamvarō  
Maurya-uirjit | nija-bhūja-vala-bhūmn-ōtpātayan=Rāshṭrakūṭāṇ=khilita-Kala-
- 8 churi-śrīr=astī Chālukya-vamśah | (||) [4\*] <sup>8</sup>Taj-jēshu rājyam=anupālya gatēshu  
rājasv-ōkāṇṇa-shasṭi-gaṇaṇēshu pur=ādby-Ayōdhyam | tad-vamśa-jās=tad-anu-  
shōḍasa bhūmipā-

<sup>1</sup> From the ink-impressions.

<sup>2</sup> Metre: Ślōka (Anuṣṭubh).

<sup>3</sup> Metre: Mālinī.

<sup>4</sup> Metre: Mālinī.

<sup>5</sup> Expressed in writing by ō surmounted by an *anusāra*.

<sup>6</sup> The verses are not numbered on the plates.

<sup>7</sup> Metre: Āryāgītī.

<sup>8</sup> Metre: Vasantatilakā.

- 9 lāḥ kshmām Dakṣiṇāpatha-jushām vibharām vabhūvuh | (||) [5\*] Dusht-  
āvashtabdhāyām katipaya-purush-āntar-ā[m]taritāyām Chalukya-kula-sāmpadi  
bhūyaś=Chālukya-vamśya ēva | <sup>1</sup>Kamdaḥ kī-
- 10 rtti-lat-āmkurasya kamalām Lakshmi-vilās-āspadam vajram vairi-mahitṛi(bhṛi)-  
tā[m] pratinidhir=dēvasya dāitya-druhaḥ | rāj=āsiḥ=Jayasīma-vallabha iti  
khyātaś=charitrai-\*
- 11 r=nnijair=yō rējō chiram=ādi-rāja-charit-ōtkamthāḥ prajānām haran | (||) [6\*] <sup>2</sup>Yō  
Rāshtrakūṭa-kulam=I[m]dra iti prasiddham Kṛishṇ-āhvayasya sutam=ashta-  
śat-ēbha-sainyam || (I)
- 12 nirjitya dagdha-nṛipa-paṇcha-śato vabhāra bhūyaś=Chalukya-kula-vallabha-rāja-  
lakshmiṁ | (||) [7\*] <sup>3</sup>Chaṭula-ripu-turaga-paṭu-bhaṭa-karaṭi-ghaṭā-kōṭi-ghaṭi-  
ta-raṇa-rāgaḥ | sukṛita-Hara-charaṇa-rāgas=tanayō=bhūt=tasya Raṇarāgaḥ | (||) [8\*]  
<sup>4</sup>Tat-tanayaḥ | Pulakēśi Kēśi-nishādana-samō=bhavad=rājā | Vā-
- 14 tāpi-puri-vara-patir=akalita-khala-Kali-kalanika-kalaḥ | (||) [9\*] <sup>5</sup>Vayam=api Pulakēśi-  
kshamāpatir varṇayamtaḥ pulaka-kalita-dēhāḥ paśyat=ādy=ā-
- 15 pi samtaḥ | sa hi turaga-gaj-ēndra-grāma-sāra[m] sahasra-dvaya-parimitam=  
ritvik-sāch=chakār=āśvamōdhō | (||) [10\*] Tat-tanayaḥ | <sup>6</sup>Nala-nilaya-vilōpi Maurya-  
niryāṇa-hōtuḥ prathita-
- 16 prithu-Kaḍamva-stamva-bhēdi kuthāraḥ | bhuvana-bhavana-bhāg-āpūraṇ-ārambha-  
bhāra-vyavasita-sita-kirttiḥ Kirttivarmā nṛipō=bhūt | (||) [11\*] Tad-anu tasy=  
ānujaḥ | <sup>7</sup>Sarvva-dvip-ākrama-
- 17 ṇa-mahasō yasya nau-sētu-vamdhair=ullamghy=āvdhim vyadhita pritanā Rēvati-  
dvipa-lōpaṁ | rājya-śrīṇām haṭha-patir=abhūd=yaś=cha Kālachchurīṇām vabhro  
bhūmim saha sa saka-
- 18 lair=maṁgalair=Maṁgalīśaḥ | (||) [12\*] <sup>8</sup>Jyēshṭha-bhrātuh sati suta-varō=py=  
arbhakatvād=aśaktōr=yasminn=ātmany=akṛita hi dhuram Maṁgalīśaḥ prithivyāḥ |  
tasmin=pratyūrpipad aṭha mahi[m]
- 19 yūni Śatyāśrayō=sau Chālukyānām ka iya hi pathō dharmy=ataḥ  
prachyavēta | (||) [13\*] <sup>9</sup>Jētur=ddisām vijita-Harsha-mahā-nṛipasya dātur=  
manōratha-śat-ūdhikam=arthayadbhyaḥ | saty-ādi-
- 20 sarva-guṇa-ratna-gaṇ-ākarasya satyāśrayatvam=upalakṣaṇam=ēva yasya | (||) [14\*]  
<sup>10</sup>Adamarikṛita-dig-valayō=rddita-dviḍ=amari-parigita-mahā-yaśaḥ | . mṛidam=ariṣṭa-  
bhida[m] ma-
- 21 nas=ōdvahan=Niḍamarīḥ<sup>11</sup> kshitipō=jani tat-sutaḥ | (||) [15\*] <sup>12</sup>Sutas=tadiyō guṇa-  
ratna-māli bhū-vallabhō=bhūd=bhuja-vīrya-sāli | Ādityavarm=ārjita-[pu]ṇya-karmā  
tējō-
- 22 bhir=āditya-samāna-dharmā | (||) [16\*] <sup>13</sup>Tat-suto Vikramādityō vikram-ākṛānta-  
bhū-talaḥ | tato=pi Yuddhamall-ākhyō yuddhō Yama-samō nṛipaḥ | (||) [17\*]  
Taj-janmā Vijayādityō virā-

<sup>1</sup> Metre : Śārdūlavikṛīṭa. The ādirājas are Bharata, Nala, Nahusha, etc.

<sup>2</sup> Metre : Vasantatilakā.

<sup>3</sup> Metre : Āryā.

<sup>4</sup> Metre : Āryā. The daṇḍa after tat-tanayaḥ should be omitted.

<sup>5</sup> Metre : Mālinī.

<sup>6</sup> Metre : Mālinī.

<sup>7</sup> Metre : Mandākrāntā.

<sup>8</sup> Metre : Mandākrāntā.

<sup>9</sup> Metre : Vasantatilakā.

<sup>10</sup> Metre : Drutavilambita.

<sup>11</sup> The i of Niḍa° represents the Dravidian short e.

<sup>12</sup> Metre : Trisṭubh upajāti, pāda 1 being Upēndravajrā, and pādas 2-4 Indravajrā.

<sup>13</sup> Metre of vv. 17-22 : Ślōka.

- 23 n=ōk-āṅga-saṅgarō | chaturṇām māmḍalānām=apy-ajayad=Vijay-ōpamah | (||) [18\*]  
Tad-bhavō Vikramādityaḥ Kirttivarmā tad-ātmajaḥ | yēna Chalukya-  
rājya-śrīr-amtarāyiny=a-
- 24 bhūd=bhuvi | (||) [19\*] Vikramāditya-bhūpāla-bhrātā bhīma-parākramah | tat-sūnūḥ  
Kirttivarm=ābhūn=m[ri]t-prās-ārddita-durjanaḥ | (||) [20\*] Taila-bhūpas=tatō jāto  
Vikramāditya-bhūpatiḥ |

*Second plate : first side.*

- 25 tat-sūnur=abhavat=tasmād=Bhīma-rājō=ri-bhikaraḥ | (||) [21\*] Ayyaṇ-āryas=tatō jajñō  
yad=vamśasya śrīyam svakām | prāpayan[n\*]=iva vamśam svam sa
- 26 vavrō Kṛishṇa-namdanām | (||) [22\*] <sup>1</sup>Abhavat=tayōs=tanūjō vibhava-vibhāsī  
virōdhi-vidhva[m]sī [i\*] tōjō-vijit-ādityaḥ satya-dhanō Vikramādi-
- 27 tyah | (||) [23\*] <sup>2</sup>Chēd-īsa-vamśa-tilakām Lakshmaṇa-rājasya namdanā[m] nuta-  
śilām[i\*] Vomthādēvīm vidhivat=paripinyō Vikramādityaḥ | (||) [24\*] <sup>3</sup>Su-
- 28 tam=iva Vasudōvād=Dēvaki Vāsudōvam | Guham=iva Gīri-jāmir=ddēvam=  
Arddhōndumaulōḥ | ajanayad=atha Vo[m]thādēvy-atas=Taila-
- 29 la-bhūpam | vibhava-vijita-Śakraṁ Vikramāditya-nāmanah | (||) [25\*] <sup>4</sup>Ari-  
kuṁti(bhi)-kumbha-bhōdana-ripu-durgga-kavāṭa-bhāmjana-prabhṛtiḥ [i\*] sahaja-
- 30 valasya Harēr=iva vāla-kriḍā=bhavād=yasya | (||) [26\*] Kim cha Rāshṭrakūṭa-  
kula-samvaddhāv=ubhau | <sup>5</sup>Aurjityāch=charaṇāv=iva prachalitan sākshā-
- 31 t=Kalēḥ krāmataḥ | krūran vaddha-śarirakau guru-jana-droha-prarōhāv=iva |  
kālāt=khamḍita-Rāshṭrakūṭaka-kula-śrī-valli-jāt-ā[m]ku-
- 32 rau | līnau yēna sukhēna Karkara-Raṇastambhau raṇa-prāṅgaṇō | (||) [27\*]  
<sup>6</sup>Ittham purā Diti-sutair=iva bhūta-dhātrīm yō Rāshṭrakūṭa-kuṭilair=gga-
- 33 mitām=adhasat | uddhṛitya Mādhava iv=ādi-varōha-rūpō vabhrō Chalukya-kula-  
vallabha-rāja-lakshmiṁ | (||) [28\*] <sup>7</sup>Bhammaha-Raṭṭād=abhavad=bhūpālād-  
Rāshṭrakū-
- 34 ṭa-kula-tilakāt | Lakshmir=iva salila-nidhōḥ śrī-Jākavv-āhvayā kanyā | (||) [29\*]  
<sup>8</sup>Chālukya-vamś-āmvara-bhānu-mālī śrī-Taila-
- 35 bhūpāla upāyat=ainām | tayōs=cha lok-ābhyudayā yōgaḥ sa chandrikā=  
chandramasōr=iv=āsīt | (||) [30\*] <sup>9</sup>Śrī-Taila-bhūmipālā-
- 36 t | śrī-Jākavvā samajijanat | śrīmat-Satyāśrayam Skāmdam=Amvikā Tryamvakād=  
iva | (||) [31\*] <sup>10</sup>Tasy=ānujaḥ śrī-Daśavarma-nāmā | tad-vallabhā Bhā-
- 37 gyavati cha dēvi | tayōr=abhūd=vikrama-śila-śālī | śrī-Vikramāditya-nripas=tanūjaḥ |  
(||) [32\*] <sup>11</sup>Asau nija-jyēshṭha-pituh parōksham vabhāra vā-
- 38 rāśi-vṛitām dharitrim | bhujēna kōyūra-latām=iv=ōchehair=vvidārit-ārāti-kada[m]vakēna |  
(||) [33\*] Tad-anu tasy=ānujaḥ | <sup>12</sup>Yasy=ākshila-vyāpi yaśō=

<sup>1</sup> Metre : Āryā.

<sup>2</sup> The words *Chēd-īsa* . . . *nuta-śilām* may be scanned as the first half of an Āryāgiti, the remainder as the latter half of an Āryā. Cf. Mahābhārata XIII. xiv. 183, which consists of an Āryā hemistich followed by the second hemistich of an Āryāgiti.

<sup>3</sup> Metre : Mālinī.

<sup>4</sup> Metre : Śārdūlavikriḍita.

<sup>5</sup> Metre : Āryā.

<sup>6</sup> Metre : Trishtubh upajāti, *pādas* 1 and 2 being Indravajrā and 3 and 4 Upēndravajrā.

<sup>7</sup> Metre : Ślōka. The *daṇḍa* after *bhūmipālāt* should be omitted.

<sup>8</sup> Metre : Trishtubh upajāti, *pādas* 1, 2 and 4 being Indravajrā and 3 Upēndravajrā.

<sup>9</sup> Metre : Trishtubh Upēndravajrā.

<sup>10</sup> Metre : Trishtubh upajāti, *pāda* 1 being Indravajrā and 2-4 Upēndravajrā.

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- 39 vadātam-akāṇḍa-ḍugdb-ādvudhi-vṛiddhi-śaṅkāṁ | karōti mugdh-āmara-sundarīnām-  
abhūt-sa bhūpō Jagadēkamallaḥ | (||) [34\*] <sup>1</sup>Sad-āvana-śṭhaḥ<sup>2</sup> paṭu-vikramā-  
d-yō mad-āmdha-gaṁdh-ēbha-ghaṭṭ-vipāṭi | dhar-ōrjita-prasphūrita-prabhāṣō rarāja  
yō-sau Jayasīmha-rājaḥ | (||) [35\*] <sup>3</sup>Agamad-akhila-dhātri yēna rā-  
41 janvatitvam nivasati nripa-lakshmir-yasya śubhr-ātapatrō | sa sakala-namit-āri-  
kshōṇibhṛin-mauli-ratna-dyuti-śavalita-pāḍō gaṁḍarūl-[g]aṁḍa-  
42 bhūpaḥ | (||) [36\*] <sup>4</sup>Vikhyāta-Kṛishṇa-varṇṇō Taila-śnēh-ōpalavdha-saralatvō [1\*]  
Kuntala-vishayō nitarām virājatō Mallikāmōḍaḥ | (||) [37\*] <sup>5</sup>Tataḥ pratāpa-  
jvalana-  
43 prabhāva-nirmūla-nirdagdha-virōdhi-varṇṇaḥ | tasy-ātmajaḥ pālayitā dharāyāḥ  
śrīmān-abhūd-Āhavamalla-dēvaḥ | (||) [38\*] <sup>6</sup>Ātm-āvasthāna-bhōr-abhilasha-  
44 ti sadā mamḍapa[m] Mālav-ēṣō | dō(ḍo)lat-tāli-van-āmtāny-anusarati sarin-nātha-  
kūlāni Chōlaḥ | Kanyākuvj-ādhirājō bhajati [cha tara-]

Second plate: second side.

- 45 sē kamdarās-tā Himādrōr-uddāmā yat-pratāpa-prasara-ta(bha)ra-bhav-ōdbhiti-vibhrānta-  
chittāḥ | (||) [39\*] <sup>7</sup>Amṛāna-Tē(Tai)la-guṇa-sa[m]graha-  
46 na-pravṛiddha-tōjō-viśōsha-dalita-dvishad-amdhakāraḥ | anvarthatām samanuspitya  
kavi-pradhānair-yaḥ prōchyatō nanu Chalu-  
47 kya-kula-pradīpaḥ | (||) [40\*] <sup>8</sup>Auddhatya-yukt-Āmdhakaja-prabhāva-nirmūlan-ōddāma-  
valasya yasya | virājatō nirjjita-Minakōtō[r-dō-]  
48 vasya Chālukya-mahēśvaratvam | (||) [41\*] <sup>9</sup>Tasmād-ajāyata jagaj-janita-pramōda-  
śringāra-vira-rasikaḥ kavi-loka-kāntaḥ | kām-  
49 tā-vilōla-nayan-ōtpala-ohēru-chandras-Chālukya-varṇṇa-tilakō Bhuvanaikamallaḥ | (||)  
[42\*] <sup>10</sup>Yaḥ patram sphuṭa-pushkar-ākshara-dharam pā-  
50 paṇ kripāna-ohchhalād-ā-janma-pratipanna-dāsyā-vijaya-śrī-dattam-uchchair-ddadhat |  
sākshyam grāhayitum diśām parivṛiddhān<sup>11</sup>-sarvān-iva  
51 prāhipōt=pratyāśam nija-kīrtim-abhira-taṭini-sparddh-ānuvarṇdh-ōdyatām | (||) [43\*] Tad-  
anu tasy-ānujaḥ | <sup>12</sup>Āsit-tōjaḥ-kalita-kamal-ō-  
52 llāsana-prauḍha-pāda-sparsād-uchchhaiḥ śriyam-avanibhṛioh-ohhēkharāṇām dadhānaḥ |  
dhvānta-bhrāntim dadhad-iva diśōr-amjanam vairi-vira-s[m]ō-  
53 r-ākshipām muhur-apaharan=Vikramāditya-dēvaḥ | (||) [44\*] <sup>13</sup>Bhū-bhāram  
namita-phap-īvara[m] bhujābhyām vibhrāṇaḥ pataha-palāyita-[ksh]i-  
54 t-īṣaḥ [1\*] yaś-oh-ōchchair-apahṛita-nāki-śākhi-līlāḥ prakhyātas-Tribhuvanamalla  
ity-udāraḥ | (||) [45\*] <sup>14</sup>Yatō-nvēshṭum Janaka-janitām

<sup>1</sup> Metre : Trishṭubh Upēndravajrā.

<sup>2</sup> The division of the word *sadāvanasthaḥ* depends upon the interpretation. Applying it literally to the king, we should write *sadāvanasthaḥ*, "always active in protection"; applying it to a lion, the *upamāna* of the king, we should write *sadā vana-sthaḥ*, "always haunting the forest".

<sup>3</sup> Metre : Mālini.

<sup>4</sup> Metre : Āryā.

<sup>5</sup> Metre : Trishṭubh upajāti, *pāda* 1 being Upēndravajrā and 2-4 Indravajrā.

<sup>6</sup> Metre : Bragdhara.

<sup>7</sup> Metre : Vasantatilakā.

<sup>8</sup> Metre : Trishṭubh upajāti, *pādas* 1, 2 and 4 being Indravajrā and 3 Upēndravajrā.

<sup>9</sup> Metre : Vasantatilakā.

<sup>10</sup> Metre : Śārdūlavikrīḍita.

<sup>11</sup> *Parivṛiddha* in the sense of *prabhā* (Pāṇini VII. ii. 21) : "he sent forth in every region of the sky his fame, eager to rival the stream of the [autumnal] clouds, as it were, in order to make all the Regents of the quarters of space accept the evidence [of his glory]."

<sup>12</sup> Metre : Mandākrāntā.

<sup>13</sup> Metre : Praharshipī.

<sup>14</sup> Metre : Mandākrāntā.

- 55 vallabh-odāra-lakṣmīm bhrātrē sārddham hari-vala-yutaḥ svām Sumitr-ātmajēna |  
tirē sindhor=Vahu-mukha-bhayād-ōtya Vaibhishapa-śrī-dhāmṇā
- 56 nēmō Draviḍa-patinā yaś-cha Chālukya-Rāmaḥ | (||) [46\*] <sup>1</sup>Sarv-āśā-vijayā-  
prayāpa-samaya-jñāt-ākṣhil-ōrvvi-patha-prasthān-ēva mahim-atitya vi-
- 57 malā yat-kirttir-avdhim gatā | prōkshyas=tō vijaya-śriyā-para-vaśō dūri-karōty-  
ēsha mām=ity-ākhyātum=iv=ārṇava-sthiti-jushaḥ Śaurēs-trilo-
- 58 ki-gurāḥ | (||) [47\*] Sa tu śrīprithvivallabha-mahārājādhirāja-paramōśvara-parama-  
bhāṭṭāraka-Satyāśraya-kula-tilaka-Chālukya-ābharapa-śrīmat-Tri-
- 59 bhuvanamalla-vallabha-narēndra-dēvaḥ kuśali kuśalinaḥ sarvān-ēva yathā-  
samvaddhyamānamānakān<sup>2</sup>-rāshṭrapati-vishayapati-grāmakūṭa-
- 60 k-āyuktaka-niyuktak-ādhikārika-mahattar-ādin=samādisaty=astu vaḥ samviditam |  
yathā-smābhiś=Chālukya-Vikrama-varshō dvādaśō
- 61 amkatō=pi || 12 || pravarttamāna-kālō Prabhava-samvatsarō Pushya-vahula-  
trayōdaśi(śi)-Vaḍḍavār-ōttarāyapa-samkrāntau vahūni mahā-dānāni dat[t\*]vā tad-da-
- 62 kṣhīṇā-kālō Kalyāṇapura-samāvāsita-nija-vijaya-skandhāvārō Palata-Pāṇḍya-  
vijñāptyā Draviḍa-dōś-āgatēbhyō nānā-gotrēbhyō nānā-vēda-
- 63 śākhā-śāstra-pāragēbhyas=trīsata-samkhyākēbhyō vrāhmaṇēbhyāḥ śrīmat-Tribhuvana-  
malla-dēvēna Kōkali-paṇchaśata-dēsa-maddhya-sthita-Vikkiga-saptaty-antarvva-
- 64 rtti | Niruguṇḍa-<sup>3</sup>nāmā grāmaḥ | dhārā-pūrvakam=agrahāri-kṛitya dattaḥ |  
paṇchaśatēbhyā ēva vrāhmaṇēbhyāḥ Chālukya-Vikrama-varshō aṣṭā-chatvā-  
rimśō amkatō=

*Third plate.*

- 65 pi || 48 || pravarttamāna-kālō Śōbhakṛit-samvatsarō Bhādrapada-śuddha-  
Śravaṇa-dvādaśyām Sōmavārō vahūni mahā-dānāni dat[t\*]vā tad-dakṣhiṇā-  
kālō Vai-
- 66 jayanti-pura-samāvāsita-nija-vijaya-skandhāvārō śrī-karaṇ-ādhikāri-sarvv-ādhyakṣha-  
Draviḍāditya-prērita-Palata-Pāṇḍya-pautra-Rāya-Pāṇḍya-vijña-
- 67 ptyā śrīmat-Tribhuvanamalla-dēvēna sa pa(ō)va grāmaḥ Kṛishṇapallikā-  
samētaḥ tēbhyā ēva vrāhmaṇēbhyāḥ dhārā-pūrvakam śāsani-kṛitya dattaḥ |  
tair-ēva vrāhma-
- 68 puḥ tad-dēsa-svāminō pīmḍ-ādāna-svarūpēna suvarṇa-śata-chatuṣṭayam dēyam |  
sa-śulka-kara-vādhā-parihārah samast-ādōya-sahito rājaki-
- 69 yānam=anāṅguli-prēkṣaṇīyō nidbi-nidhāna-samētaḥ sarvva-namasyaḥ tribhōg-ābhy-  
āntara-sidhyā(ddhyā) śāśa(sa)ni-kṛitya dattaḥ | tasya grāmasya śimāntā-
- 70 ni kathyamto | prāchyām diśi gaja-pāshāpaḥ | tato dakṣhiṇataḥ Khalvāṣa-  
parvvataś=cha | āgnēyyām diśi Talevāgya-grāmāt=paśchim-āsanna-pradēśō
- 71 srōtaḥ | Kamamḍalukārpāsa-grāmāt=paśchim-āsanna-pradēśō srōto=mtaram cha |  
dakṣhiṇasyām diśi Tilaka-nāma-grāmād-uttar-āsanna-pradēśō srōtaḥ |
- 72 nairṛityām diśi śailaḥ | tasya ch=ōttaratō Lākṣhāgēha-nāma-grāmāt=pūrvvatō  
mahisha-pāshāpaḥ | paśchimasyām diśi madhūka-vṛikṣha-saraḥ | tataḥ  
paśchim-ō-

<sup>1</sup> Metre : Śārdūlavikīṭita.

<sup>2</sup> Read -samvaddhyamānakān=.

<sup>3</sup> Read antarvartti-Niruguṇḍa-, omitting the punctuation.

- 73 . ttarataḥ āyasa-sāra-timtripika-vṛikshaś=cha [<sup>1</sup>]\* vāyavyām . diśi Dirghatunga-  
parvvataḥ | uttarasyām diśi svarṇa-khadira-valmikaḥ | aiśānyām diśy=akshara-  
pāshāṇaḥ |
- 74 iti simānta-pramāṇāni | tatratya-Bhimśvara-dēvāya gaṇḍha-pushpa-dhāpa-dipa-  
naivōdy-ādy-archaṇa-ārtham khaṇḍa-sphuṭita-jirṇa-ōddhāra-nava-sudhā-karm-ārtham  
nṛitya-gi-
- 75 ta-vādyā-bhōga-pādamūla-parivār-ārtham vrāhmaṇa-tapasvi-bhōjan-ārtham cha |  
Āditya-nāma-pallikā<sup>1</sup> sa-śulka-kara-vādhā-parihāraḥ samast-ādōya-sahito
- 76 rājakiyānām=anaguli-prōkshaṇiyo nidhi-nidhāna-samētaḥ sarvva-namasyas=tribhōg-  
ābhyaṃtara-sidhyā(dhhyā) dhārā-pūrvvakam dōva-bhōg-ārtham śāśa(sa)-
- 77 nikṛitya dattaḥ | tasyāḥ pallikāyāḥ simāntāni kathyaṃtō | prāchyām=āgnēyyām  
dakṣiṇasyām nairṛityām cha Nirugumda-grām-ōkta-sim=ōva si-
- 78 mā | paśchimasyām diśi Nāgara-saraḥ-sētuḥ | vāyavyām=uttarasyām-aiśānyām cha  
chūta-hradaḥ srōtaḥ | iti Ādityapallikāyāḥ simānta-pramāṇāni |
- 79 ōvam pūrvva-prasiddha-simā-samanvitas=chatur-āghāṭa-viśuddhaḥ sa yushmabhir-  
āgāmibhir=asmad-vamśyair=anyaiś=cha bhūmipālūḥ pālaniyaḥ | tathā ch=ō-
- 80 ktaḥ | bhagavatā Vēda-Vyāsēna | <sup>2</sup>Vahubhir=vvasudhā dattā rājabhiḥ Sagar-  
ādibhiḥ | yasya yasya yadā bhūmis=tasya tasya tadā phalaḥ | (||) Apaharaṇē  
pi
- 81 cha dōshas=tēn=aiv=ōktaḥ | <sup>3</sup>Sva-dattām para-dattām vā yō harōta vasumdharam  
shashṭi-varsha-sahasrāpi viśṭhāyām jāyatō kṛimih | (||) <sup>4</sup>Suvarṇam=ōkam  
gām=ōkām bhū-
- 82 mōr=apy=ōkam=aṃgulaḥ | haram(n) narakam=āpnōti yāvad=ā-bhūta-samplavam | (||)  
<sup>5</sup>Vimdhya-āṭavishv=atōyāsu śushka-kōṭara-śāyinaḥ | kṛiṣṇa-sarpā hi jāyāntō  
vra-
- 83 hma-dōy-āpahāriṇaḥ | (||) Rāmabhadreṇ=āpy=uktaḥ | <sup>6</sup>Sāmānyō-yam dharma-sētura-  
nṛipāpām kālō kālō pālaniyō bhavadbhiḥ | sarvvān=ētān=bhāvinaḥ pārthi-
- 84 v-ōmḍrān=bhūyō bhūyō yāchatō Rāmabhadraḥ | (||) <sup>7</sup>Mad-vamśa-jāḥ para-mahi-  
pati-vamśa-jā vā pāpād=apōta-manasō bhūvi bhāvi-bhūpāḥ | yō pūlayānti  
mama
- 85 dharmam=imam samastam tēbhyō mayā virachitō=injalir=ēsha mūrdhni || May-  
ōdam śāsanādhikārik-ākshapaṭalika-mahāpraचारṇa-damḍanāyaka-Kālidā-
- 86 sa-suta-Vikramāditya-ānumatyā | Vatsa-gotra-Sāma-vōdi-Bhaṭṭa-Vilās-ōpamān-Āryama-  
svēmi-sūnūnā Kāśmīra-Bhaṭṭa-Mallaya-pa[m]ḍitēna dā-
- 87 n-ādhikāriṇā likhitam=idam=iti śubham || Śrī-Śāradāyai namaḥ ||

<sup>1</sup> The adjectives and participles agreeing with this feminine are in the masculine gender |

<sup>2</sup> Metre : Ślōka.

<sup>3</sup> Metre : Śālini.

<sup>4</sup> Metre : Vasantatilakā.

## No. 20.— TALCHER GRANT OF KULASTAMBHA.

BY R. D. BANERJI, M.A.

The Copper plate edited below, belongs to the Chief of the Talcher State in Orissa and was sent to Bābū Nāgēndra Nātha Vasu Prāchyavidyāmahārṇava, then Honorary Archaeological Surveyor to the Mayurbhanj State of Orissa, in 1907. It has been published by him in three different publications, once in English and twice in Bengali :—

- (1) *The Archaeological Survey of Mayurbhanja*, Vol. I, pp. 157 ff.
- (2) *Baṅgēra Jātīya Itihāsa, Vaiśya Kāṇḍa*, pp. 303-04.
- (3) *Journal of the Baṅgīya Sāhitya Parishad*, Vol. XVIII, part I, pp. 59 ff.

A photograph of the Copper plate was published on the first and the third occasion, but as the plate was covered with powdered chalk before photographing it, the reproduction was neither exactly mechanical nor perfect. I obtained a loan of the plate through Mr. L. S. S. O'Malley, I.C.S., Superintendent, Orissa Foundatory States. After careful examination, I found that on all three occasions a number of mistakes had crept into the published text. The most important defect was the reading of the name of *Kāñchanastambha* as *Kāñchanasūbhana*, l. 3.

The inscription has been incised on both sides of a single plate of copper measuring  $8\frac{1}{4}" \times 5\frac{5}{8}"$ , and the letters measure  $\frac{1}{4}"$  on the average. A round seal of the same metal is affixed to the left of the plate, on the reverse of which is the word "Talcher" scratched thinly in Roman letters. The impression on the seal is circular and consists of a plain circle with a row of lotus petals along its circumference. The circle is divided into two unequal parts by two raised parallel lines, in the larger and upper of which is a deer couchant with a bough or some foliage in its mouth and a crescent and a conch over its back. Below it, just above the dividing lines, is the name of the king, *śrī-Kulastambhadeva*. The lower part of the circle below the lines is occupied by an expanding lotus flower. The inscription records the grant of a piece of laud to Bhaṭṭa Viśvarūpa, the grandson of Yadu, and the son of Anantarūpa, in the village of Siṅga in the Western part (*paścima-khaṇḍā*) of the Eastern District (*Parvavishaya*). The value of the land granted is given in the last line as *rūpya 44*. Three generations of the dynasty are mentioned in the inscription :—

Kāñchanastambha.  
 Kalahastambha { Vikramāditya).  
 Rapastambha alias Kulastambha.

The record was inscribed by one Dārvvadāsa, and it is apparently complete, though it ends abruptly with the word *chatuṣtma-parya*.

The characters of the inscription belong to the 9th century A.D., and the language is incorrect Sanskrit, though the mistakes are not so many as Bābū Nāgēndra Nātha Vasu Prāchyavidyāmahārṇava thinks.<sup>1</sup> The learned gentleman is not quite correct when he asserts that the figure of a boar and an elephant goad (*aṅkuṣa*), the emblems of the Early Chalukyas, are to be found on the seal.

<sup>1</sup> *Baṅgīya-Sāhitya-Parishat-Patrikā*, Vol. XVIII, p. 60.

Two grants of this prince, Kulastambhadēva, found in the Rāghava monastery at Puri have been edited by Bābū Manmohan Chakravartī<sup>1</sup>. The name of the country read as *Kēdala* in those plates is very clearly written as *Kōdālō* in the Talcher plate,<sup>2</sup> and this is probably the correct reading. If this be admitted, then Bābū Nāgendra Nātha Vasu Prāchyavidyāmahār-ṇava's identification of this country with the *Pāschima-Kēdāra*, said to have been discovered by him in certain three hundred years old genealogical works on palm-leaf,<sup>3</sup> must be abandoned. I edit the inscription from the original plate :—

## First Side.

- 1 Ōm<sup>4</sup> svasti [||\*] Jayati<sup>5</sup> bhūjaga-bhōga-paramēṇavaḥ [!\*] sarvajña-sarvakrid-  
vyāpi-Hara-pā-
- 2 -dāvja(bja)-rēṇavaḥ [||\*] Svasti [||\*] Tribhuvana-viditō(a)-Śūlikikāśa-vamśa-  
bhushaṇō rājā
- 3 āsit Kāñchanastambhaḥ | nija-bhuja-vajra-vinirjita-durddhara-vairi-vāraṇa<sup>6</sup>-giri-  
4 ndrāj-jātas-tatō mahānripatiḥ śrīmata-Vikramādityaḥ<sup>7</sup> parama-nāmadhēya[h\*]  
5 śrīmat-Kalahastambhaḥ tasmād-asādhārāṇa-sāhasādyataḥ<sup>8</sup> pratāpa-  
6 bhasmikṛita-vairi-vigrahas=<sup>9</sup>tri-vargga-sammānita<sup>10</sup> sādhu-sammataḥ prithivyām [!\*]  
7 Tatō vyajjyata sakala-bhupāla<sup>11</sup>-mauli-mālā-lālita-charaṇa-yu-  
8 galō <sup>12</sup>nirmala-karavāla-kirāṇa-kalāpa-bhāsurō Kōdālō-dhivāsi<sup>13</sup>  
9 śrī-Stambhēśvari-lavdha<sup>14</sup>-vara-prabhāvo(prasādo) mahānubhāvaḥ Paramamāhēśva-  
10 rō mātāpitṛi-pād-ānudhyāyī samadhigata-pañcha-mahāśavdō<sup>15</sup> ma-  
11 hārājādhirājāḥ śrī-Raṇastambhaḥ parama-nāmadhēyaḥ Paramabhāṭṭāraka[h\*]  
12 śrī-Kulastambha-rāṇakaḥ<sup>16</sup> kuśalī maṇḍalō-smin-varttamāna-bhaviṣyat-mahā-<sup>17</sup>  
s[ā]-  
13 maṇṭa-rājāputrān<sup>18</sup>-niyukta-dēṇḍapāsikān-anyāny-api <sup>19</sup>rāja-prasadina chāṭṭa-  
bhāṭṭa-  
14 mahāśmaṇṭa-bhōga-janapad-ādyān-ādhikarāṇa-janāna<sup>20</sup> yathārha[m\*] mānayati  
vō(bō)-  
15 dhayati sa[mādisati] jñāpayati viditam=astu bhavatām :<sup>21</sup> pāschima-khaṇḍē  
pñ-

## Second Side.

- 16 [-rvva-visha]yē Siṅga-grāmaḥ chātub<sup>22</sup>-sim-āvachchhinnaḥ tāmra-sāśanaḥ<sup>23</sup>  
chandr-ārka-

<sup>1</sup> *Journal Beng. As. Soc.*, Vol. LXIV, part I, pp. 124 ff.

<sup>2</sup> [The stroke read as an *ā-mātrā* in the first *akṣhara* is more probably a superfluous sign of interpunction.—

Ed.]

<sup>3</sup> *Baṅgīya-Sāhitya-Parishat-Patrikā*, Vol. XVIII, p. 60.

<sup>4</sup> Expressed by a symbol.

<sup>5</sup> Read *Jayanti bhujaga-*. [See below, p. 158, foot-note 15.—H. K. S.]

<sup>6</sup> Read *-vairi-vāraṇa-*.

<sup>7</sup> Read *śrīmad-Vikramādityaḥ*

<sup>8</sup> Read *-sāhas-ādyataḥ* [or, *-sāhas-ādityaḥ*.—Ed.].

<sup>9</sup> Read *-vigrahas-*.

<sup>10</sup> Read *-sammānitaḥ*.

<sup>11</sup> Read *-bhūpāla-mauli-*.

<sup>12</sup> Read *nirmala-*.

<sup>13</sup> Read *Kōdāl-ādhibodhi-*.

<sup>14</sup> Read *-lavdha-*.

<sup>15</sup> Read *-śavdō-*.

<sup>16</sup> The *-pa-* of *-rāṇakaḥ* is written below the line.

<sup>17</sup> Read *-bhaviṣyat-mahā-*.

<sup>18</sup> Read *-rājāputrān-*.

<sup>19</sup> Read *-anyāny-api rāja-prasādina-chāṭṭa-*.

<sup>20</sup> Read *-janāna-*.

<sup>21</sup> Superfluous *visarga*, used as a sign of interpunctuation.

<sup>22</sup> Read *-chātub-*.

<sup>23</sup> Read *-sāśanaḥ-*.

- 17 [kshiti]-samakēlāṭṭi mātā-pitrōr-ātmanas=cha puṇya-yaśō-bhivṛddhayaḥ (||) bhaṭṭa-  
 18 putra-Visvarūpaḥ<sup>1</sup> Autatha-syagotrāyaḥ<sup>2</sup> triyarishaya-pravarōdbhavatīḥ<sup>3</sup> Ma-  
 19 ṅgalavilā-vinirgata-(l)bhaṭṭaputra-(t)Yadu-suta(l)-Anantarūpa-sutah<sup>4</sup> da[kshi\*]ṇā-  
 20 yana-samkrāntau [<sup>5</sup>ākshaya-nidhi-dharmmōṇ=ēkaratvēna pratipāditah ||\*]u-  
 21 ktañ=cha dharmma-sāstrā ||\* Vahubhir<sup>6</sup>=vvasudhā dattā rājabhiḥ  
 Sagarābhiḥ<sup>7</sup> [\*] yasya yasya  
 22 yadā bhumis=tasya tasya tadā phalaṁ || Mā bhūḍ=aphala-sāṅkā vaḥ  
 paradatt=ō-  
 23 ti pārthivāḥ ||\* svadattā[t] phalaṁ=ānantya[m\*] paradattānupālāne ||  
 Svadattām(=pa-  
 24 radattām)=paradattām=vā yō harēta vasundharām ||(l) sa viśṭhāyām  
 kṛimīr=bhātā  
 25 pitribhiḥ saha pachyatō || \*Vahun=ātra kim=uktēna samkshōpād=idam-  
 uchya-  
 26 tō ||(l) svalpam=āyus=chalā bhōgā dharmmō lōka-dvaya-kshamaḥ ||  
 Iti<sup>9</sup>  
 27 kamala-dal-āmbu-vindu-lōlām<sup>10</sup> śriyam=anuchintya<sup>11</sup> || Vatyā<sup>12</sup> Siṅga-grāmaḥ  
 tri-  
 28 ṇ-ōdaka rūpya 40 4<sup>13</sup> Dārvvadāsēna utkirṇa[m\*] iti || chatuḥ-simā-parya

TRANSLATION<sup>14</sup>

(Line 1.) Ōm. Hail. Victorious is the dust of all-knowing, all-performing and (all-) pervading Hara's (Śiva's) foot-lotuses, where the atoms are the coils of the snakes.<sup>15</sup>

(Ll. 2—11.) Hail. There was a king **Kāñchanastambha**, an ornament in the **Śūlikāśa**<sup>16</sup> family, known in the three worlds. From him who with the thunderbolt of his arm conquered the kings of mountains, viz. the elephants of his unbearable foes, was born the great lord of men with the high name, the illustrious **Vikramāditya**. The illustrious **Kalahastambha** (was born) from him, a sun (*āditya*) of uncommon force; who by his glowing heroism turned the frames of his enemies to ashes; who was honoured by the three castes; who was honoured by the good ones on earth. From him was born the **Mahārājādhirāja** with the high name, the illustrious **Raṇastambha**, whose pair of feet was revered by the row of the heads of all kings; who was resplendent with the bundle of rays of his spotless sword; who resided in **Kōḍāla** (or **Kēḍāla**), who had been granted the highest favour from the illustrious **Stambhēśvari**, the very powerful; the devout worshipper of **Mahēśvara**; who meditated on the feet of his mother and father; who had obtained the five great sounds.

(Ll. 12—15.) (He) the **Paramabhaṭṭāraka**, the **Rāṇaka**, the illustrious **Kulastambha**, being in good health, duly honours, reminds, orders and instructs the present and future **Mahāsāmantas**, **Rājaputras**, **Niyuktas**, **Dāṇḍapāsikas**, and other royal servants, the people in

<sup>1</sup> Read *Viśvarūpāya*.

<sup>2</sup> Read *tryārshēya-pravar-ōdbhavatī*.

<sup>3</sup> Read *ākshaya*.

<sup>4</sup> Read *Sagar-ādibhiḥ*.

<sup>5</sup> Read *Iti*.

<sup>6</sup> The remainder of the verse has been omitted.

<sup>7</sup> [The last figure is probably 2 and not 4.—*Ed.*]

<sup>8</sup> Mr. Krishna Sastri suggests the reading: *bhuvan=ābhoga-[pramāṇa\*]-paramāpavah*, which would give a much better sense, "where the atoms are of the size of the world".

<sup>9</sup> According to Manmohan Chakravati this is a corruption of *Chālukya*.

<sup>10</sup> Read *Autathya-sagotrāya*.

<sup>11</sup> Read *Anantarūpa-sutāya*.

<sup>12</sup> Read *Bahubhir*.

<sup>13</sup> Read *Bakun*.

<sup>14</sup> Read *āmbu-bindu-lōlām śriyam*.

<sup>15</sup> Read *ēśa*.

<sup>16</sup> By the Editor.

the *bhōgas* of the *Chāṭas*, *Bhaṭas*, and *Muhāsāmantas*, and others, the people in office, in this *maṇḍala*,—

(Ll. 15—20.) Be it known to you (that) the village *Siṅga* in the Western part of the East District, bounded by its four boundaries, has by means of a copper plate charter, for so long a time as moon, sun, and the earth (endure), been given, in order to increase the merit and fame of my mother and father and myself, to the *Bhaṭṭaputra* *Viśvarūpa*, of the *Antathya* *gōtra*, belonging to the *pravaras* of three *rishis*, the son of *Anantarūpa*, the son of the *Bhaṭṭaputra* *Yadu*, who has come from *Maṅgalavilā*, on the occasion of the *Dakṣiṇāyana-samkrānti*, in the way of an eternal treasure, with exemption from taxes.

And it has been said in the *Dharmaśāstra*. (Follow four and a half of the customary benedictive verses.)

(Ll. 27—28.) This *Siṅga* village, with pasture and water (yields) 42 rupees. Engraved by *Dūrvadāsa*. Up to its four boundaries.<sup>1</sup>

NO. 21.—DALAVAY-AGRAHARAM PLATES OF VENKATAPATIDEVA-  
MAHARAYA I;—SAKA-SAMVAT 1508.

By T. A. GOPINATHA RAO, M.A.; TRIVANDRUM.

The subjoined inscription is engraved on nine copper-plates shaped in the usual manner of the later Vijayanagara plates; i.e. with a curved top, in which is bored a hole which receives the ring and seal, and with raised rims. The first side of the first plate and the second side of the last plate—the two exposed sides—are left blank. The plates, with the exception of the first, are numbered with Telugu-Kannada numerals, which are engraved on the left margin near the ring-hole. The 6th and 7th plates have been wrongly numbered as 7 and 8 respectively, while the 8th is marked 6. The inscription is well preserved. On my account, Mr. M. K. Nārāyaṇasāmi Ayyar, B.A., B.L., High Court Vakil, Madras, requested Mr. Kuppu Rao of Dāḍikkombu to secure for him from Anantāchārya of the Dalavāy-Agrahāram Street, Madura, this and some other sets of copper-plates; Mr. Kuppu Rao was kind enough to procure them on loan for Mr. Nārāyaṇasāmi Ayyar, who in his turn helped me with excellent sets of impressions of these copper-plates. I edit the record published below from the impressions supplied by him.

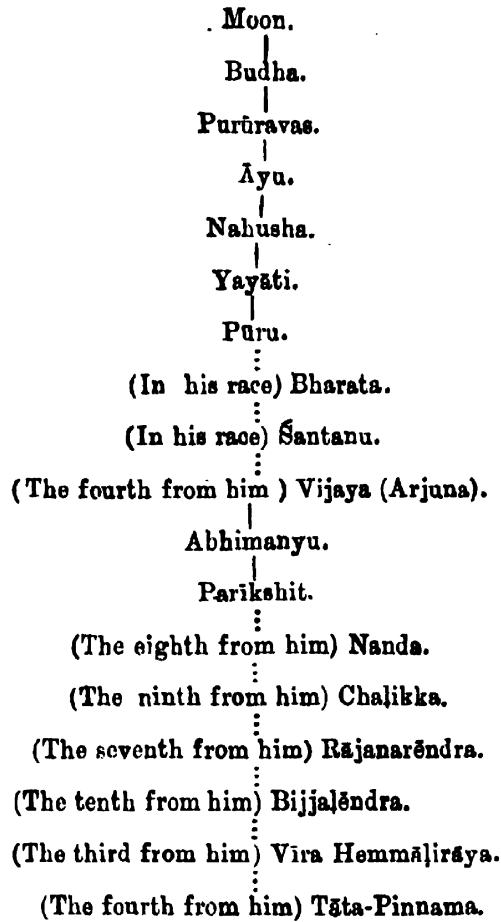
The alphabet of the document is Nandināgari; the solitary word *Śrī-Venkaṭēśa* used as their signature by kings of the third Vijayanagara dynasty, is in the Telugu-Kannada characters. The language of the record is Sanskrit. The one orthographical peculiarity worth noticing is that, as in one or two other grants of the Vijayanagara dynasty,<sup>2</sup> distinction is made between initial long *ā* and short *a*. The ordinary *ā* is retained to express the short vowel sound; a secondary *ā* symbol over the short *a*, which makes really *ai* in other inscriptions, converts it into a long *ā*. The vowel *ai* is written with two secondary *ā* symbols on the short *a*. For example, *ākām*, l. 172; *ātyāka*, l. 207; *ākaiva*, l. 327 and *aiśānyām* in l. 116. Other minor peculiarities are noted in the foot-notes under the text of the inscription.

<sup>1</sup> The last words are probably meant as an addition to *Siṅgagrāmaḥ*, l. 27. The grant is, so far as I understand, complete.

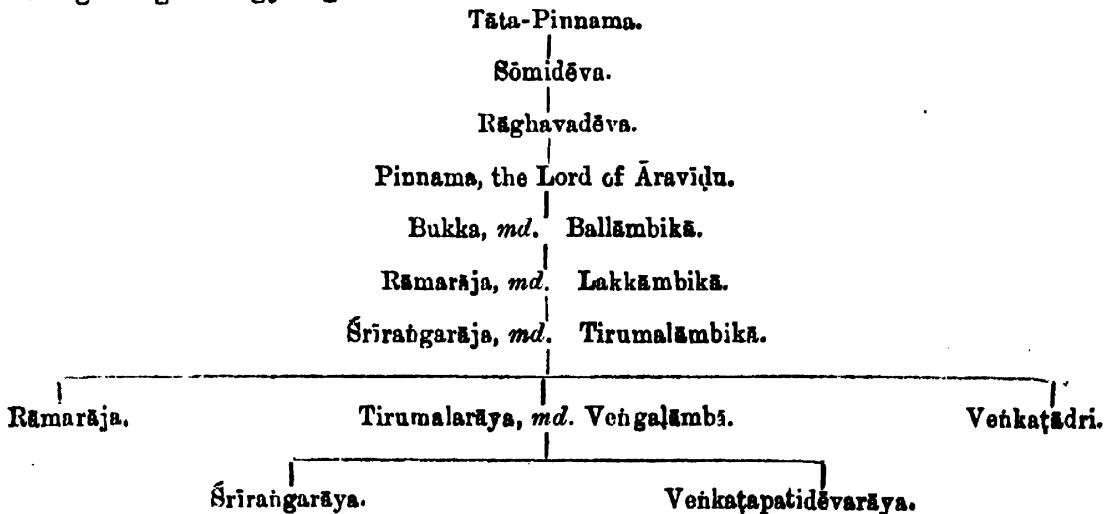
Cf. *Ep. Ind.*, Vol. IX, p. 328.



The grant under notice belongs to the reign of Venkaṭapatiḍēvarāya-Mahārāya I. The genealogy of the third Vijayanagara dynasty is, as usual, traced from the Moon, thus :—



The regular genealogy begins from Tāta-Pinnama and runs as follows :—



Somidēva of the above table is said to have taken seven forts from his enemies during the course of a day (V. 7). Pinnama is called the lord of Āraṇḍu. His son Bukka is said to have established firmly Śāḷuva Nṛsiṃha on the throne (V. 8). His son Rāmarāja, a great devotee of Viṣṇu, defeated Sapāda and took the Avanigiri-durga, drove off Kāsappaḍaya and

captured Kandanavoli-durgam (i.e. Kurnool). Here he was poisoned by his relatives but by the grace of Vishnu he was saved, (Vv. 11-12).

The genealogy given in this grant agrees as far as Tirumalarāya, with those given in the Koṇḍyāta,<sup>1</sup> the Kaḷḷakurṣi,<sup>2</sup> the Kūniyūr<sup>3</sup> and the Viḷāppākkam grants<sup>4</sup>. Like the last one, the present record also mentions only Raṅga II. and Veṅkaṭapati I. as the sons of Tirumalarāya omitting Rāma III. and Raghunātha, who are mentioned in the Koṇḍyāta grant.

The present inscription is dated the Śaka year 1508, computed by the moon, the arrows, the sky and the *vasus*, which corresponds to the cyclic year Vyaya. On the *Uthāna-dvādasi tithi* of the bright half of the month Karttika, Veṅkaṭapatidēva-Mahārāya granted, at the request of Virabhūpa, the village of Gaṅgavarappaṭṭi, under the name of Virabhūpa-samudram, to a number of Brāhmaṇas. The grant was made in the presence of the god Veṅkaṭēśa of Tirupati. As in the other grants, Veṅkaṭapatidēvarāya I. is described as having vanquished Malikibharāma's son Mahamandaśśhu, (V. 30), who has been identified by Dr. Hultzsch with the Golkoṇḍa king Muhammad Shāh, son of Ibrāhīm Shah, who reigned from 1581-1611, A. D.

We know from the Viḷāppākkam grant that Veṅkaṭapatidēva had five wives; of these Veṅkaṭāmbā, Rāghavāmbā, Pedobamāmbā and Kṛishṇamāmbā are mentioned in our inscription; mention is not made of Koṇḍāmbikā, perhaps because at the time of the issue of this grant, which is fifteen years earlier than that of the Viḷāppākkam grant, he had not married this lady.

The *birudas* of Veṅkaṭapatidēva (Vv. 32-39) are identical with those given in the other grants, and have already been explained by the editors of those grants.

Veṅkaṭapatidēva, like many other kings of the Vijayanagara dynasty, was a great devotee of the god Veṅkaṭēśa of Tirupati. A life size bronze statue of this king is placed in the temple at Tirumala on the Tirupati hills, and some sort of *pūjā* is offered daily to it and also to the bronze images of the great Kṛishṇadēvarāya and his two heroic queens, Chinnādēvi and Tirumaladēvi.

The prince Virabhūpa, at whose request the grant was made, was the son by Lakshmamā, of Kṛishṇa-nripati and the grandson of Viśvanātha.<sup>5</sup> He bears the *birudas* *Samaya-drōhara-gaṇḍa*, *Ayyāvali-puravar-ādhiśvara*, (*Ailāvalipura* of other records), and *Dakṣiṇasamudrēśa* (V. 7). Virabhūpa, the grant relates, constructed a *maṇḍapa* with finely sculptured pillars in the temple of Sundaranāyaka at Madura (V. 68). He gave to the goddess Minākshī of the same place an armour studded with gems (*ibidem*). A Tamil work called the *Tiruppavai-mālai*, which describes in detail the donations made by various persons to the temple of Minākshī and Sundarēśvara of Madura, states<sup>6</sup> that Kṛishṇa-Virappa-Nāyaka constructed (re-constructed?) the *Veḷḷiyambalam*, the northern *Gōpuram*, the shrine called *Śevvīśvaram*, the kitchen, as also the thousand pillared *maṇḍapa*, the *Mūrttiyamman-maṇḍapa*, the *Śurru-maṇḍapa* of the second *prākāra*, and the *Virappa-maṇḍapa* with sculptured pillars. He also covered the pillars of a *maṇḍapa* of the temple of Minākshī with gold. *Virappa-maṇḍapa* is perhaps the one that is referred to in the present grant.

This and the other grants of Veṅkaṭapatidēvarāya mention that the king was anointed on the throne by his family priest Tātāchārya. Who this Tātāchārya was, how he became the family priest of the kings of Vijayanagara, and when and in what circumstances the latter embraced Vishnuism,—all these are interesting questions which have hitherto remained

<sup>1</sup> *Ind. Ant.*, Vol. XIII, pp. 125 ff.

<sup>2</sup> *Ind. Ant.*, Vol. XIII, pp. 153 ff.

<sup>3</sup> *Ep. Ind.*, Vol. III, pp. 286 ff.

<sup>4</sup> *Ep. Ind.*, Vol. IV, pp. 269 ff.

<sup>5</sup> Cf. the genealogy of these Nāyakas of Madura, *Ep. Ind.*, Vol. III, p. 239.

<sup>6</sup> Vv. 52-54.



unexplained. Chapters 23 to 26 of the *Prapannāmṛita*, a work on the hierarchy of the Śrivaishnavas, give a succinct account of the family of the Tātāchāryas, the descendants of Śrīśailanātha, better known by his familiar name Periya Tirumalai-nambi. The family to which the Tātāchāryas belong, is called the Śrīśaila-*vaṁśa* after this original ancestor of theirs. He was the maternal uncle of the great Śrivaishnava *āchārya* Rāmānuja, and also one of the five disciples of Yāmunārya, who was the immediate *guru* of Rāmānuja. In the Śrīśaila-*vaṁśa* were born two brothers, Narasimhāchārya and Raṅgāchārya. These were great specialists in expounding the epic Rāmāyaṇa, like all the members of the family beginning from Periya Tirumalai-nambi. They both went to Eṭṭūr with a desire to earn money by expounding the Rāmāyaṇa. Not finding Eṭṭūr sufficiently paying, they drifted on to Vijayanagara, the capital of the kings of that dynasty. There, the king Virūpāksha was then ruling in great splendour. His relatives, envious of his prosperity, attempted to assassinate him, but he escaped to the adjacent country, gathered enough soldiers, and returned to Vijayanagara one night and killed the whole lot of his relatives in their beds. Thus suddenly murdered and left without any obsequies, they all became *piśāchas*, and began to haunt the house in which they had been killed. So, Virūpāksha built for himself a new palace and lived in it. However, the trouble due to the ghosts did not cease, and no amount of peace-offering would effect any change in their attitude towards him. At this juncture the two brothers happened to go to Vijayanagara; they went straight into the haunted house, mistaking it for the residence of the king. The place was well lit and the ghost prince was holding a *darbār* into which the two brothers were ushered by a ghost servant. On being questioned by the ghost king who they were and what they wanted, the younger brother introduced his elder brother as a great expounder of the Rāmāyaṇa, and stated that they both went there to seek the royal patronage. The ghost prince commanded them daily to read and explain the Rāmāyaṇa to him in his palace and promised in return for it a *dināra* a day and a large sum of money on the day on which the portion relating to the *paṭṭābhishēka* of Rāma was to be read. They agreed to the proposal, and the recital of the Rāmāyaṇa went on day after day, when finally they were rewarded amply for their trouble on the *paṭṭābhishēka* day. The ghosts, as an effect of the virtue of listening to the Rāmāyaṇa, went direct to the *Sāntānika-lōka*, being freed from their ghost existence. This service of the brothers of the Śrīśaila-*vaṁśa* did indirectly a great good to the reigning prince by removing from him all the troubles he was suffering in the hands of the ghosts. He discovered his benefactors and requested them to recite the Rāmāyaṇa in his palace also and loaded them at the end with riches and himself became the disciple of the elder brother, Narasimhāchārya (who is better known to the Śrivaishnavas as Eṭṭūr Śingarāchārya) and changed the royal signature from Virūpāksha to Venkaṭeśa.

The ninth in descent from this Narasimhāchārya was Tātārya. He was the contemporary of a Rāmādēva,<sup>1</sup> with whom he retired to Chandragiri. This Tātārya lived contemporaneously with Vādhāla Doddayāchārya of Chōḷaśingapuram (Sholingur), the author of the *Chandamārutam*, a work written in refutation of the *Advaitadīpikā* of Appayya Dikshita. We know from the Viḷāppākkam grant that Appayya Dikshita was a contemporary of Venkaṭapatidēvarāya I. Hence, the Tātārya mentioned above (also known as the *Pañcha-mata-bhāṇjanam* Tātāchārya, a name which he derived from his work, *Pañcha-mata-bhāṇjana*), Doddayāchārya and Appayya Dikshita were of the same time. Lakshmikumāra Tātāchārya, who was more familiarly known as *Kōṭi-kanyakā-dānam* Tātāchārya, was the son of *Pañcha-mata-bhāṇjanam* Tātāchārya. This Lakshmikumāra was the *guru* of Venkaṭapatidēvarāya, who granted his whole kingdom to his *āchārya*.<sup>2</sup> This same person should, therefore, be the *guru* who is

<sup>1</sup> Could this be Rāmārāja, the elder brother of Venkaṭapatidēvarāya I.?

<sup>2</sup> *Rāj-āsīt sarvadēśasya Rāmadyād-anantaram śrī-Venkaṭapatir-nāma mahātmā bhagavatparaḥ | Lakshmikumāra-Tātāryaḥ mahātmānam-asitrayat sa mahān Venkaṭapatirāyaḥ śrīmān mahāyāsāḥ | tadrājyaḥ dēśikādānam vidhāya guru-bhaktimān guru-kaimkaryā-nirataḥ Kulāśekharaḥ, sthitaḥ ||*

mentioned in copper-plate grants as having performed the *paṭṭābhishāka* ceremony for the king. That he was in great power at that time, is evidenced by the large number of inscriptions of Tātāchārya found on the walls of the Varadarājasvāmin temple at Conjeeveram, whither he had removed his quarters in a later period of his life. The author of the *Prapannāmrta* was the disciple of Raṅganātha, the grandson of Lakshmikumāra Tātāchārya and belonged to the family of Āndhrapārva (Vaḍuganambi), one of the favourite disciples of Rāmānuja.

Below are given two lists, the one detailing the donees and the shares they each received etc., and the other giving the names of places occurring in the document, which are as far as possible identified therein with the modern names.

The person who composed the *śāsana* was Kṛishṇa-kavi Kāmakoṭi, the grandson of Sabhāpati and the engraver was Virāṇchārya, the son of Gaṇapaya. A considerable number of the verses of our document are found in the Maṅgalampēḍ grant of Venkata I.,<sup>1</sup> where it is stated that the composer of the verses was one Chidambara-kavi, sister's son of Śivasūrya, the king of poets; whereas the Kūniyūr plates, the Viḷāppākkam, Koṇḍyāta and Kaḷḷakuṇṇi grants, which contain many of the same verses as our document, are said to be the composition of Rāma, the son of Kāmakoṭi and the grandson of Sabhāpati; a similar grant belongs to the Kūḍli Śrīṅgōri Svāmi's *maṭha*,<sup>2</sup> and the writing is claimed there by Kṛishṇakavi Kāmakoṭi, the grandson of Sabhāpati. Thus there is a great deal of divergence in the statement as to the actual authorship of the composition. It appears that some one of the earlier members of the family, Sabhāpati or some one else, for instance, was the actual author, and every time his verses were repeated and added to in drawing up fresh documents by the various later members of the family, the composition was claimed to be his by the copyist. The copyist in the present case appears, as in the case of the Kūḍli *maṭha* plates, Kṛishṇa-kavi.

#### List of donees, etc.

No.	Name of the donee.	Father's name.	Gōtra.	Śākhā.	Native place.	Number of <i>opittis</i> .
1	The god Kālabastisvara	.....	.....	.....	.....	1
2	The god Lakshminārāyaṇa.	.....	.....	.....	.....	1
3	The teacher of Rīg-vēda	}	.....	.....	.....	1
4	Do. of Yajur-vēda		.....	.....	.....	
5	Gōvinda Bhaṭṭa	Uḍeya Bhaṭṭa . .	Bhāradvāja .	Rīk . .	Vānivāḷa . .	2
6	Nārāyaṇa Bhaṭṭa	Putṭi Bhaṭṭa . .	Do.	Do.	Hōtūr . .	2
7	Hastaka Venkataya	Honnarasa . .	Do.	Yajus .	Ānāgundi . .	2
8	Rāyasam Koṇḍapārya	Pinna Mādhavayārya	Kauṇḍinya .	Do.	Maḍavāḍala	2
9	Hastaka Nāgappaya	Virupparasa . .	Kāśyapa . .	Rīk . .	.....	1
10	Śrīnivāśārya	Mahābhāshya Nara-sambhaṭṭa.	Pūtimāsha .	Do.	.....	1

<sup>1</sup> A Collection of the inscriptions on copper-plates and stones in the Nellore district by Alan Butterworth and V. Venugopaul Chetty, pp. 25 ff.

<sup>2</sup> *Epigraphia Carnatica*, Vol. VII, Part 1, pp. 61 ff.

List of donees, etc.—*contd.*

No.	Name of donee.	Father's name.	Gōtra.	Śākhā.	Native place.	Num- ber of vrittis.
11	Nārāyaṇa . . .	Narasambhaṭṭa . . .	Pūtimāsha . . .	Ṛik . . .	Alabūr . . .	1
12	Tirumalārya . . .	Do. . .	Do. . .	Do. . .	Śirivaram . . .	1
13	Ananda Bhaṭṭa . . .	Gōpinātha . . .	Ātrēya . . .	Do. . .	Do. . .	1
14	Tammanna Bhaṭṭa . . .	Do. . .	Pūtimāsha . . .	Do. . .	.....	1
15	.....	Yajñōśvara Bhaṭṭa . . .	Gautama . . .	... . .	.....	...
16	Sōmayājīn . . .	Simhādri . . .	Kāśyapa . . .	Ṛik . . .	Togaruchōṭi . . .	1
17	Śrīnivāsa Bhaṭṭa . . .	Basavā-Bhaṭṭa . . .	Kauśika . . .	Yajus . . .	.....	2
18	Tirumalārya . . .	Veṅkaṭa . . .	Jāmadagni . . .	Ṛik . . .	Hosakere . . .	1
19	Madanabhārata Koṇḍu . . .	Nāgā-Bhaṭṭa . . .	Śrīvatsa . . .	Yajus . . .	.....	2
20	Yallambhaṭṭa . . .	Chitti Bhaṭṭa . . .	Bhāradvāja . . .	Ṛik . . .	Talamuḍipi . . .	1
21	Veṅkaṭa Bhaṭṭa . . .	Rāmachandra Bhaṭṭa . . .	Ātrēya . . .	Do. . .	.....	1
22	Śrīnivāsa Bhaṭṭa . . .	Lakshmīnṛisimha . . .	Śrīvatsa . . .	Do. . .	.....	1
23	Aubhala Nārasimha . . .	Śrīnivāsārya . . .	Do. . .	Do. . .	Kambhālūr . . .	1
24	Raghupati . . .	Jaggarasa . . .	Vasishṭha . . .	Do. . .	Ākuvalla . . .	1
25	Narasam-Bhāgavata . . .	Annamarasa . . .	Mauna-Bhārgava . . .	Do. . .	.....	1
26	Gōpāla . . .	Nāgā-Bhaṭṭa . . .	Kauṇḍinya . . .	Yajus . . .	Oḍayālūr . . .	1
27	Gōvinda Bhaṭṭa . . .	Appāji . . .	Harita . . .	Do. . .	Veḍeyālūr . . .	1
28	Pāṇḍuraṅgaya . . .	Chauḍu Bhaṭṭa . . .	Viśvāmitra . . .	Ṛik . . .	Uḍayālūr . . .	1
29	Nārasimha Bhaṭṭa . . .	Kṛishṇambhaṭṭa . . .	Do. . .	Do. . .	Muluvāy . . .	1
30	Kṛishṇambhaṭṭa . . .	Janārdana . . .	Do. . .	Do. . .	Uḍayālūr . . .	1
31	Lakshmana . . .	Dōvarāja Bhaṭṭa . . .	Bhāradvāja . . .	Yajus . . .	Do. . .	2
32	Lōkanātha . . .	Yajñanārāyaṇa Bhaṭṭa . . .	Do. . .	Do. . .	.....	1
33	Vitṭhala Bhaṭṭa . . .	Sagara Nārāyaṇa Bhaṭṭa . . .	Kauśika . . .	Do. . .	.....	2
34	Veṅkaṭa Bhaṭṭa . . .	Tirumala Bhaṭṭa . . .	Bhāradvāja . . .	Do. . .	.....	3
35	Dharmarāja Bhaṭṭa . . .	Śrīnivāsa Bhāgavata . . .	Saṁkṛiti . . .	Yajus . . .	.....	2
36	Tiruveṅkaṭanāthārya . . .	Rāmā-Bhaṭṭa . . .	Maudgalya . . .	Do. . .	.....	1
37	Uppā-Bhaṭṭa . . .	Chūdāmaṇindra . . .	Ātrēya . . .	Ṛik . . .	Mosalimaḍu . . .	1
38	Ananda Bhaṭṭa . . .	Tirumalārya . . .	Bhāradvāja . . .	Yajus . . .	Akshatāla (?) . . .	1
39	Chidambara Bhaṭṭa . . .	Tirumala Bhaṭṭa . . .	Harita . . .	Do. . .	Kalye . . .	1
40	Kamalanābha Bhaṭṭa . . .	Chakrambhaṭṭa . . .	Śrīvatsa . . .	Do. . .	Gutti . . .	1
41	Kōṇēri Bhaṭṭa . . .	Tirumalārya . . .	Kauṇḍinya . . .	Do. . .	Hosakere . . .	1

List of donees, etc.—*contd.*

No.	Name of the donee.	Father's name.	Gōtra.	Śākha.	Native place.	Number of orillās.
42	Anantārya . .	Nārāyaṇārya . .	Śrīvatsa . .	Yajus . .	Mōlnādu . .	1
43	Tirumalārya . .	Tirumala Bhaṭṭa . .	Viśvāmītra . .	Do. . .	Baṇḍāra (?) . .	1
44	Lakṣmaṇārya . .	Viśvarūpam Tirumala Bhaṭṭa . .	Bhāradvāja . .	Do. . .	.....	1
45	Kōṭṭāṇkara Bhaṭṭa . .	Kāśinātha Bhaṭṭa . .	Śrīvatsa . .	Do. . .	.....	1
46	Basavā-Bhaṭṭa . .	Liṅgambhaṭṭa . .	Kāśyapa . .	Rik . .	.....	1
47	Virūpākṣha Bhaṭṭa . .	Liṅgambhaṭṭa . .	Do. . .	Do. . .	.....	2
48	Vaidyanātha . .	Gaṅgādihara Bhaṭṭa . .	Viśvāmītra . .	Do. . .	.....	1
49	Annambhaṭṭa . .	Koṇḍu . .	Kauṇḍinya . .	Yajus . .	Pandillapalli . .	1
50	Liṅgambhaṭṭa . .	Kāḷaḥaṭṭi Bhaṭṭa . .	Ātrēya . .	Rik . .	Inukupṭa . .	1
51	Puṇḍarikākṣha . .	Chandrayajvan . .	Do. . .	Yajus . .	Garudādri . .	1
52	Kariy-Tirumalārya . .	Tukkadēva . .	Do. ; Jaimini . .	... . .	.....	2
53	Tippapa Bhaṭṭa . .	Saṅkara Bhaṭṭa . .	Ātrēya . .	Rik . .	.....	1
54	Aḷagambhaṭṭa . .	Lakṣmaṇa Bhaṭṭa . .	Kauṇḍinya . .	Yajus . .	Muttukūri . .	1
55	Tirumala Bhaṭṭa . .	Raṅgu Bhaṭṭa . .	Ātrēya . .	Do. . .	Do. . .	1
56	Viśvagarbha-Aubhala . .	Tirumalārya . .	Kāmakāyana Viś- vāmītra . .	Rik . .	.....	1
57	Gōvinda Bhaṭṭa . .	Do. . .	Bhāradvāja . .	Yajus . .	Śivapuram . .	1
58	Veṅkatārya . .	Bhāgavata Appalaya . .	Śrīvatsa . .	Do. . .	Mammaka (?) . .	2
59	Lakṣmīnārāyaṇendra . .	Vēdam Śēṣādri Bhaṭṭa . .	Kauṣika . .	Do. . .	.....	1
60	Vyāsarārya . .	Rāghavārya . .	Harita . .	Rik . .	Marichēṭi . .	1
61	Ānanda Bhaṭṭa . .	Timmaṇa Dāsa . .	Viśvāmītra . .	Do. . .	.....	1
62	Puṇyakōṭi . .	Nārāyaṇa Bhaṭṭa . .	Do. . .	Do. . .	Madhura . .	1
63	Rāmā-Bhaṭṭa . .	Rāmā-Bhaṭṭa . .	Kāśyapa . .	Yajus . .	Chattipalli . .	1
64	Lakṣmaṇa Bhaṭṭa . .	Gōvinda . .	Gautama . .	Do. . .	Barige (?) . .	1
65	Raṅganāthārya . .	Nārāyaṇa Bhaṭṭendra . .	Viśvāmītra . .	Rik . .	Madhura . .	1
66	Appāḷi . .	Narasōpādhyāya . .	Kauṇḍinya . .	Yajus . .	Uḍayālūr . .	2½
67	Raṅgappa . .	Nāgarasa . .	Ātrēya . .	Rik . .	Aruṅgoṇḍa . .	1
68	Tirumala Bhaṭṭa . .	Tirumala Bhaṭṭa . .	Śrīvatsa . .	Yajus . .	Sonna . .	1
69	Do. . .	Nāga-Bhaṭṭa . .	Ātrēya . .	Rik . .	Aruṅgoṇḍa . .	2
70	Do. . .	Do. . .	Do. . .	Yajus . .	Maṇiśchēri . .	1
71	Lakṣmarasa . .	Do. . .	Viśvāmītra . .	Rik . .	.....	3
72	Mādapa . .	Chauḍu Bhaṭṭa . .	Bhāradvāja . .	Yajus . .	.....	1

List of donees, etc.—*contd.*

No.	Name of the donee.	Father's name.	Gōtra.	Śākhā.	Native place.	Number of epittis.
73	Krishṇambhaṭṭa	Padmanābhādhvarīndra	Śrīvata	Yajus	Yāḍavalli	1
74	Chandappa	Nārāyaṇa Paṇḍita	Vādhūla	Do.	.....	4
75	Kōṇēri Bhaṭṭa	Vyāsarāya	Bhāradvāja	Do.	Kōṭāla	1
76	Hari Bhaṭṭa	Kōṇēri Bhaṭṭa	Harita	Ṛik	Mulvāyi	1
77	Alaghāya	Tirumala Bhaṭṭa	Vāsishṭha	Do.	Bidurehalli	1
78	Koṇḍu Bhaṭṭa	Vidyādhara Bhaṭṭa	Bhāradvāja	Yajus	Stavalam (?)	1
79	Śokkapa	Akkaṇāya	Vāsishṭha	Ṛik	Yadappaṭu	1
80	Līngarāja	Chennamarāju	{ Kauśika Viśvāmitra }	Do.	.....	1
81	Jayarāya	Tirumala Bhaṭṭa	Ātrēya	Do.	.....	1
82	Veṅkaṭaya	Kāyapa	Kapi	Do.	Kalabarige	2
83	Brahmēśvara	.	...	Yajus	.....	1
84	Śrīnivāsa Bhaṭṭa	Raghunātha	Pūtimāsha	Ṛik	Bejjūr	1
85	Nārāyaṇāya	Do.	Do.	Do.	Do.	1
86	Tirumala Nārasimha	Śrīnivāsa	Bhāradvāja	Do.	Vānivāla	1
87	Varada Nārasimhāya	Krishṇambhaṭṭa	Do.	Do.	Do.	1
88	Bhānu Bhaṭṭa	Yallambhaṭṭa	Svatanttra-Kapi	Do.	Kōṭige	1
89	Rāghava Bhaṭṭa	Vyāsarāya	Harita	Do.	Marichēṭi	1
90	Uḍayambhaṭṭa	Gōvinda Bhaṭṭa	Do.	Do.	Bidirahalli	1
91	Aubhala Bhaṭṭa	Kōṇēri Bhaṭṭa	Do.	Do.	Marichēṭi	1
92	Dēvarāja Bhaṭṭa	Rāmāya	Śāṇḍilya	Do.	Mussetṭihalli	1
93	Tammaṇa Bhaṭṭa	Śīngari Bhaṭṭa	Bhāradvāja	Yajus	.....	1
94	Nārāyaṇa	Krishṇambhaṭṭa	Viśvāmitra	Ṛik	Kampila	1
95	Narasambhaṭṭa	Viṣṇu Bhaṭṭa	Vāsishṭha	Do.	Kontage	1
96	Chika Tirumalāya	Viṭṭhala Bhaṭṭa	Kāśyapa	Do.	.....	1
97	Giri Bhaṭṭa	Narasambhaṭṭa	Harita	Yajus	Mussetṭihalli	1
98	Tirumala Bhaṭṭa	Janārdana Bhaṭṭa	Ātrēya	Ṛik	Harisamudram	1
99	Nārāyaṇāya	Tirumala Bhaṭṭa	Bhāradvāja	Yajus	Pappūri	1
100	Līngambhaṭṭa	Sūri Bhaṭṭa	Gautama	Do.	Nandyāla	1
101	Paṇḍari Bhaṭṭa	Virūpākṣha Bhaṭṭa	Kāśyapa	Ṛik	Lakshmipuram	1
102	Yāḍavāya	Achyuta Bhaṭṭa	Kauṇḍinya	Yajus	.....	1
103	Tirumala Bhaṭṭēndra	Narasambhaṭṭa	Viśvāmitra	Ṛik	Paṇḍari(?)	1

List of donees, etc.—*concl'd.*

No.	Name of donee.	Father's name.	Gōtra.	Śākhā.	Native place.	Number of <i>erittis</i> .
104	Tammaṇa Bhaṭṭa	Narasambhaṭṭa Sūri	Ātrēya	Ṛik	.....	1
105	Chennu Bhaṭṭa	Narasārya Kēśava Bhaṭṭa.	Bhāradvāja	Yajña	Krāñḍa	1½
106	Veṅkaṭa Bhaṭṭa	Peddi Bhaṭṭēndra	Śāṇḍilya	Do.	Chennāvajjula (?)	½
107	Vyāsārīya Bhaṭṭa	Gōvinda Bhaṭṭa	Bhāradvāja	Ṛik	Vānivāḷa	3
108	Timmaṇa Bhaṭṭa	Mallaṇārādhyā ?	Do.	Do.	.....	½
109	Giri Bhaṭṭa	Mahābhāshya Śrīnī- vāsa.	Pūtimāsha	Do.	.....	½
110	Tirumala Bhaṭṭa	Uppaṇa Bhaṭṭa (?)	Kauṇḍinya	Yajus	Ghaḍayakaṇṭi	2
111	Veṅkaṭa Bhaṭṭa	Rāghava Bhaṭṭa	Vasishṭha	Ṛik	.....	1
112	Kamalanābha Bhaṭṭa	Lakshmidharārya	Kāśyapa	Yajus	Bālāpura	2
113	Dēvarājārya	Tirumala Gaṅgayāḍi	Bhāradvāja	Do.	Oḍayālūr	3
114	Varada Bhāgavata	Lingārya	Vishṇuvardhana	Ṛik	Yedḍālūr	1
115	Aṇṇāji	Aṇṇambhaṭṭa	Bhārgava	Do.	Kottapalli	1
116	Veṅkaṭāḍri	Rāmachandrārya	Ātrēya	Ṛik	Rāmachandrapura	1
117	Kupparasa	Kāmarasa	Kauṇḍinya	Śukla Yajus.	Kumbhaghōṇam	1
118	Bhāskarārya	Rāṅgaśātha Bhaṭṭa	Kauśika	Ṛik	Ghaḍiyāram (?)	1
119	Karaṇika Daṁvaṇa	Lakshmikānta	Kauśika Viś- vāmītra.	Do.	Periyakoḷam	2
120	Karaṇika Timmarasa	Tiparasa	Śrīvatsa	Do.	Do.	1

## Names of places occurring in the grant.

A.—In the description of the grant, vv. 44-63.

No.	Name of the place.	Modern name.	District.	Taluka.
1	Hastināvatī	.....	.....	.....
2	Dhārāpuram	Dhārāpuram	Coimbatore	Dhārāpuram.
3	Ālaṅguḷam	.....	.....	.....
4	Neḍuṅguḷam	Neḍuṅguḷam :	Madura	Madura.
5	Periyakuḷam	Periyakuḷam	Do.	Periyakuḷam.



Names of places occurring in the grant—*contd.*

No.	Name of place.	Modern name.	District.	Taluka.
6	Śuṇḍekkāyikkāṇamā, cf. No. 29.	Near Sundaikkāyppālayam or near Kaṇavāyppatti(?)	Coimbatore, or, Madura.	Dhārāpuram, or, Dindigul, or, Periyakulam.
7	Vaighayāru . . . .	Vaigai river . . . .	.....	.....
8	Pūlattūr hill and village . . . .	Pūlattūr . . . .	Madura . . . .	Kodaikkanal.
9	Mūṅgilapāi . . . .	.....	.....	.....
10	Haridrā river . . . .	Mañjalār . . . .	.....	.....
11	Pūjārīnāyakan hill . . . .	Perhaps situated near Pūśārīppatti.	Madura . . . .	Dindigul, or Palni.
12	Bṛihatkulyā . . . .	.....	.....	.....
13	Gardabhakkāṇamā, (Kaḷudaik- kāṇamā).	.....	.....	.....
14	Tummalapatti . . . .	Tumbalapatti . . . .	Madura . . . .	Palni.
15	Bairināyani-ūru . . . .	.....	.....	.....
16	Pullamañjanpatti . . . .	.....	.....	.....
17	Yaḍamalai hill . . . .	.....	.....	.....
18	Gorlavārapatti . . . .	Gollappatti . . . .	Madura . . . .	Palni.
19	Vōḍappatti . . . .	Vēḍappatti . . . .	Do.	Periyakulam.
20	Muppaḍi Jaggināyakappatti . . . .	.....	.....	.....
21	Mēlaikkōṭṭappatti . . . .	.....	.....	.....
22	Meṭṭupatti . . . .	Meṭṭupatti . . . .	Madura . . . .	Dindigul.
23	Vittirunda-Perumāl temple . . . .	.....	.....	.....
24	Kāṭṭināyakapatti . . . .	.....	.....	.....
25	Tenkaraḍu hill . . . .	.....	.....	.....
26	Śōvaghanpatti . . . .	Śōvagampatti . . . .	Madura . . . .	Dindigul.
27	Vēlāyudhan-kōṭṭai . . . .	Vēlāyudampālayam . . . .	Do.	Do.
28	Battulakkuṇṭa . . . .	Butlagunḍu . . . .	Do.	Do.
29	Śuṇḍekkāyikkāṇavāyippatti . . . .	Kaṇavāyppatti . . . .	Do.	Do. or Periyakulam.
30	Pālamānpatti . . . .	Pālappatti (?) . . . .	Do.	Dindigul.
31	Santōppālayam . . . .	Sandaiyūr (?) . . . .	Do.	Do.
32	Mūrttināyanipatti . . . .	.....	.....	.....
33	Guyyamanāyanippatti ... . . .	Gullapuram (?) . . . .	Madura . . . .	Periyakulam.
34	Kīlākkōṭṭappatti . . . .	Kīlakkōṭṭai . . . .	Do.	Dindigul.
35	Kāpulappatti . . . .	Kāppiliyappatti . . . .	Do.	Palni.
36	Śīlināyanippatti . . . .	Vīlināyakapatti or Śīlay- ampatti.	Do.	Dindigul or Periyakulam.
37	Toṇḍēkkutyappan forest . . . .	.....	.....	.....

Names of places occurring in the grant—*contd.*

No.	Name of place.	Modern name.	District.	Taluka.
38	Kāṭṭināyanpaṭṭi . . .	.....	.....	.....
39	Tōraṇali . . . . .	.....	.....	.....
40	Virabdhāpasamudra, <i>alias</i> Gaṅga- varappaṭṭi.	Ganguvarpaṭṭi . . .	Madura . . .	Periyakulam.

*B.—In the enumeration of grantees, no. 80—198.*

1	Vānivaḷa . . . . .	.....	.....	.....
2	Hōtūr . . . . .	.....	.....	.....
3	Ānēgundi . . . . .	Ānēgundi . . . . .	Baichur . . .	Gaṅgāvatī.
4	Maḍavaḍala . . . . .	.....	.....	.....
5	Alabūr . . . . .	Alavūr . . . . .	Chingleput . . .	Conjeeveram.
6	Śirivaram . . . . .	Śivaram . . . . .	Do.	Do.
7	Togaruchēṭi . . . . .	Togarchēḍa . . . . .	Kurnool . . .	Nandyal or Ramal- lakota.
8	Hosakere . . . . .	Hosakere . . . . .	Tumkur . . .	Gubbi or Maddagiri.
9	Talamuḍipi . . . . .	Talamuḍipi . . . . .	Kurnool . . .	Nandikotkur.
10	Kambhājūr . . . . .	.....	.....	.....
11	Oḍayājūr . . . . .	Oḍayājūr . . . . .	Tanjore . . .	Kumbhakonam.
12	Mujuvāy . . . . .	Mujubāga . . . . .	Kolar . . .	Mulbagal.
13	Mosolimadu . . . . .	Musalamaḍugu . . . . .	Kurnool . . .	Nandikotkur.
14	Akshatāla (?) . . . . .	.....	.....	.....
15	Kalye . . . . .	Kalya (?) . . . . .	S. Kanara . . .	Udipi or Uppinangadi.
16	Gutti . . . . .	Gutti . . . . .	Anantapur . . .	Gooty.
17	Mēlnāḍu . . . . .	.....	.....	.....
18	Baḍāra (?) . . . . .	.....	.....	.....
19	Pandillapalli . . . . .	Pandillapalle . . . . .	Guntur . . .	Bapatla.
20	Inuknṭa . . . . .	.....	.....	.....
21	Garuḍādi . . . . .	.....	.....	.....
22	Muttukūru . . . . .	Muttukūru . . . . .	N. Arcot . . .	Chittoor.
23	Sivapuram . . . . .	Sivapuram (?) . . . . .	Tanjore . . .	Kumbhakonam.
24	Mammaka (?) . . . . .	.....	.....	.....

## Names of places occurring in the grant—concl'd.

No.	Name of place.	Modern name.	District.	Taluka.
25	Marichēti . . . . .	.....	.....	.....
26	Madhura . . . . .	Madura . . . . .	Madura . . . . .	Madura.
27	Chaṭṭipalli . . . . .	Setṭipalli . . . . .	Godavary . . . . .	Yellavaram.
28	Barige (?) . . . . .	.....	.....	.....
29	Aruṅgoṇḍa . . . . .	Arangoṇḍa . . . . .	N. Arcot . . . . .	Chittoor.
30	Sonna (?) . . . . .	.....	.....	.....
31	Maṇiśchēri . . . . .	.....	.....	.....
32	Yaduvalli . . . . .	.....	.....	.....
33	Kōlāla . . . . .	Kōlār . . . . .	Kolar . . . . .	Kolar.
34	Bidurehalli . . . . .	Bidarehalli . . . . .	Bangalore . . . . .	Hoskote.
35	Stavalam (?) . . . . .	.....	.....	.....
36	Yadappṣṭu . . . . .	.....	.....	.....
37	Kalabarige . . . . .	Gulbarga . . . . .	Gulbarga . . . . .	Gulbarga.
38	Beḷḷār . . . . .	Beḷḷūru . . . . .	Kolar . . . . .	Kolar.
39	Kōṣige . . . . .	Kōṣgi Town . . . . .	Bellary . . . . .	Adoni.
40	Muśṣaṭṭihalli . . . . .	.....	.....	.....
41	Kampila . . . . .	Kampili . . . . .	Bellary . . . . .	Hospet.
42	Kontage . . . . .	Kondage . . . . .	Tanjore . . . . .	Kumbhakonam.
43	Harisamudram . . . . .	Haresamudram . . . . .	Bellary . . . . .	Rayadurg.
44	Pāppūri . . . . .	.....	.....	.....
45	Nandyāla . . . . .	Nandyal . . . . .	Kurnool . . . . .	Nandyal.
46	Lakshmīpuram . . . . .	.....	.....	.....
47	Paṇḍari . . . . .	Paṇḍharpūr . . . . .	Sholapur . . . . .	Paṇḍharpūr.
48	Krānāla . . . . .	.....	.....	.....
49	Chennāvājūla (?) . . . . .	.....	.....	.....
50	Ghaḍayakaṇṭi . . . . .	.....	.....	.....
51	Bāḷṣpura . . . . .	Baḷṣpura (?) . . . . .	Kolar or Bangalore.	Chikka or Doddaballapur.
52	Yedḍalūr . . . . .	.....	.....	.....
53	Kottapalli . . . . .	.....	.....	.....
54	Rāmachandrapuram . . . . .	.....	.....	.....
55	Kumbhagōṣam . . . . .	Kumbhakōṣam . . . . .	Tanjore . . . . .	Kumbhakonam.
56	Ghaḍiyāram (?) . . . . .	.....	.....	.....
57	Periyakoḷam . . . . .	Periyakoḷam . . . . .	Madura . . . . .	Periyakoḷam.

TEXT<sup>1</sup>

## First Plate.

- 1 श्रीवेकटेशाय नमः । <sup>2</sup>यस्य संपर्कपुण्येन<sup>3</sup> नारीर-  
 2 नमभूषिता<sup>4</sup> । यदुपास्यं सुमनसां (सुमनसां) तद्वस्तुद्वन्द्व-  
 3 माश्रये ।[ १\*] <sup>5</sup>यस्य<sup>5</sup> द्विरदवक्त्राद्याः पारिषद्याः पंरश्शतं<sup>6</sup> [1\*] विघ्नं नि-  
 4 श्चंति भजतां विष्वक्सेनं<sup>6</sup> तमाश्रये ।[ २\*] <sup>7</sup>हरिर्लीला<sup>7</sup>वराहस्य दं-  
 5 द्रादंडस्य पातु वः । हेमाद्रिकलशा यत्र धात्री <sup>8</sup>च्छत्रश्रियं दधौ ।[ ३\*]  
 6 <sup>9</sup>जयति<sup>9</sup> क्षीरजलधेर्जातं सव्येक्षणं हरेः । आलंबनं चकोरा-  
 7 णाममरायुष्करं महः ।[ ४\*] <sup>10</sup>पीनस्तस्य<sup>10</sup> पुरुरवा बुधसुतस्तस्या-  
 8 युस्यात्मजः स्रंज्जने<sup>10</sup> नहुषो ययातिरभवत्तस्माच्च पूर-  
 9 स्ततः । तदंशे भरतो बभूव नृपतिस्तत्सततौ<sup>11</sup> शंतनुस्तत्तुर्यो  
 10 विजयोभिमन्युदभूत्तस्मात्परिचिततः<sup>12</sup> ।[ ५\*] <sup>13</sup>नंदस्तस्याष्टमोभू-  
 11 त्समजनि नवस्तसा<sup>14</sup> राज्ञश्चक्रिक्छापस्तत्सप्तमः[\*] श्रीपतिरुचि-  
 12 रभवद्राजपूर्वो नरेद्रः । तस्यासीद्विज्जकेन्द्रो दशम इह नृपो वो-  
 13 रहेमाकिरायस्तूर्तिक्तो<sup>15</sup> सुरारौ कृतनतिरुदभूत्तस्य माया-  
 14 पुरो[श]: ।[ ६\*] <sup>16</sup>तत्तुर्योजनि तातपिनममहीपालो निजालोकनच-  
 15 स्तामित्रगणस्ततोजनि हर<sup>17</sup> दुर्गाणि सप्ताहितात् । <sup>18</sup>अनैके-  
 16 न स सोमिदेव(नृपदेव)नृपतिस्तस्यैव जज्ञे सुतो धीरो राघ-  
 17 वदेवराडिति ततः[\*] श्रीपिनमोभूत्तपः<sup>19</sup> ।[ ७\*] <sup>20</sup>आरवीटिनगरीवि-  
 18 भोरभूदस्य बुक्कधरणीपतिस्तुतः । येन साकुवनृसिंहराज्य-  
 19 म[ध्ये]धमानमहसा स्थिरीकृतं ।[ ८\*] <sup>21</sup>स्वःकामिनी[\*] स्वतनुकांतिभिरा-  
 20 [चि]पंती बुक्कावनीपतिलको बुधकल्पशास्त्री । कल्याणिनीं

<sup>1</sup> From impressions supplied by Mr. M. K. Nārāyaṇasāmi Ayyar.

<sup>2</sup> Metre: Anuṣṭubh.

<sup>4</sup> Read °भूषिता.

<sup>6</sup> Read विष्वक्सेनं.

<sup>8</sup> Read छत्रं.

<sup>10</sup> Read संजज्ञे.

<sup>12</sup> Read °नन्युं.

<sup>14</sup> Read नवमस्तस्य.

<sup>16</sup> Metre: Śārdūlavikrīḍita.

<sup>18</sup> Read अनेके.

<sup>20</sup> Metre: Rathōddhatā.

<sup>3</sup> Read °पुण्येन.

<sup>5</sup> Read पंरश्शतं.

<sup>7</sup> Read हरिर्लीला°.

<sup>9</sup> Metre: Śārdūlavikrīḍita.

<sup>11</sup> Read °स्तसंततौ.

<sup>13</sup> Metre: Sragīharā.

<sup>15</sup> Read °सातीयीकी.

<sup>17</sup> Read हरमुं.

<sup>19</sup> Read °भूत्तपः.

<sup>21</sup> Metre: Vasantatilaka.

## Second Plate; First Side.

- 21 कमलनाभ इवाभिकयां वक्ताविकासुदवहहह-  
 22 मान्यशीलां ।[। ९\*] <sup>१</sup>सुतेव कलयांबुधेक्षुरभिकायुगं माधवात्कु-  
 23 मारमिव शंकरात्कुलमहोभूतः कथंका । जयंतममरप्र-  
 24 भोरपि शचीव बुक्ताधिपा[च्छ]तं<sup>२</sup> जगति वक्तामालमत रामरा-  
 25 जं सुतं ।[। १०\*] <sup>३</sup>सहस्रैस्सतत्या सहितमपि यस्मिंहु(धु)जगुषां [स]पा-  
 26 दस्यानीकं समिति भुजशीर्येण महता । विजित्यादत्तेया-  
 27 दवनिगिरिदुर्गे विभुतया विधूतैर्द्रः कासप्योडयमपि  
 28 विद्राव्य सहसा ।[। ११\*] <sup>४</sup>कंदनवोलिदुर्गसुखकंदकदभ्युदयो  
 29 बाहुबलेन [यो] बभूवरेण<sup>५</sup> विजित्यं हरेः । संनिहितस्य त-  
 30 च चरणांबुषु सक्ततया ज्ञातिभिरर्पितं सुधयति स नि-  
 31 वेद्य विषं ।[। १२\*] <sup>६</sup>श्रीरामराजचितिपस्य तस्य चिंतामणेर-  
 32 र्थिकदंबकानां । लक्ष्मीरिवांभोरहलोचनस्य लक्काविका-  
 33 सुख महिष्यलासीत् ।[। १३\*] <sup>७</sup>तस्याधिकैस्समभवत्तनयस्तपोभि[:\*]  
 34 श्री[र]गराजपतिशशिवंशदीपः । आसन् समुत्स-  
 35 ति धामनि यस्य चिचं नेत्राणि वैरिसुदृशां च निरंज-  
 36 नानि ।[। १४\*] <sup>८</sup>सतीं तिरुमलांविकां चरितलीलयारुहती-<sup>९</sup>  
 37 प्रथमपि तितितया वसुमतीयशी बह(ध)तीं । हिमांशुरिव  
 38 रोहिणीं हृदयहारिणीं सहस्रैरमोदत सधर्मिणीम-  
 39 यमवाप्य वीराग्रणीः ।[। १५\*] <sup>१०</sup>रचितनयविचारं रामराजं च  
 40 धीरं वरतिरुमलरायं वेंकटाद्रिचितोशं । अजय-  
 41 त स <sup>११</sup>थितानानुपूर्व्यां [कुमारा]निह तिरुमलदेव्यामे[व]

## Second Plate; Second Side.

- 42 राजा महोवाः ।[। १६\*] <sup>१२</sup>सकलभुवनकंटकानरातीक्ष्मि-  
 43 ति निहत्य स रामराजवीरः । भरतमनुभगीरथादिराज-  
 44 प्रथितयशाः प्रशशास चक्रसूर्याः ।[। १७\*] <sup>१३</sup>वितरणपरिपाटीं य-  
 45 स्य विद्याधुरीणा<sup>१४</sup> नखरसुखरवीणानादगीतां निश्रम्य । च-

<sup>१</sup> Metre: Prithvi.<sup>२</sup> Metre: Śikharinī.<sup>३</sup> Read बभूवरेण विजित्यं.<sup>४</sup> Metre: Vasantatilakā.<sup>५</sup> Read °हन्ती°.<sup>६</sup> Read स एता°.<sup>७</sup> Metre: Mālinī.<sup>८</sup> Read °सुतं.<sup>९</sup> Metre: Śailasikhā.<sup>१०</sup> Metre: Indravajrā.<sup>११</sup> Metre: Prithvi.<sup>१२</sup> Metre: Mālinī.<sup>१३</sup> Metre: Pūshpitāgrā.<sup>१४</sup> Read विद्याधुरीणा.

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SCALE '55

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- 46 मुक्तमयमावासांविंवापदेयादमरनमराणी सज्ज-  
 47 या मज्जतीव ।[ १८\*] 'व्यराजत श्रीवरवेण्टाद्विराज[:\*] चित्ती सज्ज-  
 48 चारुमूर्तिः । जा(ज्वा)वीषदूरीकृतनेचनादः कुर्वन् सुमि[त्रा]ग्रय-  
 49 हर्षयो[र्व] ।[ १९\*] 'विषु श्रीरंगप्पापरिवृढकुमारेणधिरणं विजि-  
 50 त्थारिष्मापांस्तिरुमलमहारायकृपतिः । महीजास्त्रा[म्हा] 'शु[म]-  
 51 तिरभिषिक्तो निरुपमे प्रयास्त्युर्वी' सर्वामपि 'तिशुषु मूर्तिष्वि[व]  
 52 हरिः ।[ २०] 'यशस्विनामप्रसरस्य यस्य पद्माभिषेके सति पार्थि[वि]-  
 53 दोः । दानांबुपूरैरभिषि[च्य]माना देवीपदं भूमिरियं दधाति ।[ २१\*]  
 54 'काञ्चि श्रीरंगशेषाचलकनकसभाहोबलाद्रीयसुस्थेष्वावृत्त्या-  
 55 वृत्य सव(र्वे)ष्वतनुत विधिवद्भूयसे श्रेयसे यः । देवस्थानेषु तो-  
 56 र्धेष्वपि कनकतुलापूरुषादीनि नामाद[ः\*]नान्येवोपदानैरपि  
 57 सममखिलैरागमौ(मो)क्तानि तानि ।[ २२\*] 'अनंतरं 'ततनयः प्रतीत-  
 58 चकास्ति हस्तापजितद्युषाणी । श्रीवेङ्कटाचिरपुण्यरासि(श्रिः)  
 59 श्रीरंगराय[:\*] अत्रितभागधेयः ।[ २३\*] 'उद्दिगिरौ स्थितः परिविजित्य च  
 60 'दुर्गेचयान् दुर्गम[को]डवीडुविनिक्कोडपुरप्रसुखान्<sup>10</sup> [ः\*] भूव-  
 61 लयैकरत्नपेनुगोडपुरे<sup>11</sup> निवसन्नाजति<sup>12</sup> यस्ममग्रमकरा-

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- 62 दिमलांश्चनतः<sup>13</sup> ।[ २४\*] 'यथाविधि र्म(म)हीसुरोत्तमकृताभि-  
 63 षेकोत्पदे <sup>14</sup>यदीत्यकरवारिदे कनकवृष्टिदे सर्वतः । <sup>15</sup>यसोम-  
 64 यतरंगिणी दशदिगंतरे <sup>16</sup>जुभते(।) सतां प्रशमितोभवत्क्षप-  
 65 णतोददावानलः ।[ २५\*] 'नीत्या निरस्तादिनृपे सप[त्ना]<sup>17</sup> संहृत्य संर[चि]-  
 66 तसर्वलोके । श्रीरंगरायचित्तिपालकेक्षिन् पदं सुरारेः पर-  
 67 मं प्रपद्ये ।[ २६\*] <sup>18</sup>विहवा(न्ना)णपरायण(ः)स्तदनुजः श्रीवेङ्कटापुरापु-  
 68 ष्कोत्कर्षफलोदयस्तिरुमलश्रीदेवरायात्मभूः । संतानदुरिव

<sup>1</sup> Metre: Upajāti.<sup>2</sup> Metre: Śikharipi.<sup>3</sup> Read तिष्ठतु.<sup>4</sup> Metre: Śallāṣikha.<sup>5</sup> Read 'विनिक्कोड'.<sup>6</sup> Read निवसन्नाजति.<sup>7</sup> Metre: Prithvi.<sup>8</sup> Read यदी.<sup>9</sup> Read सुपयान्.<sup>10</sup> Read कुर्वन्.<sup>11</sup> Read सावाग्ने सुनवि°.<sup>12</sup> Metre: Sragdharā. Read काची°.<sup>13</sup> Read सचनयः.<sup>14</sup> Read दुर्ग°.<sup>15</sup> Read पैदुनीच्छ°.<sup>16</sup> Read 'साञ्जनतः'.<sup>17</sup> Read यदीव°.<sup>18</sup> Read जुभते.<sup>19</sup> Metre: Śardūlavikrīḍita.



- 69 स्थितस्तु[र]गिरौ<sup>१</sup> सांभ्राण्यसिंहासने सवीं शक्तिं नयितुं वैक-  
 70 टपतिश्रीदेवराय[ः\*] क्षमां ।[। २७\*] 'यथा रघुकुलोद्भव[ः\*] स्वयमहं-  
 71 तीजामिना स्वगीचगुणानां सुधीतिलकतातयार्येण यः । य-  
 72 थाविधि यशस्विना विरचिताभिषेक[ः\*] क्षणाद्विभित्तं धवना-  
 73 शरान्विजयते प्रशासनाधीनं ।[। २८\*] 'श्रीवैकटाका वरराघवांवा  
 74 पेदोवमांवा वरकृष्णमांवा । नीत्या समेता युव(इव) शक्तयो यं दे-  
 75 व्योनुरुंधंति पवित्रशीलाः ।[। २९\*] 'यस्यातिप्रथितौजसः<sup>४</sup> रणसुखि  
 76 सेनाभटेरुद्धैस्साटोपाहृतसैद्ध(ध)वद्विपचटाशस्त्रातपचा-  
 77 दिमः । निर्विण्णो<sup>५</sup> मलिकीभरामतनुभूक्षंप्राप्य<sup>६</sup> गेहं महर्मे-  
 78 दस्सन्महमंदशाहुरयते सार्याभिधामन्वहं ।[। ३०\*] 'यस्मिन्नंग-  
 79 दनिर्विशेषमखिलामूर्ध्वी<sup>७</sup> भुजि विभ्रति प्रीताः पंनगमंडला-  
 80 धिपकुलक्षीणीभृता निर्भराः । यस्मै भूवलयेकधूर्वहकला-  
 81 माशंसमानास्सदा सेवते वृषशैलतामधिगता[ः\*] श्रीवैक-  
 82 टाद्रीश्वरं ।[। ३१\*] 'वाराशिंगांभीर्यविशेषधुर्यक्षीराग्निदुर्गेक-

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- 83 विभाळ्वर्थः । पराष्टदिधायमनःप्रकामभयंक-  
 84 रश्शार्ङ्गधरांतरंगः ।[। ३२\*] 'हृतरिपुरनिमेषानोकहो याच-  
 85 कानां होसविरुदरगंडो रायराहुत्तमिंद्रः<sup>१०</sup> ।[। ३२\*॥] 'सारवीररम-  
 86 या समुल्लसं(स)सारवीटिपुरहारनाय[कः] । <sup>१२</sup>कुंडलीश्वरमहा-  
 87 भुज[ः\*] <sup>१३</sup>अयंस्त्रांडलीकधरणीवराहतां ।[। ३३\*] 'राज्ञां वरो रणसु-  
 88 खरामभद्रमिति<sup>१५</sup> श्रुतः । वर्णितविरुदो नानावर्णश्रीमंडलीक-  
 89 गंड इति ।[। ३४\*] <sup>१६</sup>आचेयगोचजानामग्रसरो भूभुजासुदारय-  
 90 याः ।[। ३५\*] <sup>१७</sup>एविरुदरायराहुतवेशैकभुजंगविरुदभरितश्रीः ।

<sup>१</sup> Metre: Prithvī.

<sup>२</sup> Metre: Śārdūlavikrīḍita.

<sup>३</sup> Read निर्विण्णो.

<sup>४</sup> Metre: Śārdūlavikrīḍita.

<sup>५</sup> Metre: Mālinī.

<sup>६</sup> Metre: Indravajrā.

<sup>७</sup> Read 'जही.

<sup>८</sup> Read तनुभूः संप्राप्य.

<sup>९</sup> Metre: Upajāti.

<sup>१०</sup> Read 'जिह्वः'. The missing half of the stanza can be supplied from other inscriptions, cf. e.g. above, Vol. IV, p. 275, v. 28, महितचरितधन्यो मनियान् सामुलादिप्रकाटितविरुदश्रीः पाटितारातिशोकः.

<sup>११</sup> Metre: Rathōddhatā.

<sup>१२</sup> Read कुण्ड°.

<sup>१३</sup> Read अयंस्त्रांडलीक°.

<sup>१४</sup> Metre of the first half Anuṣṭubh and of the second Āryā. <sup>१५</sup> Read 'भद्र इति श्रुतः.

<sup>१६</sup> Metre: Āryā. The second half of v. 35 is missing as in several other grants. It can be supplied, e.g. from the Viṣṭāpaka grant, above, Vol. IV, p. 275, v. 32: अतिविरुदरगधरी मतिगुदरारहमगधनाश्वपदः.

<sup>१७</sup> Metre: Āryā.

- 91 रम्यतरुकीर्त्तिरीड्यिरायद(दि)शायट(इ)विश्वदवीषेण ।[। ३३\*] <sup>१</sup>पोषधि-  
 92 <sup>२</sup>पत्युपमायितवङ्गस्त्रोषणरूपजितासमक्राहुः<sup>३</sup> । भाषगीत-  
 93 प्युवरायरगङ्गः<sup>४</sup> पोषणनिर्भरभूनवखङ्गः<sup>५</sup> ।[। ३७\*] <sup>६</sup>राजाधिराज-  
 94 विश्वदो राजराजसमाहतिः । मूररायरगङ्गको<sup>७</sup> मेद्वसन्धि-  
 95 यशोभरः ।[। ३८\*] <sup>८</sup>यित्यादिविरुदैर्वदित्या<sup>९</sup> नित्यमभिष्टुतः ।[। ३९\*]  
<sup>१०</sup>सोयं  
 96 नीतिजितादिभूपतितति[:\*] सुचा[म\*]शाखी सुधीसार्थानां भुज-  
 97 तेजसा खवशयं<sup>१०</sup> कर्णाटसिद्धासनं<sup>११</sup> । च<sup>१२</sup> सेतेरपि चाहिमाद्रि वि-  
 98 मतां<sup>१३</sup> संहृत्य शासन्सुदा (।) सर्वोर्वी<sup>१४</sup> प्रवकास्ति वेकठपतिश्रीदे-  
 99 वरायाग्रणीः ॥ [४० ॥\*] <sup>१५</sup>वसुव्योमककुम्बेदुगणिते शकवत्सरि । संवत्स-  
 100 [रे] व्ययाभिख्ये मासि कार्तिकनामनि ।[। ४१ ॥\*] <sup>१६</sup>पक्षे वकस्ते <sup>१७</sup>पुण्याया-  
 [सु]-  
 101 त्यानवाद्दशीतिथी । श्रीवेकटेशपादाब्ज(अ)संनिधौ श्रेयसां निधौ ।[। ४२ ॥\*]  
 102 <sup>१८</sup>नानाशाखाभिधामोक्षसूत्रेभ्यःशाखवित्तया । विख्यातेभ्यो दिवा-

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- 103 तिभ्यो वेदविद्भ्यो विशेषतः ।[। ४३ ॥\*] <sup>१९</sup>वक्तिते इन्द्रिनाख्यया श्रीध्या(ध)-  
 [रा]-  
 104 पुरवंद्यके । चालंगुकस्थके चापि श्रीनेडुंगुकनोडुके<sup>२०</sup> ।[। ४४ ॥\*] <sup>२१</sup>वसति(ति)  
 105 ख्यातपेरियकुक्कीसोमनि चं श्रितं । शृङ्गेकायिकणमश्रीमंगका-  
 106 देवीसुमध्यगं ।[। ४५ ॥\*] <sup>२२</sup>श्रीवैद्यारूपलसूक्ष्मैलयोर्मध्यमाश्रितं<sup>२३</sup> । ख्यात-  
 107 मंगिलणैग्रामवर्या<sup>२४</sup> निर्गत्य संततं ।[४६ ॥\*] <sup>२५</sup>प्रवहत्या<sup>२६</sup> हरिद्राख्यतरंगि-  
 108 ण्या समन्वितं । <sup>२७</sup>येतमंगिलणैग्रामहरिद्रासितुबंधतः ।[। ४७ ॥\*] <sup>२८</sup>कुल्यया

<sup>१</sup> Metre: Dōdhaka.<sup>२</sup> Read °काखः.<sup>३</sup> Read °खखः.<sup>४</sup> Read °गङ्गाङ्गी.<sup>५</sup> Read इत्यादि°.<sup>६</sup> Read इत्यादि°. The second half of the stanza can be supplied from V. 38 of the Vilāppākkam grant, जय  
जमिति कदिका जमिर्जमिर्जमिर्जमि.<sup>७</sup> Metre: Śārdūlavikrīḍita.<sup>८</sup> Read °सिंहासनं.<sup>९</sup> Read विमतान्.<sup>१०</sup> Read पुण्याया°.<sup>११</sup> Read °पूषणैर्वि.<sup>१२</sup> Read प्रवहत्या°.<sup>१३</sup> Read °गङ्गाङ्गी°.<sup>१४</sup> Read °गङ्गा°.<sup>१५</sup> Metre: Anuṣṭubh.<sup>१६</sup> Read खवशयम्.<sup>१७</sup> Read चा सेतेरपि.<sup>१८</sup> Metre: Anuṣṭubh.<sup>१९</sup> Read °नसुके.<sup>२०</sup> Read °वर्त्याभिर्नल.<sup>२१</sup> Read एतन्मुद्रितम्°.

- 109 चापि सहितं निष्कारंत्वा निरंतरं । पूजार्तिनायकम्(१)सैखसाया-  
 110 न्दिशमाश्रितं ।[। ४८ ॥\*] 'श्रुतमंगिलसैखामासखीमांतावितस्थितेः । चाम्ने-  
 [यी]  
 111 विभ्रुतवृक्षकुल्यायाश्चाश्रितां(त) दिशं ।[। ४९ ॥\*] 'पूजस्तूपा(र्षी)मसीमांत-  
 ग्रीवाह-  
 112 क्षिणत[:\*] स्थितं । 'गर्हभक्षणमामध्यादपि तुमलपटितः ।[। ५० ॥\*] 'नैर्जतं  
 प्रथि-  
 113 ताक्षैरिनायनिजरोक्ष पश्चिमं । पुनर्मज्जपटितो यडमलाख्यनि-  
 114 रेरपि ।[। ५१ ॥\*] 'गोर्खवारप्यटिनाम्नो ग्रामाहायव्यतामितं । वडप्यडेर्मुप्य-  
 115 डिजग्निनायकपटितोपि च ।[। ५२ ॥\*] 'मैलैकोडवरप्यटिग्रामकाश्च श्रितो-  
 116 त्तरं । [मे]डुप्यटिग्रामकादप्येतखीमांतव[र्त्ति]नः । [। ५३ ॥\*] 'ऐशान्या' वीत्तिरं-  
 117 दपेक्षमाकाशयादितं । काटिनायकपट्याख्यग्रामायाश्चो न भास्व-  
 118 ता ।[। ५४ ॥\*] 'तेकरट्याख्यग्रीलेंद्राहचिणायासुपेयुषा । शिवधन्पटिनाम्नो-  
 119 पि ग्रामाद्विख्यातिमेषुषः ।[। ५५ ॥\*] 'ग्रामादेलायुधम्नोद्वेनामकात्पथि-  
 120 मेन च । उत्तरत्वमितेन श्रीवसुसकुण्टत[:\*] श्रुतात् ।[। ५६ ॥\*] 'श्रीशुंठे-  
 कायिक-  
 121 [ण]वायिप्यटिग्रामकोण च । पालमान्पटिना संतेप्याकेयग्रामकोण च ।  
 [। ५७ ॥\*] 'त-  
 122 नीय्य(य)सापि च वरमूर्त्तिनायनिपटिना । स्थातेन श्रीगुख्यमनायनिप्यटि-  
 123 वरेण च ।[। ५८ ॥\*] 'कीळेकोडवरप्यटिग्रामकोणापि भास्वता । कापुलप्य-  
 टिना श्रीलि-  
 124 [ना]यनिप्यटिनापि च ।[। ५९ ॥\*] 'इत्येतैरष्टभिर्ग्रामासैखयंतुसुत्तमं ।  
 125 . वयेन विनिप्यबकुल्याभ्यामुपशोभितं ॥ [६० ॥\*]

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- 126 'प्रतोततीडेकुल्यप्यनृकाननेन समन्वितं । काटिनायग्यटिती-  
 127 रवलिसंकडयेन च ।[। ६१ ॥\*] 'मूख्यसुंकेनोभयमार्गसुंकेसमन्वितं । वीर-  
 128 भूपसमुद्राख्यामपरां समुपाश्रितं ।[। ६२ ॥\*] ग्रामं गंगवरपटिनामानं स-  
 129 ख्यशोभितं । सर्वमान्यं चतुस्त्रीमासंयुतं च समंततः ।[। ६३ ॥\*] 'निधि-  
 निचे पा-

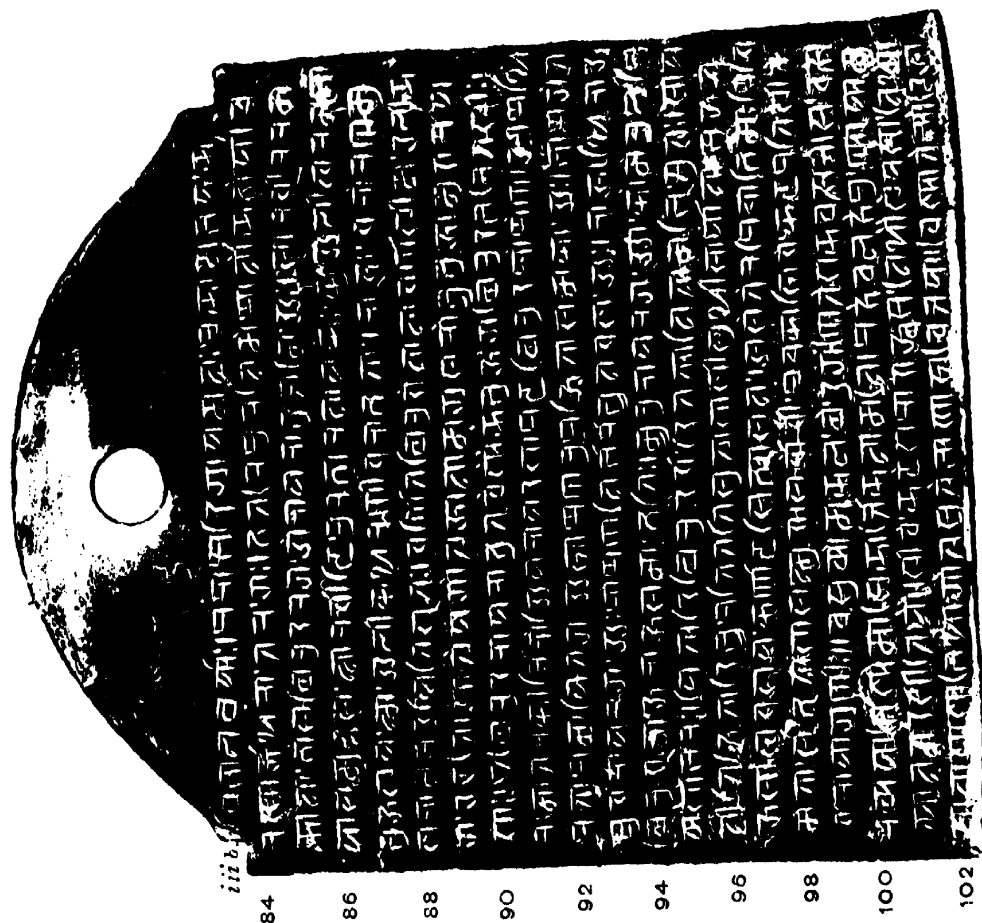
<sup>१</sup> Metre: Anushtubh.

<sup>२</sup> Read ऐशानीच.

<sup>३</sup> Read वरंभ°.

<sup>४</sup> Read °युत्तमु°.

Dalavay Agraharam plates of Venkatapatideva I.—Saka 1508.



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- 130 वाचसिद्धसाहस्र(ध्य)जज्ञान्वितं । अचिच्छागामिसंयुक्तं गणभीष्यं सभू-  
 131 दं ।[। ६४ ॥\*] 'वापीकूपतटाकौच कच्छारामैश्च संयुतं । पुत्रपौत्रादिभिर्भोग्यं  
 132 क्रमादाचंद्रतारकं ।[। ६५ ॥\*] 'दानाधमनविक्रीतियोष्यं विनिमयीचितं  
 ।[। ६६\*] 'श्री-  
 133 मातुपेद्रपदभक्तिविशेषसांद्र[.\*] श्रीविश्वनाथनरपालकुलाब्धिचंद्रः ।  
 134 श्रीवीरभूपतिलक[.\*] स्थिरवैभवेद्रस्त्रेजोनिधिर्जयति दानककावितंद्रः ।[। ६७\*]  
 135 'श्रीमत्सुंदरनायकस्य महति श्रेयोनिधौ संनिधौ नानाचिचविशेष-  
 136 भूषितशिलास्तंभोजसम्पदं' । मीनाद्याः कवचं च रत्नखचितं हैमं  
 137 विधायाधुना पूजाः प्रत्यहसुत्तरा वहति 'यस्मांस्त्रायमव्याहृतं ।[। ६८\*] 'य-  
 138 स्मिन्दिमत्यवनिदेवगणाय वाजिनागादिमेवनिचयानथ तेषु मेरुं [।\*]  
 139 येकं<sup>१</sup> समाश्रितवतां चिदशालयानामाहारमात्मभवनेषु समर्पयन्ति ।[। ६९\*]  
 140 'यस्मिंस्समस्तनिधिसागरशैलजंबूद्वीपादिदानमपि नैव विचित्ररूपं [।\*]  
 141 'सुक्तासुवर्नमणिरत्नविचित्रसप्तद्वीपप्रदानकरपुंस्त्यकरे<sup>२</sup> जगत्यां [॥ ७०\*]  
 142 'श्रीमत्समयद्रोहरगंडांकस्य धीमतः । अथ्यावकीपुरवराधीश्वर[र]-  
 143 स्य महोजसः ।[। ७१\*] 'स्तुतिमागध[पांशुश्री]वीरचोकादिभूभृतः । श्रीद-  
 क्षिणसमु-  
 144 द्रेयप्रख्यातविरदोन्नतुः ।[। ७२\*] 'काश्यपान्वयम(वा)राशिकल्पभूमीरुहा-  
 लनः [।\*]  
 145 श्रीविश्वनाथभूपालपौत्रस्य प्रथितीजसः ।[। ७३\*] 'श्रीकृष्णनृपतिक्षीरसिंहुशो-  
 146 तळरोचिषः । सुशीललक्ष्यमागर्भ<sup>३</sup>स्तुतिसुक्ताफलाकृतेः ।[। ७४\*] 'वीरस्य  
 वीरभूप[स्य]  
 147 विज्ञप्तिमनुपासयन् । परीतः [प्र]यतै[.\*] क्षिग्धैः पुरोहितपुरोगमैः  
 ।[। ७५\*] 'विविधै[र्वि]-  
 148 बुधै[.\*] श्रौतप[थि\*]कैरयि(धि)कैर्गिरा । श्रीवीरवैकटपतिर्म(म)हारायमही-  
 पतिः ।[। ७६\*] 'स  
 149 'हिरण्यपयोधारापूर्वकं दत्तवाग्मुदा ।(।) सीयं वीरमहीपालसुखाम-  
 150 समवैभवः ।[। ७७\*] 'समस्तलोडयमहादानचर्याधुरंहरः<sup>४</sup> । द्विचत्वारिंश-

<sup>१</sup> Metre: Anushtubh.<sup>२</sup> Metre: Śārdūlavikrīḍita.<sup>३</sup> Read यस्या°.<sup>४</sup> Read 'सुवर्ण°.<sup>५</sup> Read 'सिन्धु°.<sup>६</sup> Read हिरण्य°.<sup>७</sup> Metre: Vasantatilakā.<sup>८</sup> Read 'नक्षत्रं°.<sup>९</sup> Read एव°.<sup>१०</sup> Read 'पुत्र°.<sup>११</sup> Read हृत्ति°.<sup>१२</sup> Read 'धुरंधर°.

## Fifth Plate; First Side.

- 151 दधिकशतवृत्तिसमंनितं<sup>1</sup> ।[। ७८\*] <sup>2</sup>कात्वा ग्राममिमं  
 152 गंगवरप्यद्विभिधाशुषं<sup>3</sup> । नानागोचद्विजातिभ्यो  
 153 धारापूर्वमदाग्सुदा । वृत्तिमंतीच लिख्यंते विप्रा वेदांत-  
 154 पारगाः ।[। ७९\*] <sup>4</sup>काळहस्तीश्वराभिख्यग्रामदेवाय शंभवे । नित्य-  
 155 पूजाविधानार्थमेका वृत्तिरिदार्पिता ।[। ८०\*] <sup>5</sup>लक्ष्मीनारायणाख्या-  
 156 य ग्रामदेवाय विष्णवे । येका<sup>6</sup> समर्पिता वृत्तिरक्षाराधु(धु)मह-  
 157 निर्गं ।[। ८०\*] <sup>7</sup>ख्याताभ्यां<sup>8</sup> ऋग्यजुर्वेदाध्यापकाभ्यां<sup>9</sup> महत्तया । नित्याधी-  
 158 तिविधानाय वृत्तिरेकाच कल्पिता ।[। ८१\*] <sup>10</sup>वानिवाळीडेयभट्ट-  
 159 नुजन्माच बंङ्गचः<sup>7</sup> । गोविंदभट्टो द्वे वृत्ती भारद्वाजान्वयोभु-  
 160 ते ।[। ८२\*] <sup>11</sup>भारद्वाजकुलो<sup>8</sup> होतृर्पुष्टिभट्टात्मसंभवः । द्विवृत्तिरचं<sup>9</sup> श्रीन[।]-  
 161 रायणभट्टोपि 'बंङ्गचः' ।[। ८३\*] <sup>12</sup>भारद्वा[जा\*]न्यवार्या(व्या)निगुंदि(दि)होवरसात्म-  
 162 जः । वृत्तिद्वयं हस्तकवैकटयोचैति याशुषः ।[। ८४\*] <sup>13</sup>याशुषो मडवा-  
 163 डलपिनमाधवयार्यजः । द्विवृत्ति(त्ती) रायसंकोडपार्यः कौडि-  
 164 न्यगोचभूः ।[। ८५\*] <sup>14</sup>काश्यपान्वयसंभूतो विरूपरससंभवः । यैकां<sup>10</sup>  
 165 वृत्तिं हस्तकनागप्ययोचैति 'बंङ्गचः' ।[। ८६\*] <sup>15</sup>बंङ्गच<sup>7</sup> श्रीमहाभाष-  
 166 नरसंभट्टनंदनः । पूतिमाषान्वयश्रीनिवासार्योचैक-  
 167 वृत्तिमान् ।[। ८७\*] <sup>16</sup>चलवूर्नरसंभट्टसूनुर्बंङ्गचश्रेष्ठ[रः]<sup>11</sup> । <sup>17</sup>यैकवृ-  
 168 त्तिः पूतिमाषकुलो नारायणस्सुधीः ।[। ८८\*] <sup>18</sup>पूतिमाषान्वयश्री-  
 169 तिरुमलार्योपि बंङ्गचः<sup>7</sup> । वृत्तिमेकां शिरिवरं नरसंभ-  
 170 ट्टजोयुते ।[। ८९\*] <sup>19</sup>बंङ्गचै<sup>12</sup>द्रशिरिवरं गोपि(पी)नाथसुधीसुतः । पा-  
 171 नंदभट्टोप्यचैकवृत्तिरात्रेयगोचजः ।[। ९०\*] <sup>20</sup>पूतिमाषान्वयो  
 172 गोपि(पी)नाथभट्टतनु(नु)द्वयः । एकां तंमणभट्टोच वृत्तिम-  
 173 [भ्ये]ति बंङ्गचः<sup>7</sup> ।[। ९१\*] <sup>21</sup>श्रीयज्ञेश्वरभट्टस्य तनुभूर्णैतिमान्वयः<sup>14</sup> ।[। ९२\*]

<sup>1</sup> Read 'समन्वितं'.<sup>2</sup> Read 'द्विभिधा'.<sup>3</sup> Read 'भ्याम्'.<sup>4</sup> Read 'बंङ्गचः'.<sup>5</sup> Read 'द्विवृत्तिरच'.<sup>6</sup> Read 'बंङ्गच'.<sup>7</sup> Read 'बंङ्गचै'.<sup>8</sup> Metre: Anushtubh.<sup>9</sup> Read 'एका'.<sup>10</sup> Read 'भ्या'.<sup>11</sup> Read 'कुलो'.<sup>12</sup> Read 'एका'.<sup>13</sup> Read 'एक'.<sup>14</sup> The second half of the verse has been omitted.

## Fifth Plate; Second Side.

- 174 'सुसुसोगरुषेडि सिंघादेः कास्यपान्वयः । 'बंङ्गचस्मोम-  
 175 याज्यन्न वृत्तिमेका(†) संमश्रुते' ।[ ८३\*] 'बसवाभट्टसुमतेस्तनयः कौशि-  
 176 कान्वयः । यजुश्शखी' श्रीनिवासभट्टश्चात्र द्विवृत्तिमान् ।[ ८४\*] 'बंङ्गचश्री-<sup>३</sup>  
 177 होसकेरिवेकटाख्यसुधीसुतः । 'जामदग्नान्वयतिरुमलाय्योचैक-  
 178 वृत्तिकः ।[ ८५\*] 'याजुषश्रीवत्सगोचो नागाभट्टात्मसंभवः । द्विवृत्तिमान्मद-  
 179 नभारतकोडुसुधीरिह ।[ ८६\*] 'बंङ्गच'स्तलमुडिपिचिद्विभट्टस्य नंदनः ।  
 180 यज्ञभट्टोचैकवृत्तिर्भारद्वाजान्वयोद्वयः । [८७\*] 'श्रीरामचंद्रभट्टस्य सूनुरात्रे-  
 181 यगोचजः । 'येकां वेकटभट्टोच वृत्तिं प्राप्नोति बंङ्गचः' ।[ ८८\*] 'सुसु-  
 र्जस्मीवृत्तिं-<sup>४</sup>  
 182 हस्य श्रीवत्सान्वयभूषुधीः । वृत्तिमेकां श्रीनिवासभट्टः प्राप्नोति बंङ्ग-<sup>५</sup>  
 183 चः ।[ ८९\*] 'श्रीवत्सगोचः कंभाळूश्रीनिवासार्यसंभवः । श्रीभळूश्रीनार-  
 सि(सिं)हो 'बं-  
 184 ङ्गचोचैकवृत्तिकः ।[ १००\*] 'वसिष्ठगोचः ख्याताकुवज्ञ[ज]गरसात्म-  
 185 जः । 'बंङ्गचश्रीरघुपतिरेकां वृत्तिमिहाम्श्रुते ।[ १०१\*] 'मौनभार्ग-  
 186 वगोचोचमरसत्यात्मसंभवः । श्रीनरसंभागवतो 'बं-  
 187 ङ्गचोचैकवृत्तिकः ।[ १०२\*] 'कौडिन्यगोचश्रीनागाभट्टो याजुषो-  
 188 त्तमः । अचैकवृत्तिरोडयाळूर्गोपालसुधीरपि ।[ १०३\*] 'याजुषश्रीमहेडे-  
 189 याळूरप्पाजिमनीषिजः । अचैकवृत्तिर्गोविंदभट्टस्य हरितान्वयः ।[ १०४\*]  
 190 'उडयाळूर्चोडुभट्टपुत्रो 'बंङ्गचश्रीखरः । विश्वामित्रान्वचा<sup>१०</sup> त्रिपाटुतिः<sup>११</sup>  
 191 पांडुरंगयः ।[ १०५\*] 'विश्वामित्रकुलो सुकुवायकृष्णभट्टभवः कृती । वृत्ति-  
 192 मेकां नारसिंह[ह\*]भट्टोचाम्येति बंङ्गचः<sup>१२</sup> ।[ १०६\*] 'आर्चिकसूनुरडयाळूर्जना-  
 193 ईनधीमतः । विश्वामित्रान्वयः कृष्णभट्टोप्यचैकवृत्तिकः ।[ १०७\*] 'उडया-  
 194 ळूर्ह्वराजभट्टो याजुषापणीः । द्विवृत्तिरिह भारद्वाजगोचो ल-

## Sixth Plate; First Side.

- 195 क्षणसुधीः ।[ १०८\*] 'नंदने<sup>१३</sup> श्रीयन्नारायणभट्टस्य याजुषः ।  
 196 लोकनाथसुधीर्भारद्वाजगोचैकवृत्तिमान्<sup>१४</sup> ।[ १०९\*] 'याजुषस्तगर-

<sup>१</sup> Metre: Anushtubh.<sup>२</sup> Read बङ्ग°.<sup>३</sup> Read यजुश्शखी.<sup>४</sup> Read बङ्ग°.<sup>५</sup> Read सुसु°.<sup>६</sup> Read °वृत्तिः.<sup>७</sup> Read नन्दनः.<sup>८</sup> Read सिंघादेः कास्य°. The verse is defective.<sup>९</sup> Read सन°.<sup>१०</sup> Read जामदग्न्या°.<sup>११</sup> Read एकां.<sup>१२</sup> Read °न्वयश्च.<sup>१३</sup> Read बङ्ग°.<sup>१४</sup> Read °गोचरीक°.



- 197 नारायणभट्टवरात्मजः । अत्र द्विवृत्तिमान्विद्वत्समः कौशिक-  
 198 न्वयः ।[। ११०\*] 'तनयः[\*] श्रीतिरुम[ल\*]भट्टवर्यस्य याज्ञुषः । भार-  
 हाजान्व-  
 199 यो वैकटभट्टोऽत्र चिवृत्तिकः ।[। १११\*] 'श्रीसंज्ञातिकुलश्रीनिवासभागवता-  
 200 त्मजः । वृत्तिद्वयं धर्मराजभट्टाचैति याज्ञुषः ।[। ११२\*] 'श्रीवत्सगोचसंभू-  
 201 तो रामाभट्टात्मसंभवः । तिरुवैकटनाथार्यो याज्ञुषोऽत्रैकवृत्ति-  
 202 मान् ।[। ११३\*] 'आचेयगोचो मोसलिमडुचूडामर्णीद्रभूः । उष्याभट्टो भव-  
 203 त्येकवृत्तिमानत्र बंद्ध्यः ।[। ११४\*] 'याज्ञुषो[च]तलश्रीतिरुमलार्यव-  
 204 रोद्भवः । आनंदभट्टो भारहाजान्वयोऽत्रैकवृत्तिमान् ।[। ११५\*] 'याज्ञु-  
 205 षेद्रः कव्येतिरुमलभट्टस्य नंदनः । [श्री]चिदंबरभट्टोऽत्रै-  
 206 कवृत्तिर्हरितान्वयः ।[। ११६\*] 'गुत्तिचक्रंभट्टसुनु[\*] श्रीवत्सान्वय-  
 207 संभवः । एत्येकवृत्तिं कमलनाभभट्टो[प्य\*]च याज्ञुषः ।[। ११७\*] 'यज्ञु-  
 208 श्शाखो होसकोरेश्रीमत्तिरुमलार्यजः । कौडिन्यगोचः कोने-  
 209 रिभट्टोऽप्यत्रैकवृत्तिकः ।[। ११८\*] 'पुत्रो मेरुनाटिनारायणार्यवर्य-  
 210 स्य याज्ञुषः । श्रीवत्सगोचनन्तार्यो वृत्तिमेकामिहाश्रुते ।[। ११९\*]  
 211 'याज्ञुष[\*] श्रुतबंडारश्रीतिरुं(रु)मलभट्टभूः । अर्धवृत्तिरुमल-  
 212 र्यो विश्वामित्रगोचजः ।[। १२०\*] 'विश्वरूपंतिरुमलभट्टजातोऽत्र याज्ञुषः ।[\*]  
 213 भारहाजकुलो 'वृत्तेरर्धलक्षणयोश्रुते ।[। १२१\*] 'श्रीवत्सगोचश्रीकाशि-  
 214 नाथभट्टतनु(नू)द्भवः । कोटिशंकरभट्टोऽत्रैकवृत्तिं याति याज्ञुषः ।[। १२२\*]  
 215 'श्रीलिंगंभट्टसुमतेस्तनयः काश्यपा[न्य]यः । वृत्तिमेकामेति वस-

*Sixth Plate; Second Side.*

- 216 वाभट्टोऽप्यत्र बंद्ध्यः<sup>१</sup> ।[। १२३\*] 'काश्यपान्व[य\*]संभूतो लिंगंभट्ट-  
 217 नु(नू)द्भवः । द्विवृत्तिमानिह विरूपाक्षभट्टश्च बंद्ध्यः<sup>२</sup> ।[। १२४\*] 'विश्वामि-  
 त्त्रा-  
 218 न्वयो गंगाधरभट्टस्य नंदनः । वैद्यनाथसुधीरर्धवृत्तिमानि-  
 219 ह बंद्ध्यः<sup>३</sup> ।[। १२५\*] 'कौडिन्यगोचः पंडिकूपत्तिकोडुसुधीसुतः । अक्ष-  
 220 टोचार्धवृत्तिमश्रुते याज्ञुषायणीः ।[। १२६\*] 'इलुकुंटाख्यातकाळहस्ति-  
 221 भट्टात्मसंभवः । आचेयगोचैकवृत्तिर्लिंगंभट्टोऽत्र बंद्ध्यः<sup>४</sup> ।[। १२७\*]  
 222 याज्ञुषो गरुडाद्रिश्रीचंद्रयज्वरात्मजः । आचेयगोचश्रीपुंड-

<sup>१</sup> Metre : Anushtubh.

<sup>२</sup> Read 'वृत्तिरुम'.

<sup>३</sup> Read 'वृत्'.

<sup>४</sup> Read 'वृत्'.

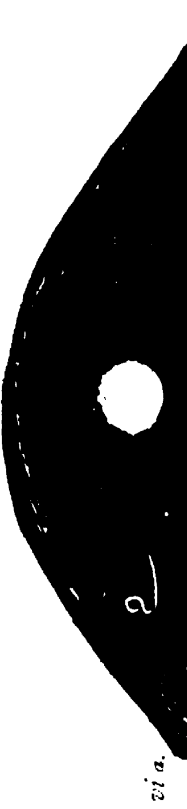
<sup>५</sup> Read 'वृत्त'.



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- 228 रीकाचोचैकवृत्तिकः ।[। १२८\*] 'आचेयगोचर्जो जैमिनिचूचस्तुष्टदेवभूः ।  
 224 वृत्तिद्वयं करियतिरुमलार्थीश्रुति सुधीः ।[। १२८\*] 'आचेयगोचर्जोसं-  
 225 णभट्टस्वामसंभवः । यैका<sup>१</sup> तिप्यणभट्टोच वृत्तिमभ्येति बंङ्गचः<sup>२</sup> ।[। १२९\*]  
 'श्रीकौ-<sup>३</sup>  
 226 छिन्यान्वयसुदुक्करिलक्षणभट्टजः । अचैकामळगंभट्टो याजुषो वृत्ति-  
 227 मश्रुते ।[। १३१\*] 'सुदुक्करिगुभट्टस्य<sup>४</sup> सनुराचेयगोचभूः । वृत्तिमेका  
 तिरुमल-  
 228 भट्टः प्राप्नोति याजुषः ।[। १३२\*] 'कामकायनश्रीविश्वामित्रिस्तिरुमलार्थ्यजः ।  
 229 विश्वगर्भोभळसुधीबंङ्गचोचैकवृत्तिकः<sup>५</sup> ।[। १३३\*] 'याजुषेन्द्रशिष्यपुरंश्री[म\*]ति-  
 230 रुमलार्थ्यजः । भारद्वाजान्वयो गोविंदभट्टोचैकवृत्तिकः ।[। १३४\*]  
 'याजुषः[\*] श्री[मंम]-  
 231 [क]भागवताप्यक्यसंभवः । श्रीवत्सगोचो वृत्ति' हे याति वेंकटयस्सुधीः ।[। १३५\*]  
 232 'वेदशेषाद्रिभट्टस्य तनुभूः कौशिकान्वयः । लक्ष्मीनारायणेंद्रोपि याजुषो-  
 233 चैकवृत्तिकः ।[। १३६\*] 'तनयो मरिचेटिश्रीराघवार्यस्य बंङ्गचः<sup>६</sup> । व्यास-  
 रायोचा-  
 234 वृत्तिमयते हरितान्वयः ।[। १३७\*] 'सुस्तिसमणदासस्य विश्वामित्रान्वयोऽ-  
 235 वः । आनंदभट्टोप्यचैका<sup>७</sup> वृत्तिमभ्येति बंङ्गचः<sup>१०</sup> ।[। १३८\*] 'विश्वामित्रकुली  
 नारा-  
 236 यणभट्टवरात्मजः । वृत्तिमेका मधुरपुण्यकोटी<sup>११</sup>व्याति बंङ्गचः<sup>१०</sup> ।[। १३९\*] 'त-  
 237 नुभूः[\*] श्रीचट्टिपत्तिरामाभट्टस्य याजुषः । रामाभट्टोचैकवृत्तिमश्रु-

Seventh Plate; First Side.

- 238 ते काश्यपान्वयः ।[। १४०\*] 'याजुषः ख्या[त\*]वरिगे गोविंदसुमते[\*]  
 239 सुतः । कृती लक्षणभट्टोचैकवृत्तिर्गौतमान्वयः ।[। १४१\*] 'सुतुर्म-  
 240 धुरनारायणभट्टेन्द्रस्य बंङ्गचः<sup>१०</sup> । विश्वामित्रकुली रंगनाथार्यचैक-  
 241 वृत्तिकः ।[। १४२\*] 'यजुश्चाख्युडयाळूनरसोपाध्यायसंभवः । कौटिलि(ण्ड)न्य-  
 242 <sup>१२</sup>गोचभूरपाजिस्वपादवृत्तिमान् ।[। १४३\*] 'श्रीनागरसवर्यस्य च-  
 243 नुराचेयगोचजः । वृत्तिमेकामर्गगोहुरंगप्योम्येति बंङ्गचः<sup>३</sup> ।[। १४४\*]

<sup>१</sup> Metre: Anushtubh.

<sup>२</sup> Read वृष्ट<sup>०</sup>.

<sup>३</sup> Read 'भट्टस्य.

<sup>४</sup> Read वृत्ती.

<sup>५</sup> Read 'चैका.

<sup>११</sup> Read कौटिल्यादि.

<sup>६</sup> Read एका.

<sup>७</sup> Read 'कौटिलि<sup>०</sup>

<sup>८</sup> Read 'वृष्ट<sup>०</sup>.

<sup>९</sup> Read वृष्ट<sup>०</sup>.

<sup>१०</sup> Read वृष्ट<sup>०</sup>.

<sup>१२</sup> Read 'गोचभूरपाजि<sup>०</sup>.

- 244 <sup>1</sup>याजुषः श्रीसोऽतिरुमलभट्टस्य नंदनः । श्रीवत्सगोपी तिरुम-  
 245 लभट्टोऽत्रैकवृत्तिमान् ।[। १४५\*] <sup>1</sup>आचेयगोप्यरंगोडु<sup>2</sup>नागाभट्टात्मसंभवः[।]  
 246 बंङ्गचः[\*]<sup>3</sup> श्रीतिरुमलभट्टोप्यत्र द्विवृत्तिमान् ।[। १४६\*] <sup>1</sup>तत्तुभूः[\*] श्रीमणी-  
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 247 नागाभट्टस्य याजुषः । आचेयगोपी तिरुमलभट्टोऽत्रैकवृत्तिकः ।[। १४७\*] <sup>1</sup>वि-  
 248 श्रामिचकुलोद्भूतो नागाभट्टतनूद्वयः । <sup>3</sup>बंङ्गचश्रीलक्ष्मरसो वृत्ति-  
 249 त्रयमिहाश्रुते ।[। १४८\*] <sup>1</sup>भारहजान्वयश्रीडुभट्टभूर्याजुषसुधीः<sup>4</sup> । मादप-  
 250 सुमतिः(ः)श्चात्र वृत्तिमेकां समश्रुते ।[। १४९\*] <sup>1</sup>याजुषो यडवत्तिश्रीपद्मनाभा-  
 251 ध्वरींद्रचः<sup>5</sup> । कृष्णभट्टोऽत्रैकवृत्ति[\*] श्रीवत्सकुलसंभवः ।[। १५०\*] <sup>1</sup>वाधूलसान्वयो  
 252 नारायणपंडितनंदनः<sup>6</sup> । <sup>7</sup>चतुवृत्तिरिहाभ्येति चंडप्पो याजुषाग्रणीः ।[। १५१\*]  
 253 <sup>1</sup>याजुषः श्रुतकोकालव्यासरायसुधीसुतः । भारहजान्वयः कोनेरिभ-  
 254 ट्टोऽर्धवृत्तिमान् ।[। १५२\*] <sup>1</sup>सुकृयकोनेरिभट्टस्य सूतुर्हरितसान्वयः । हरिभ-  
 255 ट्टोऽर्धवृत्तिमयते<sup>8</sup> बंङ्गचाग्रणीः<sup>9</sup> ।[। १५३\*] <sup>1</sup>वसिष्ठगोपी तिरुमलभट्टसुम-  
 256 ते<sup>9</sup> सुतः । <sup>10</sup>येकवृत्तिर्बिदुरेडुव्यळ्ळघाट्योपि बंङ्गचः<sup>11</sup> ।[। १५४\*] <sup>1</sup>याजुषः  
 स्ववलंवि-  
 257 व्याधरभट्टात्मसंभवः । भारहजान्वयः कोडुभट्टोप्यत्रैकवृत्तिकः ।[। १५५\*]  
 258 <sup>1</sup>यदप्यट्टकपाट्यस्य सूनुर्वासिष्ठगोचजः । शोकपोपि भवत्येक-  
 259 वृत्तिमानत्र बंङ्गचः<sup>11</sup> ।[। १५६\*] <sup>1</sup>बंङ्गचः<sup>11</sup> श्रीको(कौ)शिकविश्वामित्रान्वयसंभवः[\*]  
 260 लिंगराजोऽत्रैकवृत्तिमेति चेनमराजुजः ।[। १५७\*] <sup>1</sup>तनयः[\*] श्रीतिरुमलभट्ट-  
 261 वट्यस्य बंङ्गचः<sup>11</sup> । जयरायोऽत्रैकव(वृ)त्तिमेत्याचेयकुलोत्तमः ।[। १५८\*] <sup>1</sup>कपिगो-  
 262 चः कलवरिगे [श्री\*]कायणसुधीसुतः । वरवेकटयो धीमान् वृत्ति द्वे याति  
 [बंङ्गचः ॥ १५९\*]

*Seventh Plate; Second Side.*

- 263 <sup>1</sup>ब्रह्मेश्वर<sup>12</sup>सुधीरेकवृत्तिमानत्र याजुषः ।[। १६०\*] <sup>13</sup>पूतिमाषकुलो  
 264 बेकूरुचुनाथमनीषिजः । <sup>11</sup>बंङ्गचेंद्रश्रीनिवासभट्टोप्यत्रैकवृ-  
 265 त्तिमान् ।[। १६१\*] <sup>1</sup>बंङ्गचो<sup>11</sup> वरबेकूरुचुनाथसुधीसुतः । पूतिमाषान्व-

<sup>1</sup> Metre: Anushtubh.

<sup>2</sup> Read बट्टु°.

<sup>3</sup> Read °रङ्गजः.

<sup>4</sup> Read चतुर्वृत्ती°.

<sup>5</sup> Read °भट्टसुमतेषु.

<sup>6</sup> Read बट्टु°.

<sup>7</sup> Read °वृत्ति°.

<sup>8</sup> Read °वांजुष°.

<sup>9</sup> Read °पण्डित°.

<sup>10</sup> Read °वृत्तिम°.

<sup>11</sup> Read एव°.

<sup>12</sup> Read ब्रह्मेश्वर°.

- 266 यो नारायणार्थ्यैकवृत्तिकः । [। १६२\*] <sup>१</sup>भारद्वाजान्वयो वानिवाळश्रो-  
 267 निवासभूः । <sup>२</sup>यैकवृत्तिस्त्रिभुवननारसिंहोपि बंङ्गचः<sup>३</sup> । [। १६३\*] <sup>१</sup>वानिवाळ-  
 268 णांभट्टभूर्भारद्वाजगोचजः । <sup>३</sup>एकवृत्तिर्वरदनारसिंहार्थ्यैच बंङ्ग-  
 269 चः<sup>४</sup> । [। १६४\*] <sup>१</sup>बंङ्गचः<sup>५</sup> कोशिंगेयसंभट्टवर्थाचसंभवः<sup>६</sup> । भानुभट्टोचैकवृत्तिः<sup>७</sup>  
 270 स्वतंत्रकपिगीचजः । [। १६५\*] <sup>१</sup>बंङ्गचो<sup>८</sup> मरिचेष्टित्रीव्यासरायसुधीसुतः । <sup>९</sup>ये-  
 271 कवृत्तीराचवभट्टोप्यच हरितां(ता)न्वयः । [। १६६\*] <sup>१</sup>बंङ्गचः[\*]<sup>१०</sup> त्थातविदिरङ्ग-  
 272 गोविंदभट्टः<sup>११</sup> । <sup>१२</sup>यैत्येकासुडयंभट्टो वृत्ति<sup>१३</sup> हरितगोचजः । [। १६७\*] <sup>१</sup>श्रीमत्तो-  
 273 नेरिभट्टस्य तनयो हरितान्वयः । बंङ्गचो<sup>१४</sup> मरिचेष्टीभट्ट-  
 274 भट्टोचार्धवृत्तिकः । [। १६८\*] <sup>१</sup>शांडिल्यगोचो सुश्रद्धिङ्गुरामाय-  
 275 नंदनः । वृत्तिमेकां देवराजभट्टोचार्थ्येति बंङ्गचः<sup>१५</sup> । [। १६९\*] <sup>१</sup>सुत-  
 276 शिंगरिभट्टस्य भारद्वाजान्वयोद्वयः । यैका<sup>१६</sup> तंमणभ-  
 277 ट्टोपि वृत्तिमेत्यच याजुषः । [। १७०\*] <sup>१</sup>विश्वामित्रान्वयः कपिल-  
 278 णांभट्टसंभवः । नारायणसुधीरेकवृत्तिमानच बंङ्ग-  
 279 चः<sup>१७</sup> । [। १७१\*] <sup>१</sup>कीर्तगीविष्णुभट्टस्य सुतुर्वासिष्ठगोचजः । बंङ्गचो<sup>१८</sup>  
 280 नरसंभट्टो वृत्तिमेकामिहाश्रुते । [। १७२\*] <sup>१</sup>पुत्रो विठ्ठलभट्टस्य  
 281 काश्यपान्वयशेखरः । बंङ्गचः[\*]<sup>१९</sup> श्रीचिकित्समलार्थ्यैक-  
 282 वृत्तिकः । [। १७३\*] <sup>१</sup>सुश्रद्धिङ्गुनरसंभट्टभूर्हरितान्वयः । गिरि-  
 283 भ[ट्टो] भवत्येकवृत्तिमानच याजुषः । [। १७४\*] <sup>१</sup>भाच्येयगोच[स्ति]र-

*Eighth Plate; First Side.*

- 284 मलभट्टो <sup>१</sup>बंङ्गचोत्तमः । <sup>११</sup>यैकवृत्तिर्हरिसुद्रंज-  
 285 नाईनभट्टजः । [। १७५\*] <sup>१</sup>पप्पूरित्रीतिरुमलभट्टभूर्य्यासुषा-  
 286 णीः । भारद्वाजान्वयो नारायणार्थ्यैकवृत्तिमान् । [। १७६\*] <sup>१</sup>नं-  
 287 व्यासचूरिभट्टात्मसंभवो गौतमान्वयः । शिंगंभट्टो भव-  
 288 त्येकवृत्तिमानच याजुषः । [। १७७\*] <sup>१</sup>लक्ष्मीपुरविरूपाक्षभट्टजः  
 289 काश्यपान्वयः । वृत्तिं पंडरिभट्टोच प्राप्नोत्येकामिहा-  
 290 र्चकः । [। १७८\*] <sup>१</sup>सुनुरचुतभट्टस्य<sup>१२</sup> कौडिन्यान्वय[संभव\*]<sup>१३</sup> । अर्चैकामश्रु-

<sup>१</sup> Metre: Anushtubh.

<sup>२</sup> Read चङ्गु°.

<sup>३</sup> Read एक°.

<sup>४</sup> Read एत्ये°.

<sup>५</sup> Read श्रीमर्को°.

<sup>६</sup> Read एक°.

<sup>७</sup> Read एकवृत्ति°.

<sup>८</sup> Read °चर्चामर्क°.

<sup>९</sup> Read °गोविन्द°.

<sup>१०</sup> Read वृत्ति°.

<sup>११</sup> Read एका.

<sup>१२</sup> Read °च्युत°.

- 291 ते वृत्तिं यादवाभ्योपि याजुषः ।[। १७८\*] 'नरसंभट्टजी विष्णामि[च]-  
 292 गोचरं बंद्धचः' । पंडरित्रीतिरुमलभट्टेद्रीचैकवृत्तिकः ।[॥ १८०\*]  
 293 'नंदनी नरसंभट्टसूरेराचेयगोचरः । एकां तंमंभ-  
 294 द्रीच वृत्तिमभ्येति बंद्धचः' ।[। १८१\*] 'याजुषः ज्ञानालनरसार्यके-  
 295 शवभट्टभूः । भारद्वाजान्वयचैनुभट्टस्यार्थैकवृत्तिमान् ।[। १८२\*]  
 296 'पुचचैनावज्जुलपेदिभट्टेद्रस्य याजुषः । श्रौडिच्यगो-  
 297 ची वेंकटभट्टोचार्थवृत्तिमान् ।[। १८३\*] 'भारद्वाजान्वयो वानि-  
 298 वाळगोविंदभट्टभूः । चच चिवृत्तिमाग्यासरायभट्टोपि  
 299 बंद्धचः' ।[। १८४\*] 'भारद्वाजकुलोद्भूतो म[त्त\*][णा]राज्यसंभवः । श्रीमत्ति-  
 300 मणभट्टोपि 'बंद्धचोचार्थवृत्तिकः ।[। १८५\*] 'बंद्धच[ः\*]' श्रीमहाभाष्य-  
 301 श्रीनिवाससुधीसुतः । गिरिभट्टोचार्थवृत्तिः पूतिमाषकु-  
 302 लोद्भवः ।[। १८६\*] 'कौडिच्यगोची चडयकंठिरुप्यणभट्टजः । वृत्तिह-  
 303 यं 'त्तिरुमलभट्टोचार्थेति याजुषः ।[। १८७\*] 'पुचो राघवभट्टस्य वसि-  
 304 [ष्ठा]न्यभूस्सुधीः । वरवेंकटभट्टोपि 'बंद्धचोचैकवृत्तिक[ः]

*Eighth Plate; Second Side.*

- 305 (बद्धचः) ।[। १८८\*] 'कास्य(श्र)पान्वयभूर्वाकापुरलक्ष्मीधरार्थजः । याजुषेद्री[त्त\*]  
 306 कमलनाभभट्टो द्विवृत्तिमान् ।[। १८९\*] 'भारद्वाजान्वयतिरुमलश्रीगं-  
 307 गयाडिजः । चिवृत्तिरोडयाळूदेवरान्वयार्थेच याजुषः ।[। १९०\*] 'विष्णुवर्ध-  
 308 नगोची येडुल्लुलिंगार्थस(सं)भवः । 'यैकवृत्तिं वरदभागवतो 'बद्ध-  
 309 चोळु(श्रु)ते ।[। १९१\*] 'बद्धचः' कोत्तपत्त्यसंभट्टवर्यतनूद्भवः । अचैकामश्रु-  
 310 ते वृत्तिमंणाजिभा(भी)गंवान्वयः ।[। १९२\*] 'बद्धचो' 'रामचंद्रार्यसूनुराचेयगो-  
 311 चजः । रामचंद्रपुर[श्री\*]वेंकटाद्रिचैकवृत्तिकः ।[। १९३\*] 'श्रीकौडिच्यकुलः' कुं-  
 312 भघोणकामरसात्मजः । अचै(चै)कवृत्तिमान् कुप्परसेंद्रः श्रीकल्याण-  
 313 षः ।[। १९४\*] 'श्रीरंगनाथभट्टस्य तनयः कौशिकान्वयः । चडियारंभास्करा-  
 314 र्थ्य' बद्धचोचैकवृत्तिकः ।[। १९५\*] 'लक्ष्मीकांतसुतः कौशिकविष्णामि(चा)च  
 315 पार्थिकः । द्विवृत्तिः पेरियकोळंकरणिकोच दंवणः ।[। १९६\*] श्रीव-

<sup>1</sup> Metre: Anushtubh.

<sup>2</sup> Read तिब°.

<sup>3</sup> Read रामचन्द्र°.

<sup>4</sup> Read श्रीकृष्ण°.

<sup>5</sup> Read बद्ध°.

<sup>6</sup> Read एक°.

<sup>7</sup> Read श्रीकौडिच्य°.

<sup>8</sup> Read 'राव्यो बद्ध°.

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- 816 'क्षपेरियकोळंकरणिकोच बंङ्गचः' । येकवृत्तिं<sup>1</sup> तिपरससुतु-  
 817 क्षिंमरसोचुते<sup>2</sup> ।[। १८७\*] 'मानानोचद्विजातिभ्यो दत्ता वीरमहीभुजा ।  
 818 द्विचत्वारिंशदधिकलिखितास्तद्वृत्तयः ॥[१८८\*] श्री॥=॥

## Ninth Plate.

- 819 'श्रीवेंकटपतिरायचित्तिपतिवर्च्यस्य कीर्त्तिधुर्यस्य ।  
 820 शासनमिदं सुधीजनकुवलयचंद्रस्य भूमचंद्रस्य ।[। १८९ ॥\*] 'वेंकट-  
 821 पतिरायश्चापतिदेशेन<sup>3</sup> शासनस्योक्तान् ।[\*] कृष्णकविकामकाटिः'  
 822 सरसमभाषीक्षभापतेः पीचः ।[। २०० ॥\*] 'श्रीवेंकटमहारायसूक्त्या गणपया-  
 823 क्तजः । श्रीवीरणमहाबायो(र्यो) व्यलिखतांमशासनं ।[। २०१\*] 'दानपा-  
 लन[यो]-  
 324 मंज्ये<sup>4</sup> दाना[ञ्जे]यीनुपासनं ।[\*] दानात्त्वर्गमवाप्नोति पालनादच्युतं पदं ।  
 [। २०२ ॥\*] 'स[द]-  
 825 ताहिंगुणं<sup>5</sup> पुष्पं परदत्तानुपासनं । परदत्तापहारेण स्रदत्तं नि[ष्क]लं  
 826 भवेत् ।[। २०३ ॥\*] 'स्रदत्तां परदत्तां वा यो हरेत् वसुंधरा<sup>10</sup> ।[\*]  
 षष्टिर्वर्षसहस्राणि विहा-  
 327 यां जायते क्रिमिः<sup>11</sup> ।[। २०४ ॥\*] 'एकैव भगिनी लोके सर्वेषामेव भूभुजा ।  
 न भाष्या न -क्त-  
 828 [र]याद्या विप्रदत्ता वसुंधरा<sup>10</sup> ।[। २०५ ॥\*] <sup>12</sup>सामान्योयं धर्मसेतुंनृपाणां<sup>13</sup> कालि  
 कालि प[र]-  
 329 [स]नीयो भवद्भिः । सर्वानेतान्याविनः<sup>14</sup> पार्थिवेंद्राभूयो भूयो याचिते<sup>15</sup>  
 रामचंद्रः ।[। २०६ ॥\*] .  
 330 श्रीवेंकटेश<sup>16</sup>

## ABSTRACT OF CONTENTS.

(Line 1.) Salutation to Śrī Veṅkaṭēśa.

(Verse 1.) Stōtra to Rāma.

(V. 2.) Stōtra to Viśhvakṣēna.

(V. 3.) Stōtra to Varāha, (the boar incarnation of Viṣṇu).

(V. 4.) From the ocean of milk was born the Moon.

(Vv. 5-6.) His grandson was Budha's son, Purūravas. The latter's son was Āyus; his son, Nahusha. From him came Yayāti, and from Yayāti, Pūru. In this lineage was born a

<sup>1</sup> Read 'बङ्गचः'.

<sup>2</sup> Read 'चुते'.

<sup>3</sup> Metre: Āryā.

<sup>4</sup> Read 'कीटिः'.

<sup>5</sup> Read 'हिगुणं'.

<sup>11</sup> Read 'क्रिमिः'.

<sup>12</sup> Read 'सेतुंनृपाणां'.

<sup>13</sup> Read 'जायते रामचन्द्रः'.

<sup>9</sup> Read एक<sup>0</sup>.

<sup>10</sup> Metre: Anuṣṭubh.

<sup>11</sup> Read 'पत्ताहिंजन'.

<sup>12</sup> Read 'मंज्ये'.

<sup>13</sup> Read 'वसुंधरा'.

<sup>14</sup> Metre: Śālinī.

<sup>15</sup> Read 'भगविनः'.

<sup>16</sup> In Telugu characters.

king named Bharata. In his family appeared Śantanu; the fourth from him was Vijaya (Arjuna). His son was Abhimanyu; from him was born Parikshit. The eighth from him was Nanda. The ninth from this king was Chalikka, and the seventh from him was Rājānarēdra, a devotee of Viṣṇu. Ten generations after him came Bijjaēdra. The third from him was Vira-Hemmāṇirāya, the lord of Māyāpuri and a devotee of Murāri (Viṣṇu).

(Vv. 7-8.) Fourth after him was born king Tāta-Pinnama, at whose sight the enemies were frightened. From him was born Sōmidēva, who captured seven forts in one day, from his enemies. To him was born the heroic son Raghayadēva. Then came the glorious Pinnama. King Bukka was the son of him (Pinnama), who was the lord of Āraṇḍi; he also established the kingdom of the Saṭuva Nṛisimha firmly.

(Vv. 9-12.) Bukkarāja, who was like the *kalpa-vriksha* to the learned, married Ballāmbikā. This queen bore a son named Rāmarāja. He vanquished by his great valour the 70,000 horses of Sapāda, seized from him the fort of Avanigiri, and put to flight Kāsappodaya. This Rāmarāja captured the fort of Kandanavōli. He was poisoned by his relatives, but by the grace of Viṣṇu, whose devotee he was, he suffered no harm.

(Vv. 13-40.) The queen of this Rāmarāja was Lakkāmbikā. To him was born Śrīraṅgarāja. He married Tirumalāmbikā; by her were born to Śrīraṅgarāja the three sons, the heroic Rāmarāja well versed in politics, the excellent Tirumalarāya and the king Veṅkaṭādri. The hero Rāmarāja, having slain in battle his enemies, who were a scourge of the earth, was ruling the world. His praises. Then Veṅkaṭādri is praised. Tirumalamahārāja of great prowess, having subdued hostile kings in battle, and having been anointed to the peerless sovereignty, ruled the earth.

(V. 21.) Description of the coronation of this prince.

(V. 22.) This king made large gifts of *tulā-pārusha* in gold and other gifts, to the temples at Kāñchi, Śrīraṅgam, Śēshāhala (Tirupati) Kanakasabhā (Chidambaram), Ahōbala, etc.

(Vv. 23-26.) By Veṅgaṭāmbā was born to Tirumala a son named Śrīraṅgarāja. Making Uddagiri his residence, he conquered Koṇḍaviḍu, Vinikoṇḍapura, and other forts, and began to rule at Penukoṇḍa. The description of his coronation. King Śrīraṅga afterwards went to heaven (died).

(Vv. 27-39.) Veṅkaṭapatidēvarāya, the son by Veṅgaṭāmbā of Tirumaladēvarāya then began to rule the earth. He was the younger brother of Śrīraṅgadēvarāya. Having been anointed according to the prescribed rules by the spiritual preceptor of his *gotra*, the famous Tātayāya, who was the ornament of the wise, just as Rāma was anointed by Vasishṭha, he was ruling the earth triumphantly after destroying the demons, the Yavanas (i.e. the Muhammadans). He had Veṅkaṭāmbā, Raghavāmbā, Pedōbamāmbā and Kṛishṇamāmbā as his queens. This king defeated Mahamanda-Sāhu, son of Malikibharāma, (i.e. Muhammad Shāh, son of Malik Ibrāhīm) and took on the battle-field the horses, elephants, weapons, umbrella, etc. belonging to the vanquished king. When this Veṅkaṭapatidēvarāya assumed the sovereignty, *Adiśēsha* and other supporters of the earth were relieved of their burden and consequently they, having assumed the shape of *Vṛishasaila* (the Tirumala hills near Tirupati), are ever praying Veṅkaṭāchalapati to grant long reign to him. He was comparable to the ocean in the profundity of his learning; was the only excellent conqueror of the Chaurāsīdurga; he terrified the hearts of the hostile kings in the eight quarters; he was a favourite of Śrīraṅgadēva; was a destroyer of his enemies; was a wishing tree to the poor; was styled *Hosa-birudagaganda*; *Rāyarāhutta-minḍa*; was favoured by Vira-Lakshmi; was like the central gem of the necklace (which is) the city of Āraṇḍi; was broad-armed like *Adiśēsha*; was a boar to the earth viz. the provincial chiefs (as Viṣṇu in his *Varāha-avatāra* was to the earth); was the best of kings; a Rāmabhadra in battle; was called *Nānāvārṇa-śrī-maṇḍalika-gaṇḍa*; was the foremost of the kings of the race of Atri; was styled

*Ēbirudarāya-rāhutta-vēṣy-aikabhujāṅga*; *Oḍḍiyarāyadīṣapatti*; his cheeks resembled the moon; he rivalled the god of love in beauty; was called *Bhāshagastappuvarāyara-gaṇḍa*; was the protector of the nine continents of the earth; *Rājādhirāja*; a munificent giver like Kubera; was entitled *Mūruarāyara-gaṇḍa*, possessing fame surpassing Mōru, etc. He, having won the throne of Karpāṭa by the power of his arm, was ruling the earth from Sōtu (*Rāmēṣyaram*) to Himādri (the Himālayas).

(Vv. 41-66.) In the Śaka year computed by *vasu* (8), *vyōma* (0), *kaḷamba* (5), and *indu* (1), (i.e. 1508) the *Samvatsara Vyaya*, on the *Utthāna-dvādaśī tithi* of the bright fortnight in the month *Kārttika*, in the presence of the god *Veṅkaṭeśa* (at *Tirupati*), the king granted to a number of *brāhmaṇas* well versed in the *śāstras* and the *vēdas*, the village of *Gaṅgavarappatti*, together with *Ṣuṇḍekkāyikkāṇavāyippatti*, *Palamāppatti*, *Chinnamūrtināyanipatti*, *Guyyamanāyanipatti*, *Kilekkōṭṭa(vara)patti*, *Kāpulappatti*, *Śilināyanipatti*, and *Santēppāḷeyam*; they were clubbed together under the name of *Virabhūpasamudram*.

The situation of *Gaṅgavarappatti* is as follows:—It is included in *Hastināsvati-vaḷita* and is situated in the *Neḍuṅguḷa-nāḍuka* in the *Ālaṅguḷa-sthala* which belonged to the *Dhārāpura-vaṇṭya*. The boundaries of it are:—It is situated between *Ṣuṇḍekkāyikkāṇam* and *Śrīmaṅgaḷādēvi* (?), and between *Vaighayāru* and the hill of *Pūlattūr*. It is watered by the river (and channel) coming from the village of *Mūṅgilānai*, and which is named *Haridrā*. The village of *Gaṅgavarappatti* is situated to the east of *Pūjarināyakan-malai*; to the south-east of *Mūṅgilānai* and the big channel already mentioned; to the south of the hill adjacent to the village of *Pūlattūr*; to the south-west of the *Gardabhakkaṇam* and *Tummalappatti*; to the west of *Bairināyani-ūru*, *Pullamaṇjappatti* and *Yaḍamalai*; to the north-west of the village of *Gorlavārappatti*; to the north of *Vēḍappatti*, *Muppaḍi-Jaggināyakkappatti*, *Mōlaikkōṭṭa(vara)patti* and *Mēṭṭuppatti* adjoining the last mentioned village; and to the north-east of *Vittirundaperumāḷālayam*.

The boundaries of *Ṣuṇḍekkāyikkāṇavāyippatti* are *Kaṭṭināyakapatti* to the west, *Teṅkaraḍu* hill to the north, *Sēvaghanpatti* and *Vēḷayudhaṅkōṭṭai* to the east and *Battulakuṇṭa* to the south. This village of *Ṣuṇḍekkāyikkāṇavāyippatti* together with *Palamāppatti*, *Santēppāḷeya*, *Chinna(tanīyās)mūrtināyanipatti*, *Guyyamanāyanipatti*, *Kilekkōṭṭappatti*, *Kāpulappatti*, and *Śilināyanipatti*, was given as the subsistence for the village of *Gaṅgavarappatti*. To these were added two channels flowing from . . . . . the forest of *Toṇḍekkutyappa*, the tolls from *Kaṭṭināyanpatti*, *Toravali-sūṅgam* and *Mūṅgilānai*.

(Vv. 67-79.) *Virabhūpa*, a devout worshipper of *Vishṇu*, was born in the family of *Viśvanātha Nāyaka*. He was living gloriously. He constructed a *maṇḍapa* of rare sculptures in front of the shrine of *Sundaranāyaka* and presented the goddess *Minākshī* with a golden *kavacha* (mailcoat studded with gems). The munificence of this prince is praised. He held the *birudas*, *Samayadrōhara-gaṇḍa*, and *Dakṣiṇa-samudrādhipati*, and was the lord of *Ayyāvaḷipura*. He was the grandson of *Viśvanātha Nāyaka*, and son of the king *Kṛishṇa* by *Lakṣmāmā*. At the request of this prince *Virabhūpa*, the village was granted by *Viraveṅkaṭapatidēvarāya* and it consisted of 142 shares.

(Vv. 80-198.) Here follows the list of donees.

(V. 199.) Praise of *Veṅkaṭapatidēvarāya*.

(V. 200.) States that *Kṛishṇakavi*, the son of *Kāmakōṭi* and the grandson of *Sabhāpati* wrote this document, and

(V. 201.) that it was engraved on copper by *Viraṇḍohārya*, the son of *Gaṇapāya*.

(Vv. 202-206.) The usual benedictory and imprecatory verses.

At the end of the document is the sign-manual of the king; *Śrī Veṅkaṭeśa*.

No. 22.—MOTUPALLI PILLAR-INSCRIPTION OF GANAPATIDEVA;  
A. D. 1244-45.

By PROFESSOR E. HULTZSCH, PH.D.; HALLE (SAALE).

This inscription is engraved on four sides of a pillar of the *maṇḍapa* in front of the Vira-bhadrāsāmīn temple at Mōṭupalli in the Bāpaṭla tāluks of the Guṇṭūr district.<sup>1</sup> I edit it from a set of excellent inked estampages received from Rao Sahib H. Krishna Sastri, who has already noticed the inscription in his *Annual Report on Epigraphy for 1909-10*, p. 106 f.

With the exception of a few syllables near the edges of the pillar (e.g. in ll. 169-171), the inscription is well preserved. The alphabet is Telugu. The characters are on the whole well formed, but there are some letters (e.g. the dentals, linguals, *r*, *l*, and *v*) which it is not quite easy to distinguish from each other without paying regard to the context. The lingual *l* is used twice in the word *paṅkiḷa* (ll. 89 f., 102). Of peculiar spellings may be mentioned *klupta* for *klṛipta* (ll. 85, 149) and *yavvana* for *yauvana* (l. 13).

The languages are Sanskrit (ll. 1-152, 166-173) and Telugu (ll. 152-166). The Sanskrit portion consists mostly of verses, which are 29 in number (ll. 2-134, 166-173). The remainder of the inscription is in prose. Of rare Sanskrit words the following deserve to be noted:—*anta-rīpa*, 'an island' (line 136 f.); *amaliman*, 'purity' (verse 17); *asvīya*, 'a number of horses' (v. 20); *ānandathu*, 'joy' (v. 1); *āmrēḍana*, 'repetition' (v. 4); *āsvamēdha*=*āsvamēdhika* (v. 12); *uparīṅkh*, 'to spread' (v. 27); *ūshmala*, 'glowing' (v. 13); *kan*, 'to glitter' (v. 16); *kalamba*, 'an arrow' (v. 12); *kṛidāyita*, 'sporting' (v. 4); *gaṇḍa*, 'a hero' (v. 18); the same=*gaṇḍasāila*, 'a boulder' (v. 26); *guṇjā*, 'a kettle-drum' (v. 23); *ghṛīni*, 'a ray' (v. 27); *ḍamara*, 'tumultuous, terrible' (v. 20), *Tridaśaparivṛḍha*=Indra (v. 13); *Padmavāsā*=Lakshmi (v. 5); *parimōḍana*, 'cracking' (v. 18); *Maghavanmaṇi*=Indranīla (v. 27); *raṅgat*, 'rolling' (v. 3);<sup>2</sup> *lambāpaṭaha*, 'a kind of drum' (vv. 12, 25); *Lōpāmudrādayita*=Agastya (v. 15); *Śrīvatsavakṣha*=Viṣṇu (v. 8).

The Mōṭupalli pillar-inscription is an edict of the (Kākatiya) Mahārāja Gaṇapatidēva (l. 135 f.). It opens with an invocation of Svayambhūḍēva. From the *Pratāparudṛtya* we know that Śiva under the name Svayambhūḍēva was the family-deity (*kula-dēvatā*) of the Kākatiya dynasty.<sup>3</sup> Verses 1-4 of the inscription invoke Gaṇēśa, Sarasvatī, the digit of the moon on Śiva's head, and the Boar-incarnation of Viṣṇu, respectively. Verses 5-15 contain a mythical and legendary genealogy of the Kākatiya kings. Verse 5 introduces Viṣṇu, from the lotus on whose navel sprang Brahmā. From the Creator's eye the Sun was produced (v. 6), and from the latter Manu (v. 7). In this family (*viz.* the *sūrya-vamśa*), was born Ikṣhvāku (v. 8), in his family Māndhātṛi (v. 9), and in his family Sagara (v. 10), whose sons were burnt by Kapila, but attained salvation through the austerities of Bhagiratha (v. 11). In this family was born Raghu (v. 12), and in his family Daśaratha, who, being mounted on Indra

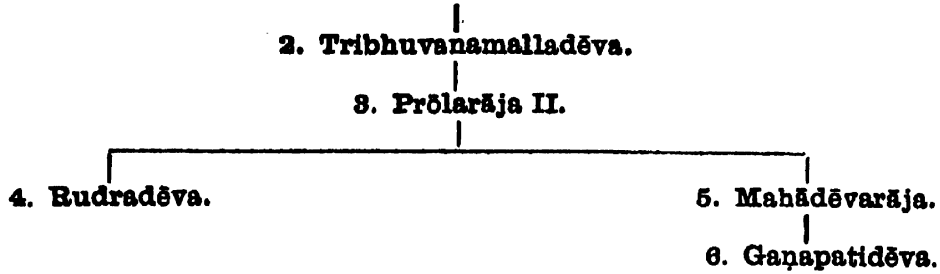
<sup>1</sup> Cf. Mr. Sewell's *Lists of Antiquities*, Vol. I, p. 88.

<sup>2</sup> Professor Zachariae kindly informs me that the same participle occurs in two (unidentified) quotations of the commentary on the *Māṅkhakōśa*:—*raṅgad-bhāṅgāśa sa Gaṅgām* (verse 115) and *raṅgat-samāṅgā-rūṣiḥ* (verse 126).

<sup>3</sup> *Ind. Ant.*, Vol. XXI, p. 199; and see now K. P. Triyedi's edition, p. 135 ff.

in the shape of a bull, killed Śambara in the sky (v. 13). Daśaratha's son was Rāma (v. 14), in whose family was born Durjaya (v. 15). Verses 16-22 furnish the following pedigree :—

1. Prōlarāja I, of the family of Durjaya, constructed a tank named *Kēsari-taṭaka*.



The first king of this pedigree, Prōla I., is not mentioned in any other Kākatiya inscription but the Mōṭupalli one, and in a Kāñchi inscription<sup>1</sup> the construction of the *Kēsari* tank is attributed to (his grandson) Prōla II. The successors of Prōla I. are named in the same order in other Kākatiya inscriptions. Here and in a Hanamkoṇḍa inscription,<sup>2</sup> the second king bears the name Tribhuvanamalla, while a Chōbrōlu inscription calls him Bēta,<sup>3</sup> and the Kāñchi inscription Betma. In another inscription at Hanamkoṇḍa, both names (Bēta and Tribhuvanamalla) occur.<sup>4</sup> As pointed out by Rao Sahib Krishna Sastri, Bēta was his actual name, and Tribhuvanamalla a surname which he borrowed from his sovereign, the Western Chōluka king Tribhuvanamalla-Vikramāditya VI.<sup>5</sup> As Prōla I. in the Mōṭupalli inscription, Bēta is stated in the Chōbrōlu inscription to have been a descendant of Durjaya.<sup>7</sup> The family of Durjaya is referred to also in inscriptions of other Telugu chiefs.<sup>8</sup>

Verses 23-27 praise king Gaṇapati in general terms without conveying any historical information. Verse 25 implies that he fought with the Kalingas. Verse 24, which is identical with verse 13 of his Kāñchi inscription<sup>9</sup> and with verse 19 of an unpublished inscription on a pillar at the Pākhal lake,<sup>10</sup> and verse 26 allude to the crest of the Kākatiyas, which, as we know also from the *Pratāparudriya*,<sup>11</sup> was the figure of a boar.

After this long preamble of 27. verses, the *Mahārāja* Gaṇapatidēva informs us of the actual object of his pillar-inscription. It is an *abhaya-sāsana* (l. 139 f.), i.e. 'an edict (assuring) safety', to foreign traders by sea whose vessels might be wrecked on the coast of his territories. While formerly the whole cargo of such ships became forfeited to the state, he promised that henceforth nothing but the usual custom-duties would be levied on it. These are specified in the Telugu language in ll. 152-166.

The inscription ends with two Sanskrit verses (28 f.) stating that Gaṇapatidēva set up the pillar bearing this edict (*sāsana-stambha*) at Mōṭṭupalli *alias* Dēśyūyakkonḍapaṭṭana in the Śaka year 1166 (expired), which was the year Krōdhin of the cycle. This year corresponds to A.D. 1244-45.

<sup>1</sup> *Ind. Ant.*, Vol. XXI, p. 200, verse 9. The Mōṭupalli inscription shows that the word *kēsari* must not be connected with the preceding word *jagati*, as was done by me in editing the Kāñchi record.

<sup>2</sup> *Ind. Ant.*, Vol. XI, p. 17.

<sup>3</sup> Above, Vol. V, p. 142.

<sup>4</sup> *Ind. Ant.*, Vol. XXI, p. 197.

<sup>5</sup> Above, Vol. IX, p. 265 f.

<sup>6</sup> *Idem*, p. 260.

<sup>7</sup> The words *taṭa-bhāt* do not necessarily imply that Bēta was the son of Durjaya, as I had understood them above, Vol. V, p. 142.

<sup>8</sup> See above, Vol. VI., p. 224 f. and p. 238, and Vol. IX, p. 260, note 2.

<sup>9</sup> *Ind. Ant.*, Vol. XXI, p. 200.

<sup>10</sup> See my *Annual Report on Epigraphy for 1902-03*, p. 6, para. 12.

<sup>11</sup> *Ind. Ant.*, Vol. XXI, p. 198.

General Cunningham<sup>1</sup> and Colonel Yule pointed out that Mōṭupalli is mentioned by the Venetian traveller Marco Polo, who calls it Mutfili. "This was formerly under the rule of a king, and since his death, some forty years past, it has been under his queen."<sup>2</sup> By this king and his queen are meant Gaṇapati and his daughter (not queen) Rudrāmbā.<sup>3</sup> Rai Bahadur Venkayya showed that the former reigned sixty-two years, from A. D. 1199-1200 to 1260-61, when he was succeeded by Rudrāmbā.<sup>4</sup> Marco Polo is supposed to have visited South India about A.D. 1290;<sup>5</sup> as, however, he dictated his work to his fellow prisoner Rusticiano at Genoa in A.D. 1298-99,<sup>6</sup> his statement that about forty years had then passed after Rudrāmbā's accession to the throne turns out to be fairly correct. He mentions as chief produce of the country diamonds which "are found both abundantly and of large size,"<sup>7</sup> and muslins which "look like tissue of spider's web."<sup>8</sup> As he calls the whole Kākatiya kingdom after Mutfili, it seems that this town was its chief port in the thirteenth century. The fact that Gaṇapati selected Mōṭupalli as the site of his edict to mariners points to the same conclusion.

TEXT.<sup>9</sup>

A.—South Face.

- 1 श्री<sup>10</sup> स्वस्ति श्रीस्वयंभूदेवाय न-
- 2 मः ॥ इच्छासिद्धये<sup>11</sup> हिमगिरिसुता-
- 3 नंदयोरालवालं देवं संबोद-
- 4 रकरिपतिं वंदनेर्नंदयामः । यस्य
- 5 क्रीडापरिणतिभुवो मेरुशृंगस्फुलिगाक्षं-
- 6 दृश्यंते दुरिततिमिरीत्सारणाकार्यसू-
- 7 र्याः ॥ [१ ॥\*] तां विधातृचतुर्जिह्वा रंजे-
- 8 कोद्योगनर्त्तकी । वंदेमहि गिरं देवीं संवि-
- 9 दंबुधिवंदिकां ॥ [२ ॥\*] जयति मुकुटगंगा[रं]-
- 10 गदभस्तरंगप्लवनचतुरङ्गसीविभ्रमा च-
- 11 द्रक्ष्या । उपहरति दृशोर्था शर्वसर्व्वेभ्य-
- 12 रत्नप्रकृतिनियतमुक्तापट्टबंधप्र-

<sup>1</sup> *Ancient Geography of India*, p. 542 f.

<sup>2</sup> Yule, *Marco Polo*, 2nd ed., Vol. II, p. 346.

<sup>3</sup> Cf. *Ind. Ant.*, Vol. XXI, p. 199, and a note by Mr. Prakasa Rau of Cocanada, reprinted from the *Hindu*

in the *Quarterly Journal of the Mythic Society* (Bangalore), Vol. III, p. 132.

<sup>4</sup> *Annual Report on Epigraphy for 1905-06*, p. 80 f. The inscriptions themselves prove that the doubts expressed by Miss Duff (*Ind. Ant.*, Vol. XXII, p. 325 f.) are quite unjustified.

<sup>5</sup> Yule, *op. cit.*, Vol. II, p. 251.

<sup>6</sup> *Idem*, Vol. I, Introduction, p. 50.

<sup>7</sup> On the diamonds of South India see the articles of Mr. P. Sampat Iyengar and Mr. S. Krishnaswami

Aiyangar in the *Quarterly Journal of the Mythic Society*, Vol. III, pp. 117-132.  
<sup>8</sup> "The districts about Masulipatam were long famous both for muslins and for coloured chintzes. The fine muslins of Masalia are mentioned in the *Periplus*." Yule, *op. cit.*, Vol. II, p. 349, note 8, and *Hobson-Jobson*, p. 429. The *Μασαλία* of the *Periplus* and the *Μαίσωλ(α)* of Ptolemy have been identified with Masulipatam,

see *Ind. Ant.*, Vol. VIII, p. 149 f., and Mr. Schoff's translation of the *Periplus* (New York, 1912), p. 252.

<sup>9</sup> From an inked estampage supplied by Rao Sahib H. Krishna Sastri.

<sup>10</sup> Expressed by a symbol.

<sup>11</sup> Read "सिद्धये".

- 13 तीतिं ।[। ३ ॥\*] देव[:\*] श्रीकमनीययध्वनवनक्रीडा-<sup>१</sup>  
 14 यितामेडनखातंयानुगृहीतसू-  
 15 करतनुः पु[ष्णा]तु वो वांष्टितं । क्षोणी-  
 16 सुहरतो महाब्जिठरादिक्रां-  
 17 तनीराजनां चक्रे यस्य फणीश्वरो निजफ-  
 18 णामाणिक्यदीपोत्करैः ।[। ४ ॥\*] अधिजलनिधि  
 19 शेषे कोपि पर्य्यकशेषे विहरति कि-  
 20 ल देवः पद्मवासासहायः । प्रस-  
 21 वसवनयष्टी<sup>२</sup> विष्टपानामसु-  
 22 थ स्वयमजनि हि नाभीपद्मतः पद्म-  
 23 योनिः ॥ [५ ॥\*] विश्वैनसां च तमसां च निरा-  
 24 कैरिण्युरंभोरुहां च हरितां च विका-  
 25 सहेतुः । तस्येक्षणाजगदशेषमि[दं]  
 26 सिद्धक्षोराविर्बभूव भगवानय-  
 27 मंशुमाली ॥ [६ ॥\*] ततो मनुरभू-  
 28 कान्ना शेखरं नयदर्शिनां । विश्व-  
 29 राजन्यमूर्धन्यब्रूडामणिरिवा-  
 30 परः ॥ [७ ॥\*] इक्षाकार्णाम<sup>३</sup> तस्मिन्नभवद-  
 31 भिजने भूभुजां चक्रवर्ती साक्षा-  
 32 ऋषिबत्सवक्षाः स्वयमुदित इव  
 33 ब्रातुकामो धरित्री<sup>४</sup> । एकच्छत्रं<sup>५</sup> समस्तं  
 34 जगदनुभवतो यस्य सङ्क्षोपमा-  
 35 लं भूकैकर्याणि चक्रे समुपह्व-  
 36 तकरं विश्वराजग्यचक्रं ।[। ८ ॥\*] सा पूज्यात्प-  
 37 र्वतेंद्रादमरकरितटक्रीडितोद्या-  
 38 वचाप्रादा च प्रत्यक्षहोधावत-  
 39 णपुरवधूदत्तसंकीर्तयुगात् ।  
 40 यस्याग्यस्त्राम्यशूग्यं क्रमससु-  
 41 पततं क्षेत्रमाहुर्हरित्रीं भूमा-

<sup>१</sup> Read 'श्रीकम'.<sup>२</sup> Read 'नी'.<sup>३</sup> Read perhaps 'यष्टा'.<sup>४</sup> Read 'क्षेत्र'.<sup>५</sup> Read 'कुर्वाण'.<sup>६</sup> Read 'पूज्या'.



- 42 विर्भावभूमौ<sup>1</sup> समञ्जनि जनने द्वय  
 43 माधातनामा ।[। ८ ॥\*] शासकही परिहृ-  
 44 तान्यनृपातपत्रां तद्व्यमौक्तिक-  
 45 मभूत्सगरो नरेन्द्रः । यस्याश्वमे-  
 46 धतुरगं भुवि मार्ग्यमाणैः खातस्त-  
 47 नूजनिवहैरयमंबुराशिः ।[। १० ॥\*] अथ<sup>2</sup>  
 48 [नि]रवहत्सर्वांसुर्वीधुरां स भगीर-  
 49 थः कठिनकपिलक्रीधालीठस्त्रवंशवि-  
 50 सुक्तये । गगनशिरसो गंगां रुद्रो-

*B.—East Face.*

- 51 तत्मांगमतस्त्रिरादवनिमनघैस्ता-  
 52 दृग्भिस्तैस्तपोभिरनीनयत् ।[। ११ ॥\*] मान्येस्त्रि-  
 53 जन्मवाये जनिमज्जत रघुर्जैत्रया-  
 54 त्वाप्रसंगप्रेष्वङ्गभीरलंबापटहरव-  
 55 भयीद्वातविह्वेषिपांथः<sup>3</sup> । अथ य-  
 56 स्याश्वमेधं क्वचिदपहरती भाति प-  
 57 त्युः सुराणां प्रत्यंगं यत्कलंबन्न-  
 58 णपटलमिवाक्षीणमण्णां सङ्गं ।[। १२ ॥\*] आसी-  
 59 दा चक्रवालाग्रणतिषु चरणाक्रांतराज-  
 60 न्यचक्रस्तत्संतत्यां महत्यां तदनु दय-  
 61 र[यो] नाम राजाधिराजः । पूर्व स्त्रर्गोप-  
 62 सर्गे त्रिदशपरिवृढं पुंगवीभूतमारादा-  
 63 रुद्यासद्यशौर्योत्पलभुजमवधीदं-  
 64 वरे शंबरं यः ।[। १३ ॥\*] प्राग्दिष्टैर्विष्टपानां<sup>4</sup> तदनु द-  
 65 शरथः पुत्रकामेष्टिमिद्धा पुत्री जातस्त-  
 66 दास्ताममरपुरवही रामनाम्ना त्रि-  
 67 धाम्ना । येन प्राबन्धि सिंधौ भ्रवगबलवता बं-  
 68 धुरः कोपि पंधास्तूर्ण<sup>5</sup> निस्तीर्णमण्णः किम-  
 69 परमसवो लंठिता दाशकंठाः ॥ [१४ ॥\*] सत्वं भ-

<sup>1</sup> Read °विर्भाव°  
<sup>2</sup> Read °देवि°.

<sup>3</sup> Read अथ.  
<sup>4</sup> Read पंधा°.

<sup>5</sup> Read °पार्थः.

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- 70 द्रासननिभभुजावत्तया वीरलक्ष्म्या जातः  
 71 स्तम्भिन् चित्तिपतिकुली दुर्जयी नाम राजा ॥  
 72 यथात्राया इयस्वररजःपीत-  
 73 [तो]याः समुद्रा लोपासुद्रादयित-  
 74 बुभुक्षात्वाहितानां करंति ।[ १५ ॥\*] अथ निरविशदु-  
 75 र्भीं तत्कुलोदम्बदिन्दुः सकलजलधिविलामेख-  
 76 लां प्रोलराजः । कनदुत्तकरवालाकालका-  
 77 लांबुवाहाभ्युदयहृदयशय्यप्रदः<sup>१</sup>  
 78 वद्राजहंसः ।[ १६ ॥\*] कुलमृहममलिनो<sup>२</sup> जन्म-  
 79 भूमिं लक्ष्मिः<sup>३</sup> पदमतिमधुरिम्णः प्रेम-  
 80 धाम प्रधिजः<sup>४</sup> । प्रतिनिधिसुदधीनां संच[यं]  
 81 तीयसृष्टेरतुलमज्ञत कोसय्याख्यया  
 82 यस्तटाकं ।[ १७ ॥\*] अथ चतुरंबुराशिरगनां  
 83 भुवमस्य सुतस्त्रिभुवनमज्ञदेव इति  
 84 भूमिपतिर्बभुजे । निजभुजदर्पसंप-  
 85 दसमर्पितकुसुमकरप्रतिभटगंडकांठपः<sup>५</sup>  
 86 रिमोटनचंडभुजः ।[ १८ ॥\*] अशिशदय समस्तां त-  
 87 स्व पुत्रो धरित्रीमशनिरतिनृपाणां<sup>६</sup> भूप-  
 88 तिः प्रोलराजः । प्रतिसमरधरित्रिप्रद-  
 89 वच्छत्रुसेनाचरणबहलधूलीप-  
 90 किळव्योमगंगः ।[ १९ ॥\*] अथ भुवमधिपक्रो त-  
 91 स्व पुत्रः समंतात्करदन्तपतिचक्रग्रकः<sup>७</sup>  
 92 वालाद्रिवर्मा । उमरसमररंगत्वंगद-  
 93 श्रीयशश्चिह्नितमहितभूभृद्दिवो.  
 94 बद्रदेवः ।[ २० ॥\*] अथ निजभुजशैली तत्कनीयानशे-  
 95 धामधित उरणिमेनां<sup>८</sup> श्रीमहादेवराजः ।[\*]  
 96 प्रणतिविसुखमासोयद्रणे कांदिशीकं नि-  
 97 रितटगृहमेधि आपत्तीनां कुटुंबं ।[ २१ ॥\*] अम-  
 98 रतवरिवाभेरत्रिनेत्रादिवेदुर्भदन इव

<sup>१</sup> Read °हृदय°.<sup>२</sup> Read प्रधिजः.<sup>३</sup> Read °चक्षा चक्षा°.<sup>४</sup> Read °यशम°.<sup>५</sup> Read °लक्ष्म°.<sup>६</sup> Read धरिज°.<sup>७</sup> Read लक्ष्मः.<sup>८</sup> Read °रारिज°.

- 99 मुकुंधाजीवनानंददायी<sup>१</sup> । अथ<sup>२</sup> नवप  
 100 तिदेवः श्रीमहादेवराजादिकनि भुवनभू-  
 101 त्वे भूभुजा चक्रवर्ती ॥ [२२ ॥\*] यावत्सर्वज्ञ-  
 O.—North Face.  
 102 यात्रातुरगसुररजःपौकिका  
 103 ओमगंगा तावन्ते तावदेवं यत-  
 104 मखनगरीवीथिपुंजिषु गुंजाः ।  
 105 पाथः पौरीगवा वञ्चिनुत वितनु  
 106 चाधोरक्षैरावणं ते प्रत्यूषे  
 107 ज्ञात[सु]क्षी[:\*]अवसमपि तदा पा-  
 108 ययस्त्राश्ववार ।[। २३ ॥\*] कोलांकोभू-  
 109 मृगांको न वसति<sup>३</sup> कमलि श्रीरिति श्रीव-  
 110 राहः प्राप्तो नैषा प्रियस्योर[सि]  
 111 रतिविरतो लग्नगंडं प्रसुप्ता । इ-  
 112 त्यालापे सखीनामुषसि सज्जु-  
 113 तुकं सन्नपं सानुतापं हस्ता-  
 114 म्यां यद्रिपुल्ली विनमितवदना  
 115 गंडपाली पिपत्ते ।[। २४ ॥\*] कंडूलाखंडले-  
 116 रावणकटकवणशोभसंभ्रांत-  
 117 भृंगीसंगीताकल्पकल्पदुमवन-  
 118 विटपव्रातधालाधिरुढाः<sup>४</sup> ।  
 119 गायं गायं रमन्ते सुरपु-  
 120 रसुष्टुशो<sup>५</sup> विक्रमं यस्य तादृ-  
 121 कसंग्रामारंभलंवापटहरव-  
 122 दुरातंकताम्यत्कलिंगं ।[। २५ ॥\*] यात्रा-  
 123 रंभे दिशि दिशि पुरः प्रस्थितेईडपा-  
 124 लेर्मंडोत्कीर्णः<sup>६</sup> प्रतिगिरतधि<sup>७</sup> बैज-  
 125 यन्तीवराहः । यहीस्त्रंभे प्र[ल]-  
 126 यजलधेरुद्धता<sup>८</sup> न्यस्य पृथ्वी<sup>९</sup> [त]-

<sup>१</sup> Read मुकुंदा°.

<sup>२</sup> The reading [नि]वसति in the Kāñchl inscription, where the same verse occurs (*Ind. Ant.*, Vol. XXII, p. 200, verse 13), is probably wrong.

<sup>३</sup> Read °सुष्टुशो.

<sup>४</sup> Read °रुद्धता.

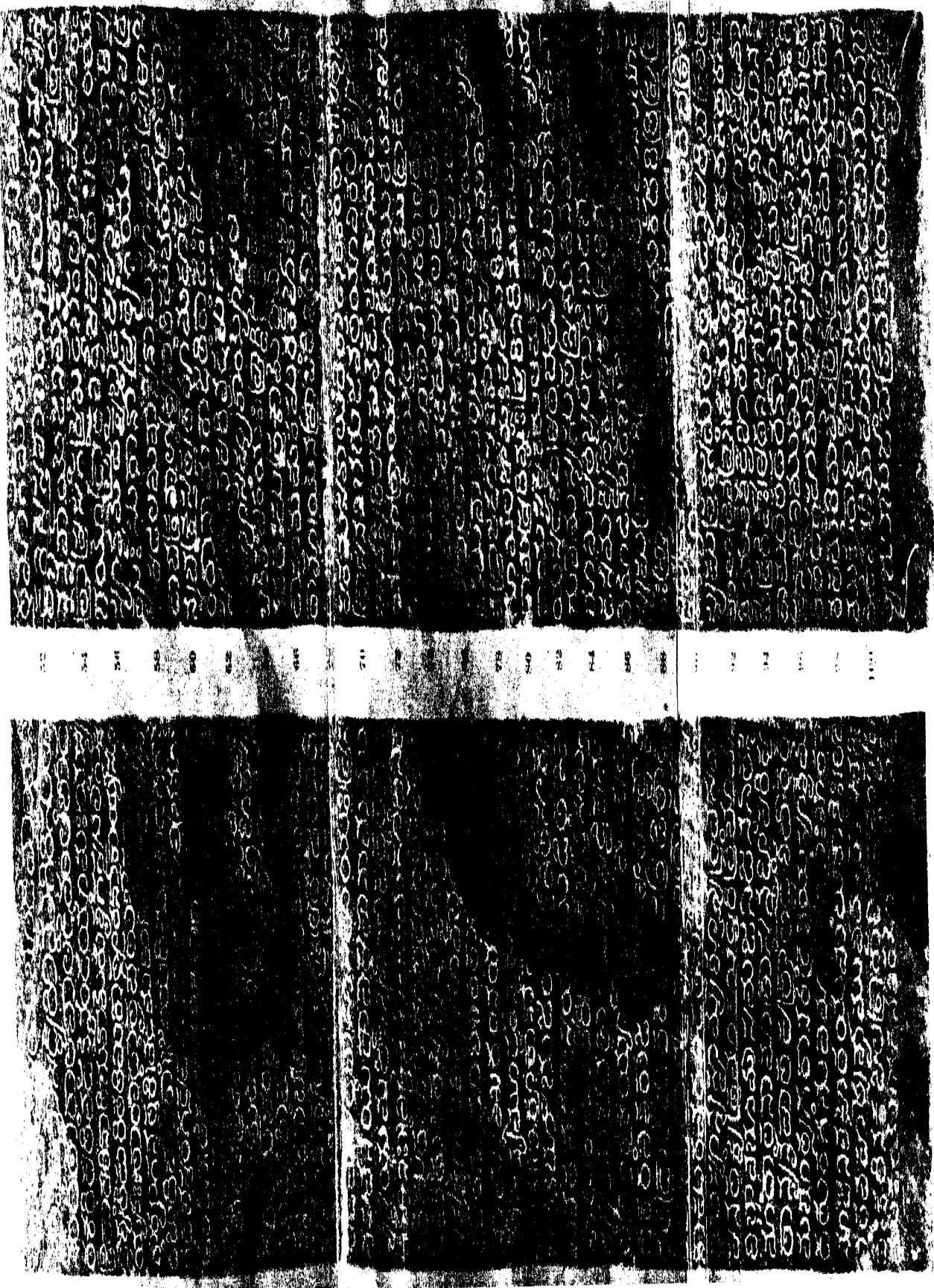
<sup>५</sup> Read °लेर्मंडो°.

<sup>६</sup> Read पृथ्वी.

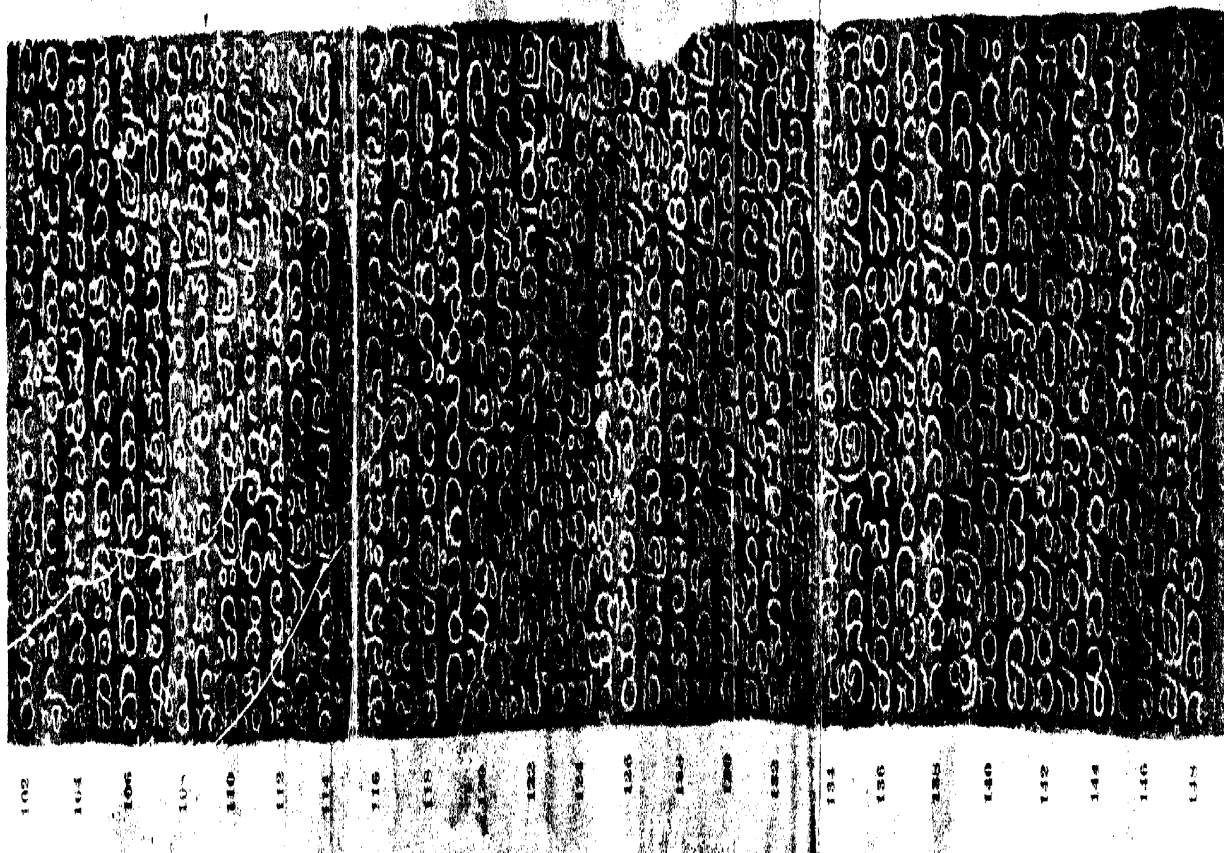
<sup>७</sup> Read अथ.

<sup>८</sup> Read °पौरीगवा°.

<sup>९</sup> Read प्रतिगिरति°.

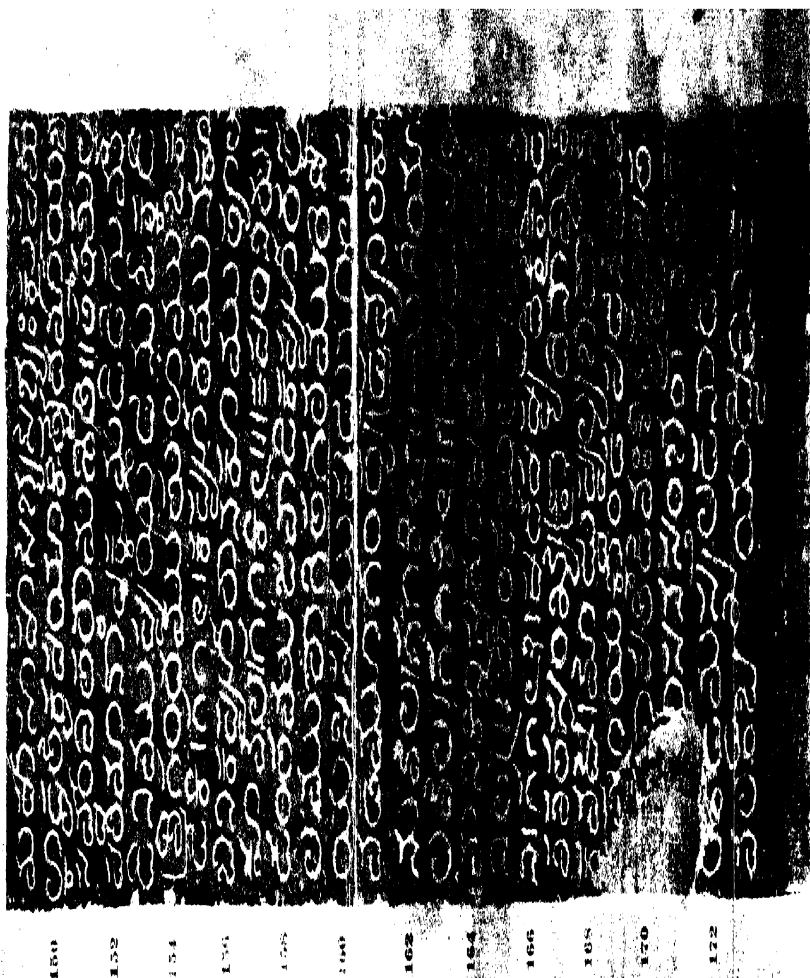


C — North face.



IC H0142501

D. — West face.



Scale 1/100 Third.

Scale one third.

136

138

140

142

144

146

148

E. Hultsch.

Enlotype by Gehr. Pfeiffner



- 127 त्कालीनप्रमविष्टतये तिष्ठती[वा]-  
 128 दिक्कोलः ॥ २६ ॥ \*] मेरी- लीसेमुनिचक्र-  
 129 वमणिष्टुणिचामचायतमिसा-  
 130 विमन्यारव्यततन्नापुरनिधुवना-  
 131 विद्ययोः सिद्धयूनीः । आसंनस-  
 132 कूटस्थ[त]सुरविष्ट[स्व]दोला-<sup>1</sup>  
 133 धिक्कटस्थ[त]जीवर्गगीराम्यसुद्धि-<sup>2</sup>  
 134 मभवन्त्यवशास्वंतरायः ॥ [२७ ॥\*]  
 135 तेनानेन श्रीगणपतिदेवम-  
 136 हाराजेन सकलद्वीपांतरी-  
 137 पदेशांतरपट्टनेषु गता-  
 138 गत कुर्वाणेभ्यः साया-  
 139 त्रिकेभ्य एवमभयशास-  
 140 नं दत्त । पूर्वं राजानः  
 141 धीतपात्रेभ्यदेशादेशा-  
 142 तरप्रवृत्तेषु दुर्वातेन समा-  
 143 पतितेषु भग्नेष्वतीर्थसंगते-  
 144 षु च संभृतानि वनककरितुर-  
 145 गरत्नादीनि वस्तूनि सकलानि  
 146 बलादपहरन्ति । वयम-  
 147 पि प्राणेभ्योपि गरीयो ध-  
 148 नमिति धमुद्रयानकृत-

D.—West. Face.

- 149 महासाहसिभ्यस्तेभ्यः कुतश्च-<sup>3</sup>  
 150 स्त्वादते कपया कीर्त्ये धर्माय च  
 151 सर्वं वितराम इति ॥ तत्पुष्प-<sup>4</sup>  
 152 परिमाणं एकमष्टिष्ठिगुम-  
 153 टिनि मुष्पयिष्टनु चोक्तं [1\*]  
 154 श्रीगंधसु तुलासु चोक्त-  
 155 टिनि । ग १ ८ । कर्पूरमुनक-

\* Read 'गिष्टि'.

\* Read 'कीर्त्य'.

\* Read 'मुष्प'.

\* Read 'मुष्प'.

- 156 चीनिकर्पूरानक सुखाल-  
 157 कू वेल । ग रकि ९ ॥३ वमीर (।)  
 158 दंतसु जवादि कर्पूरतै-  
 159 लसु रागि तगरसु रि[सि]-  
 160 य सीससु पङ्गुलु प-  
 161 वडमू गंधद्रव्यालकू-  
 162 नु वेल । ग रकि ९ १ ।- मिरिया-  
 163 ल वेल । ग रकि ९ ॥- पटलु एल-  
 164 धानिकिन्नि खरूपसु चीकटिकि-  
 165 नि ९ ५॥ पीकलु लक्ष चीकटिकि-  
 166 नि । ग १ ९ ३ । षट्षष्टाधिकैकाद-  
 167 श्रयतसंख्ये क्रोधिनान्नि श-  
 168 कवर्षे । मोटुपल्लभिधाने<sup>१</sup>  
 169 [देश्यु]यकोडपट्टने<sup>२</sup> मङ्ग-  
 170 [ति ॥] [२८ ॥\*] [ग]णपतिदेवः कीर्त्ये स्थापित-  
 171 [वाञ्छा]सनस्तंभं । कलिका-  
 172 [ल]कर्मसखलदनादिधर्मा-  
 173 वलंबयष्टिमिव [॥ २९ ॥\*] श्री[ः ॥\*]

#### TRANSLATION OF THE GRANT PORTION.

(Line 135.) By this glorious *Mahārāja Gaṇapatidēva* the following edict (assuring) safety has been granted to traders by sea starting for and arriving from all continents, islands, foreign countries, and cities.

(L. 140.) Formerly kings used to take away by force the whole cargo, *vis.* gold, elephants, horses, gems, etc., carried by ships and vessels which, after they had started from one country for another, were attacked by storms, wrecked, and thrown on shore.

(L. 146.) But We, out of mercy, for the sake of glory and merit, are granting everything besides the fixed duty<sup>३</sup> to those who have incurred the great risk of a sea-voyage with the thought that wealth is more valuable than even life.<sup>४</sup>

<sup>१</sup> Read °पङ्गुलु°.

<sup>२</sup> The bracketted letters at the beginning of ll. 169-171 are broken away on the original pillar. The reading दिश्यु° in line 169 is warranted by another Mōṭupalli inscription (No. 605 of 1909), which reads *Disiyyuggaṃ gopāraṭṭana*; see Rao Sahib Krishna Sastri's *Annual Report for 1909-10*, p. 51.

<sup>३</sup> With *kṛipta-sulka* cf. *kṛipta-kara* in line 85.

<sup>४</sup> Cf. Horace, *Carm.*, I, 1:—

"Luctantem Icaris fluctibus Africam

"Mercator metuens otium et oppidi

"Landat rura sui; mox reficit rates

"Quassas, indocilis pauperiem patit."

(L. 151.) The rate of this duty (is) one in thirty on (all) exports and imports.<sup>1</sup>

(L. 154.) On one tola of sandal, 1 pagoda  $\frac{1}{4}$  fanam.<sup>2</sup>

(L. 155.) On 1 pagoda's value of (country) camphor, Chinese camphor, and pearls,  $\frac{1}{4}$  and  $\frac{1}{4}$  fanam.

(L. 157.) On 1 pagoda's value of rose-water, ivory, civet, camphor-oil, copper, zinc, *visaya* (?), lead, silk-threads, corals, and perfumes,  $1\frac{1}{4}$  and  $\frac{1}{4}$  fanam.

(L. 162.) On 1 pagoda's value of pepper,  $\frac{1}{4}$  and  $\frac{1}{4}$  fanam.

(L. 163.) On all silks,  $5\frac{1}{4}$  fanams per bale (? *svarūpa*).

(L. 165.) On every lakh of arcca-nuts,<sup>3</sup> 1 pagoda  $3\frac{1}{4}$  fanams.

(Verse 28 f.) In the Śaka year eleven hundred and sixty-six, named Krōdhin, at the great Dēśyūyakkonḍapaṭṭana (also) named Mōṭṭuppalli, Gaṇapatidēva set up for the sake of glory (this) edict-pillar, which resembles a staff for the support of the eternal (law of) justice (*dharma*) which is stumbling in the mire of the Kali age.

### No. 23.—HANSOT PLATES OF THE CHAHAMANA BHARTRIVADDHA ; SAMVAT 813.

By STEN KONOW.

These plates belong to Sukla Dalpatram in Hānsot, a town in the Anklēśvar tāluka of the Broach District, Bombay, situated in 21° 35' N. and 72° 48' E., on the left bank of the Narhadā. There are apparently two plates, measuring  $11\frac{1}{4} \times 8\frac{1}{4}$ ", the first of which carries twenty and the second 16 lines of writing. The existence of the plates was already known to the late Professor Kielhorn, who possessed a photograph of them.<sup>4</sup> and a somewhat fuller notice has been given by Mr. D. R. Bhandarkar,<sup>5</sup> who has also been good enough to let me have impressions of the plates.

The writing seems to be, in several places, rather indistinct. Moreover the portion of the grant containing the names of the donees has, according to Mr. Bhandarkar, evidently been tampered with. It is not therefore possible to read the whole grant with certainty. Everything however which is of importance from the point of view of history, can be made out.

The alphabet belongs to the southern class and is most closely related to that in use in the Valabhi inscriptions. The form of the initial *ā* in l. 33 is peculiar. The same is the case with the initial *ē* in l. 32, cf. l. 19. The shape of individual *akṣaras* is also in other instances inconsistent. Thus the *ṭa* in *-Dhrūbhaṭa-*, l. 9, looks almost like *da*, and the *tth* in *=chaturtthabhāgaḥ*, l. 15, is different from the form used elsewhere in the inscription. The shape of the compound

<sup>1</sup> *ekkumaṭi-digumaṭi* must be the same as *egumaṭi-digumaṭi*, 'export and import, shipping and unshipping,' in Brown's Telugu Dictionary.

<sup>2</sup> *ga* is the usual abbreviation for *gaṇḍu* or *gadyāṇa*, 'a pagoda,' see above, Vol. VIII, p. 130. The symbol which marks the next coin of lower denomination is perhaps meant for *rūka*, 'a fanam,' which, according to Brown's Telugu Dictionary, used to be abbreviated by an *r*. Here and in the next lines,  $\frac{1}{4}$  is expressed by a vertical line and  $\frac{1}{4}$  by a horizontal dash; cf. Rao Sahib Krishna Sastri's remarks, above, Vol. VIII, p. 130. For specimens of British coins on which the synonymous terms *rūka* (Telugu), *paṇam* (Tamil), *fulum* (Persian), and *fanam* (English) occur, see Edgar Thurston's *Coinage of the East India Company* (Madras, 1890), Plate xiv. 3-6, and Plate xvi. 9.

<sup>3</sup> *pōmkala* (also above, Vol. VI, p. 238, text line 145) is the same as *pākala* in Brown's Telugu Dictionary.

<sup>4</sup> *Ep. Ind.*, Vol. IX, p. 62, n. 1.

<sup>5</sup> See *Progress Report of the Archaeological Survey of India, Western Circle*, for the year ending 31st March 1908, p. 41.

*ṇḍa*, in which the *ḍa* looks like *ḍha*, is also used in Valabhi inscriptions.<sup>1</sup> It is possible that the same form of *ḍ* is also used in the compound which I have read *ḍḍh* in *Bhartrivadḍhaḥ*, ll. 6, 11, 30. Mr. Bhandarkar reads this name as *Bhartrivadḍhaḥ*, and he is perhaps right, because the word *vaḍḍa*, great, is a well-known Prakrit word.<sup>2</sup> The sign for final *t* occurs in l. 32 and the numeral symbols for 800, 10 and 3 are used in l. 36. The symbol for 800 has been formed in the way which is well known from other higher numerals by adding the symbol for 8 after the symbol for 100. The *visarga* has apparently been used as a sign of interpunction in ll. 33 and 34.

With regard to orthography we may note *ñ* for *n* in *-vañśē*, l. 2 (but *-vañśyair*= l. 21), and the common doubling of consonants after *r*; thus *svarggē*, l. 31; *kirtty*-, l. 7; *chaturtttha*-, ll. 15, 16; *-pravarddhamāna*-, l. 34; *dharmm*-, ll. 27, 30; *sūryya*-, l. 14; *-pūrvvaḥ*, l. 15, etc. The doubling is not however consistent; compare *adhvaryu*-, ll. 13, 17; *-pūrva*, l. 19, but *-pūrvvaḥ*, l. 15, and *Arjuna*-, ll. 14, 18, 19. Also in other respects there is some inconsistency. Thus we find *-pañcha*, l. 10, but *pañchabhir*-, l. 25; *-chamchalam*, l. 21. The writing is, on the whole, careless in several places. *T* has been written instead of *tt* in *-jagatrayaḥ*, l. 7; *d* for *dd* in *-ōdyōtita*-, l. 5; *ḍ* for *ā* in *sōdhuḥ*, l. 27; *g* for *ḥ* in *gūmi*-, l. 28; *r* for *m* in *priyātrajō*, l. 8; *rii* for *ri* in *Bhartrivadḍhaḥ*, ll. 6, 30, but *Bhartrivadḍhaḥ*, l. 11; *=nriipānām*, l. 31; *rii* for *i* in *-yasōbhriiriddhayē*, l. 12. A superfluous *y* has been added in *-pitryōr*-, l. 12; the *anusvāra* has been omitted in *-dāya*, l. 28; *-likhita*, l. 34; the *visarga* in *-pātakai saṃyukta syāt*-, l. 25, and an *n* in *pārthivēndrā*, l. 30, while an *anusvāra* has been used instead in *-ētām*, l. 30. A whole demi-stanza has been miswritten in l. 29. There are also numerous instances of wrong *sandhi*. Compare *-pakshō śrī*-, l. 3; *-rasaḥ anēka*-, l. 4; *-āravindō pra*-, l. 6; *sutaḥ vigata*-, l. 6; *-trayaḥ ānata*-, l. 7; *priyātrajō pra*-, l. 8; *-yasaugha*-, l. 9; *=asmābhiḥ mātā*-, l. 12; *-vāstavyāya Adhvaryu*-, l. 13; *-putrāya Akrūr*-, l. 14; *-grahanē udaka*-, l. 14; *-sāmānyāya Adhvaryu*-, l. 17; *-putrāya Arjuna*-, l. 18; *=yam udakapūrva āditya*-, l. 19; *-ēbhyaḥ Arjuna*-, l. 19; *likhitaṃ ētan*-, l. 32.

In spite of such instances of carelessness, however, I do not doubt that the grant is a genuine one, excepting of course the portion containing the names of the donees.

The grant belongs to a hitherto unknown branch of the *Chāhamānas*, who must have resided in Broach. The name *Chāhamāna* itself is not distinctly legible in the impressions. Professor Kielhorn and Mr. Bhandarkar however have both read it, the former in a photograph of the first plate, the latter in the original, and the signs which can be read in the impressions favour this reading. The family worshipped Śiva, as will be seen from the attribute *Paramamāhēśvara* attached to the names of two of its members, and from the name *Mahēśvaradāma* worn by the first member mentioned in the grant. We are introduced to six generations. First we have the *Rajan Mahēśvaradāma*. His son was the illustrious *Bhimadāma*, the father of *Bhartrivadḍha I.*, whose son again was *Haradāma*, the father of *Dhrūbhataḍēva*, whose son *Bhartrivadḍha II.* issued the present grant. *Bhartrivadḍha II.* was an ardent worshipper of *Mahēśvara* (Śiva), and he is styled a *Mahāsāmantādhipati*, who had obtained the five *mahāśabdas*,<sup>3</sup> i.e. he was a feudatory prince. He must have lived about the middle of the eighth century, and if we allow thirty years for each generation his family may be traced back to about 500 A.D. It will be seen that *Bhartrivadḍha*'s father had the name *Dhrūbhata*, which is a shortened form of *Dhrūvabhata*. It is worth noting that the same name *Dhrūbhata* was used as a surname by the Valabhi *Mahārājādhirāja Śilāditya VII.*, whose *Alinā* plates<sup>4</sup> are dated Valabhi *Saṃvāt*

<sup>1</sup> See Bühler's Table VII, Col. VII, No. 43.

<sup>2</sup> See Hāmachaundra's *Dāśanāmāṇī*, vii, 29.

<sup>3</sup> See *Ep. Ind.*, Vol. V, p. 216, n. 3.

<sup>4</sup> *Gupta Inscr.*, pp. 171 ff.

447, i.e. A.D. 766. Bhartṛivaddha II. was accordingly a contemporary of Śīlāditya VII. and also of his father Śīlāditya VI. The use of the same name in the same vernacular form at about the same time in two families, which ruled as neighbours to each other, can hardly be accidental, if we remember that Śīlāditya VII. is the first one in five generations of Valabhi rulers who mentions any such surname, and also that the name Dhruvabhata or Dhṛubhata does not occur elsewhere in the genealogy of the Valabhi kings. It seems probable that there has been some connexion between the two families, and it is possible that Bhartṛivaddha II.'s sister was married to Śīlāditya VI., so that Śīlāditya VII. may have worn the name of his maternal grandfather.

Bhartṛivaddha is clearly designated as a feudatory prince, and it seems also possible to decide to which dynasty he owed allegiance. The Hansot plates are dated, in ll. 34 ff., during the reign of a king Nāgāvalōka, and in the year (*samvatsara*) 813, and the grant was issued on the occasion of an eclipse of the sun (ll. 14 and 19). There can be no doubt that this date should be referred to the Vikrama era, and as such it has been calculated by the late Professor Kielhorn<sup>1</sup> to correspond to the 26th October 758 A.D.

The identity of the paramount sovereign of the Broach Chāhamānas, king Nāgāvalōka, was not at first apparent. Professor Kielhorn<sup>2</sup> was inclined to identify him with the Nāgāvalōka who is mentioned in the Harsha inscription of Vīgraharāja,<sup>3</sup> where we are told in v. 13 that the Chāhamāna Gūvaka I. "attained to pre-eminence as a hero in the assembly of the glorious Nāgāvalōka, the foremost of kings." In his Synchronistic Table for Northern India<sup>4</sup> Kielhorn had suggested that this Nāgāvalōka might be identical with the Pratihāra Nāgabhata, but later on<sup>5</sup> he came to different results and reminded<sup>6</sup> of the fact that names ending in *avalōka* are used as *birudas* of Rāshtrakūṭa kings. Also Mr. Bhandarkar<sup>7</sup> was originally inclined to think that Nāgāvalōka was a Rāshtrakūṭa. Later on, however, he has discussed the question again<sup>8</sup> and arrived at results which will, I think, be generally accepted.

A closer examination of the facts shows that king Nāgāvalōka of the Hansot plates cannot be identical with the Nāgāvalōka of the Harsha Inscription. The latter is dated in A.D. 973 in the reign of Vīgraharāja. Now Gūvaka, the contemporary of Nāgāvalōka, was six generations removed from Vīgraharāja and may accordingly be dated about A.D. 820, which would then be the time of Nāgāvalōka. This same Nāgāvalōka is probably also alluded to in the Pathārī pillar inscription of Parabala,<sup>9</sup> which is dated on the 21st March A.D. 861. We are there told that Parabala's father, the Rāshtrakūṭa Karkkarāja, defeated king Nāgāvalōka (vv. 14 f.), whose time we would naturally suppose to have been about A.D. 830. It seems natural to infer from the way in which Nāgāvalōka is mentioned in both inscriptions that he was a ruler of considerable importance, and I think it will be generally agreed that Mr. Bhandarkar has been right in returning to Professor Kielhorn's old identification of this Nāgāvalōka with king Nāgabhata of the imperial Pratihāra dynasty. We know of him that he conquered king Chakrayudha of Kanauj and founded the imperial Pratihāra dynasty, which ruled over a large portion of Northern India from that city for about two centuries. Mr. Bhandarkar has shown<sup>10</sup> that this

<sup>1</sup> *Ep. Ind.*, Vol. IX, p. 251, n. 4.

<sup>2</sup> *Ep. Ind.*, Vol. II, pp. 116 ff.; compare the correction of the text; *ibidem*, Vol. IX, p. 62, n. 1.

<sup>3</sup> *Ep. Ind.*, Vol. VIII, Appendix.

<sup>4</sup> *Ibidem*, p. 251, n. 2.

<sup>5</sup> *Ind. Ant.*, Vol. XL, pp. 299 f.

<sup>6</sup> *Ibidem*, p. 199.

<sup>7</sup> *Ibidem*, pp. 62 and 251.

<sup>8</sup> *Ep. Ind.*, Vol. IX, p. 62, n. 1.

<sup>9</sup> *Ep. Ind.*, Vol. IX, p. 62, n. 1.

<sup>10</sup> *Loc. cit.*

<sup>11</sup> *Ep. Ind.*, Vol. IX, pp. 248 ff.

Pratihāra Nāgabhaṭa is identical with the *Paramabhaṭṭāraka Mahārājādhirāja Paramēśvara* Nāgabhaṭa, whose Buchkalā inscription is dated Vikrama Samvat 872, i.e. A.D. 815. Nāgabhaṭa was the son of the *Mahārājādhirāja Paramēśvara Vatsarāja*, and this Vatsarāja is no doubt the ruler mentioned at the end of the Jaina work *Harivamśapurāṇa* where we read,<sup>1</sup>

*sākēshv=abdasatēshu saptaśu diśāṃ pañchōṭtarēśh=attarām*  
*pāt=Indrāyudha-nāmnī Krishṇa-nripa-jē śri-Vallabhē dakṣhiṇām.†*  
*pūrvām śrīmad-Avanti-bhābhṛtī nripē Vatsādhirājē-parājm*  
*saurāṇām=adhimāṇḍalām jaya-yutē vīrē Varāhē=vati ||*

We learn from this stanza that Vatsa ruled in the west in Śaka 705, i.e. A.D. 783, at a period when Kanauj was still under the rule of king Indrāyudha, who is certainly the king Indrarāja whom king Dharmapāla defeated; after which he gave the sovereignty of Kanauj to Chakrāyudha. Now the Hānsōt plates are dated in A.D. 756, and Bhartṛivaḍḍha's overlord Nāgāvalōka cannot therefore be identical with the Pratihāra Nāgabhaṭa, the son of Vatsarāja. Mr. Bhandarkar is however no doubt right in identifying him with an older Nāgabhaṭa, of the same family, whose name occurs in the Gwalior *prasaṣti* of the reign of Bhōjadēva, an edition of which we owe to Mr. Bhandarkar himself.<sup>2</sup> The genealogy of the Pratihāras is here carried back one generation further than in the materials utilized by Professor Kielhorn, in his lists. After obeisance to Viṣṇu we are introduced to the Sun, in whose lineage Rāma arose. Rāma's brother Saumitri (Lakṣhmaṇa) acted as repeller, or perhaps, as doorkeeper (*pratīhāra*) in the act of repelling (the foes) in the fight against Mōghanāda. In his lineage arose Nāgabhaṭa I., who is said to have conquered the armies of the *Valacha<sup>3</sup>-mlēchchhas*, i.e. of the Baluchas. His brother's son was Kakkuka, who had a younger brother Dēvarāja, who is evidently identical with the Mahārāja Dēvaśakti of Professor Kielhorn's list. Dēvarāja's son was Vatsarāja, who "seized by main force the imperial sway from the famous house of Bhaṇḍī." Vatsarāja's son again was Nāgabhaṭa II., who is described as a valiant warrior, and who is also stated to have defeated Chakrāyudha.

It will be seen that it is this second Nāgabhaṭa who must be identified with the Nāgāvalōka of the Harsha and Pathārī inscriptions. Nāgāvalōka of the Hānsōt plates, on the other hand, Mr. Bhandarkar identifies with Nāgabhaṭa I., and I think that this identification can safely be adopted. If Vatsarāja ruled in A.D. 783, Nāgabhaṭa, who was the brother of his grandfather, may well have been on the throne in A.D. 756, the date of our inscription. The wording of the Gwalior inscription naturally leads us to infer that Nāgabhaṭa's brother, the father of Kakkuka and Dēvarāja, did not rule or that he was older than Nāgabhaṭa, since his name is not mentioned and no particulars about him are given. The comparatively short and thoroughly conventional praise bestowed on Kakkuka and Dēvarāja makes us inclined to think that their rule must, at all events, have been short, and that it may very well be compressed within the twenty-seven years intervening between the date of the Hānsōt grant and A.D. 783, when Vatsarāja had already ascended the throne.

I therefore agree with Mr. Bhandarkar that Nāgāvalōka, Bhartṛivaḍḍha's overlord, was Nāgabhaṭa I. of the Pratihāra dynasty. His family had not however then established itself in Kanauj but had its capital farther to the west. Vatsarāja is in the *Harivamśapurāṇa* described as the king of the western quarter, and if we remember that the Avanti-king, i.e. the ruler of Malwa, is said to hold sway over the Eastern quarter, this localisation takes us to Lāṭa and

<sup>1</sup> See *Gazetteer of the Bombay Presidency*, Vol. I, Part II, p. 197, n. 2.

<sup>2</sup> *Archaeological Survey of India, Annual Report*, 1903-4, pp. 277 ff.

<sup>3</sup> See the correction by Bhandarkar, *Ind. Ant.*, Vol. XL, p. 240, n. 12.

Western Rājputānā and well agrees with the fact that Nāgāvaloka was the overlord of the Chāhamānas of Broach. Similarly the Rāshtrakūṭa *Mahārājadhirāja* Dhruvarāja is stated<sup>1</sup> to have defeated Vatsarāja "in the centre of Maru." We have also seen that Nāgabhaṭa I. is in the Gwāllor inscription stated to have defeated the Baluchas. What is meant is probably the Musalmān attacks on Western Rājputānā in the eighth century.<sup>2</sup> Everything tends to show that the late Mr. Jackson was right in supposing that these rulers were Gurjaras, and that their head quarters were at Śrīmāla, the present Bhinmāl.

If we now turn to the family of the grantee of the Hānsot plates, it will be seen that the first of his ancestors mentioned in the grant is designated as *rājan*, which does not imply that he was a ruling prince. Only conventional praise is bestowed on the four next generations. We are told, it is true, in the usual way that other kings bowed down to them, but there are no attributes which show that they were kings. Then follows Dhrūbhaṭadēva, of whom we hear that he conquered the territories of all his adversaries and made the whole world resplendent with his fame. His son, the issuer of the grant registered in the Hānsot plates, is the first in the family who is expressly designated as a feudatory ruler. Now assuming that he held sway over Broach, it is in itself little likely that his ancestors should have ruled over that part of India, because we find the Gurjaras in power down to A.D. 736. It is of interest to note<sup>3</sup> how the Gurjaras of Broach, who were originally worshippers of the Sun, became Śaivas from the reign of Dadda III., who lived at the end of the seventh century. His son Jayabhāṭa III., whose copperplate grants are dated A.D. 706 and 736, is the last of these rulers who is known to us. He is said to have obtained the five great sounds and to have been a *Mahāśāmantādhipati*,<sup>4</sup> in other words he uses exactly the same titles as Bhartṛivaddha II. It seems natural to infer that the line of Gurjara feudatories in Broach became extinct with Jayabhāṭa III., and that he was succeeded as ruler by the prince Bhartṛivaddha, who was a Chāhamāna, and who owed allegiance to the Gurjaras of Bhinmāl, as had probably also been the case with his predecessors of the Broach dynasty of Gurjaras.

The grant was issued from Bhṛigukachchha, which cannot be anything else than a semi-learned Sanskrit form of the name Bharukachchha, the present Broach. The same form also occurs in the Bagumrā plates of Dhruvarāja II. of Śāka 789<sup>5</sup> and elsewhere. The grant records the gift of the village Arjunadēvigrāma in the Akrūrēśvara vishaya. Akrūrēśvara is the present Anklēśvar tāluka in the Broach District, but I am not able to identify Arjunadēvigrāma. It has already been mentioned that the names of the donees have been tampered with. That portion of the inscription cannot therefore be read with certainty. The donees seem to be the Brāhmaṇa Bhaṭṭa-Būṭa (?), the son of Tāvi, residing in Saujñāpadra (?), the Brāhmaṇa Jaba (?), the son of Charamaśarman (?) and a resident of Varamēvi (?) and the Brāhmaṇa Bhāṭalla, the son of Bhaṭṭa-Vā . . ., residing in Saujñāpadra (?). I cannot identify Saujñāpadra and Varamēvi and the reading of the names themselves is not certain. The writer of the grant was Bhaṭṭa-Kakka (?), the son of Bhaṭṭa-Vatsuva, and is called a *Valabhya*, i.e., he hailed from Valabhi. This fact adds some probability to the suggestion hazarded above that there may have been some connexion between Bhartṛivaddha's family and the Maitrakas of Valabhi.

<sup>1</sup> See the discussion of this matter by the late Mr. Jackson, *Bombay Gazetteer*, Vol. I, Part I, p. 466. where the authorities are quoted.

<sup>2</sup> *Ibidem*, p. 467.

<sup>3</sup> Cf. Jackson, *loc. cit.*, pp. 113 ff.

<sup>4</sup> *Ind. Ant.*, Vol. XIII, pp. 77 f.

<sup>5</sup> *Ibidem*, Vol. XII, p. 181.

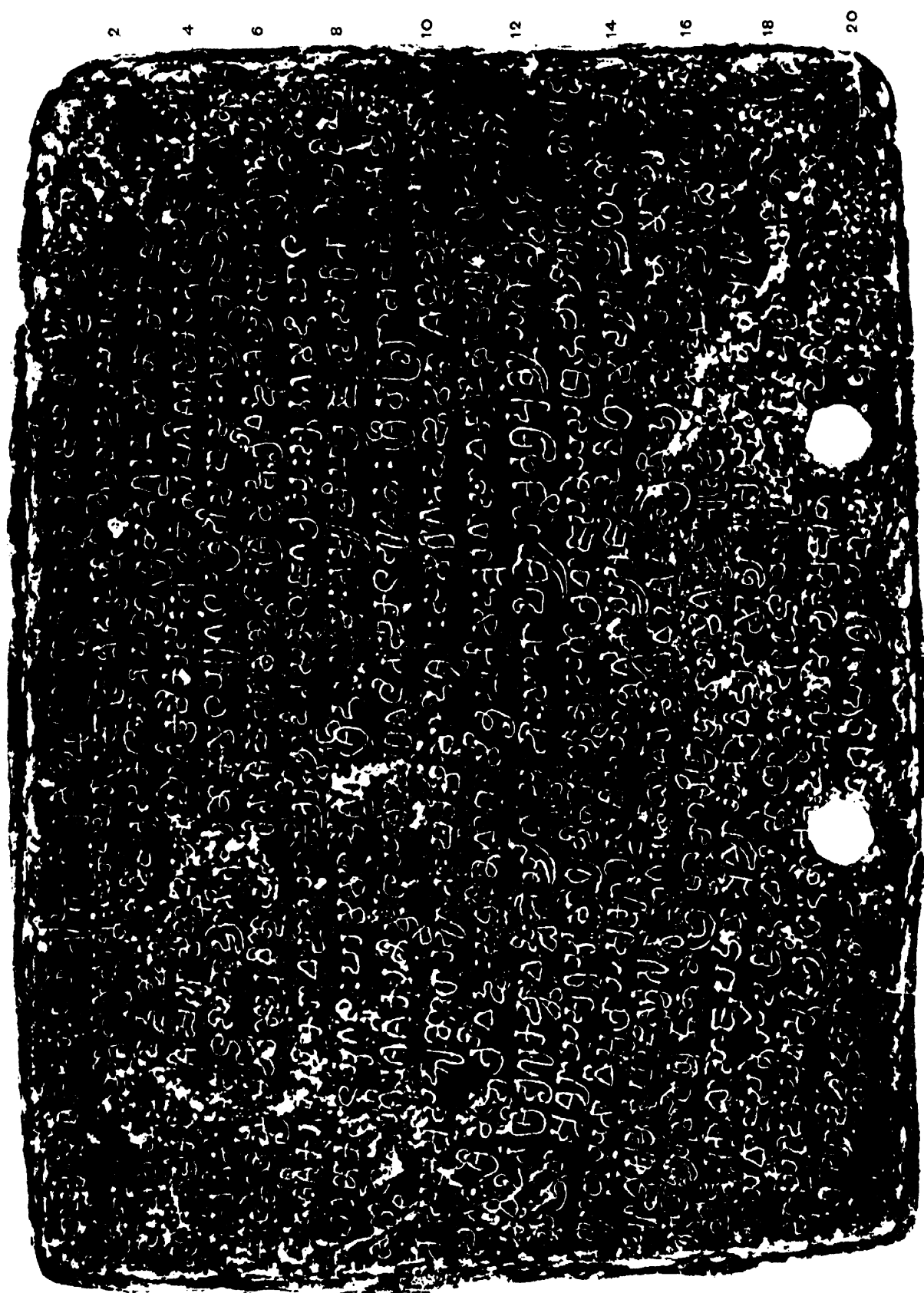
## TEXT.

## First Plate.

- 1 Ōm<sup>1</sup> svasti [I\*] <sup>2</sup>Vikāṭa-kāṭak-ottuṅga[h] siddha-maṇḍala-maṇḍanaḥ [I\*]  
 Mōrur-iva jay-ādhār[as-Chāhamān . . .  
 2 kramah] [I\*] [Tasmin-]vaṇśō samutpannaḥ prakāṭa-parākram-ākrānta-dīnmaṇḍal[o]-  
 nēka-samara-saṁghaṭṭa-ripu-[gaja-ghaṭ-ā]-  
 3 [tō]pa-vighaṭṭana-dordḍaṇḍaḥ . . . [ji]ta-sakal-ārātīpaksho(kshaḥ) śrī-Mahāśvara-  
 dāmō nāma rājā [babhūva] [I\*] [Tasya]  
 4 [sutaḥ] prakāṭit-āsōsha-bhū-maṇḍala-pratāpō vikramaikarasaḥ<sup>3</sup> anēka-narapati-śata-  
 makūṭa-taṭa-ghaṭita-ma[ni]-  
 5 [ni]kara-nikā[mam-u]llasit-ō[d\*] dyōtita-charaṇa-kamala-yugalaḥ śrī-Bhīmadāmāḥ  
 [I\*] Tasya-ātma-jō-nēka-sāmanta-  
 6 [kiriṭa]-koṭi-ghṛishṭa-charaṇ-āravindō(ndaḥ) prasādhit-āsōsha-bhūmaṇḍalaḥ śrīmad-  
 Bhartṛivādḍhaḥ<sup>4</sup> [I\*] Tasya sutaḥ(tō) vigata-ghana-  
 7 [gagana]-śāsi-kara-([ka]ra-)nikar-āvadātayā kīrtty-ōnmādita-sakala-jaga[t\*]-traya(h)  
 ānata-mahīpāla-mauli-mā[rjji]-  
 8 [ta]-charaṇa-kamala-yugalaḥ parama-māhēśvaraḥ śrī-Haradāmāḥ [I\*] Tasya  
 priy-ātra-jō<sup>5</sup> prasādhit-āsōsha-vipaksha-  
 9 maṇḍal-[ōdāra-śrīh]<sup>6</sup> śāsi-kara-nirmala-yaśaṅga<sup>7</sup>-dhavalita-sakala-bhuvanah  
 śrīmad-Dhrūbhaṭadēvaḥ [I\*] Tasya [su]-  
 10 taḥ samasta-sadguṇ-ādhāra-bhūtaḥ parama-māhēśvaraḥ samadhigata-pañcha-  
 mahāśabdah(bdō) mahāsāmāntādhi-  
 11 patiḥ śrīmad-Bhartṛivādḍhaḥ<sup>4</sup> sarvvān=ōv=āgāmi-nṛpati-mahattara-vāsāvak<sup>8</sup>-ādīn=  
 samanubodhayaty=[astu vaḥ]  
 12 samviditān śrī-Bhṛigukachohh-āvasthitair=yyath=āsmābhiḥ(bhir) mātē-pitr(y)or-  
 ātmanuś=cha puṇya-yaśō-bhṛī(bhi)vṛiddhayō [Saujñā]-  
 13 padra<sup>9</sup>-vāstavyāya<sup>10</sup> Adhvaryu-Mādhyaṇḍina-Kauṇḍinya-sagōtra-Vājasanōya-  
 sabrahmachāriṇō brāhmaṇa-Bhaṭṭa-  
 14 Bṛāṭāya<sup>9</sup> Tāvi-putrāya<sup>11</sup> Akūrōśvara-vishay-āntarggatā(ta)[sya] Arjunadēvi-  
 grāmā(ma)[sya] sūryya-grahaṇō<sup>12</sup> udaka-  
 15 pūrvvān sampratipāditaś<sup>13</sup>-chaturthabhāgaḥ || Nathā<sup>14</sup> Vara[mō]vi-vā[daścha]tya-  
 (vāstavya)-na(ta)t-traividya-sāmānya-Mā[tha]ra-sa-  
 16 [gōtrāya] Mādhyaṇḍina<sup>15</sup> - sabrahmachāri - brāhma[ṇa] - Charamaśarmma<sup>9</sup> - putra-  
 br[āhmaṇa-Jabāya]<sup>9</sup> chaturthā<sup>16</sup>. . . . .  
 17 ditaḥ | Tē(ta)thā Saujñapadra<sup>9</sup>-vāstavyāya ta[t\*]-traividya-sāmānyāya<sup>17</sup>  
 Adhvaryu-Mādhyaṇḍina-Asurāya[ṇa-sagō]-

<sup>1</sup> Expressed by a symbol.<sup>2</sup> Read -rasō=nēka-.<sup>3</sup> Read -ātma-jah.<sup>4</sup> Read -yata-dgha-.<sup>5</sup> The reading of the name is doubtful.<sup>6</sup> Read -putrāy=Akrūr-.<sup>7</sup> Here and in the next lines the grant has apparently been tampered with and new names have been entered.<sup>8</sup> Read tathā. The ensuing akṣaras are uncertain.<sup>9</sup> A cancelled ṭ is visible between the akṣaras mā and dhyam. There are also other traces of old letters under the present ones.<sup>10</sup> Read perhaps chaturthabhāgaḥ pratipāditaḥ.<sup>11</sup> Read -sāmānyāy=Adhvaryu-.<sup>12</sup> Metre: Anuṣṭubh.<sup>13</sup> Read -Bhartṛivādḍhaḥ.<sup>14</sup> The reading is not certain.<sup>15</sup> Read -vāstapak-ādīn-.<sup>16</sup> Read -vāstavyāy=ādhvaryu-.<sup>17</sup> Read -grahaṇa.







- 18 trāya Vājasanōya-sabrahmachāriṇē brāhmaṇa-Bhāṭallāya Bhaṭṭa-Vā . . .  
 putrāya Arjunadōvi-grā-  
 19 mō-yam<sup>1</sup> udaka-pūrva ādityagrahaṇē [samni]datta ēvam=ēbhyaḥ<sup>2</sup> Arjunadōvi-  
 grāmaḥ sōdraṅgaḥ [sōparika-]  
 20 [rō] bhūmichohhidra-nyāyēn=ī-chāṭa-bhaṭa-prāvēśyaḥ sahābhyanatarasiddhi . . .<sup>3</sup>

## Second Plate.

- 21 [yato]=smad-va[māyāi]r-anyaiś=ch=āgāmi-nripatībhiḥ prabala-pavana-prēri[t-ōdā]dhi-  
 jala-[tarāṅga-chamchalam jī]-  
 22 [va-lō]kam=abhāv=ānugatān=asārān=vibhavān=dirgha-kāla-sthēyasaś=cha guṇān=  
 āka[layya sāmā-]  
 23 [nya]-bhōga-bhū-pradāna-phal-ēpsubhiḥ śasi-kara-ruchiram chirāya yaśa[ś=chi]-  
 ohishubhiḥ s[ō]=yam=asmad-dāyō=  
 24 numantavyaḥ pālay[i]tavyaś=ch=ōti y[ō] v=ājñāna-timira-pāṭal-āvṛita-matir=  
 āchchhindyād=āchchhidyamānam v=ānumō-  
 25 [dōta] sa parichabhir=mmahāpātakai[h\*] samyukta[h\*] syād=ity=uktam cha  
 bhagavatē Vyāsēna[i\*] Bahubhir=vvasudhā bhu[ktā] rā-  
 26 [jabhiḥ] Sagarādibhiḥ<sup>4</sup> [i\*] yasya yasya yadā bhūmis=tasya tasya tadā  
 phalam || Yān=iha dattāni purā narēndrai-  
 27 [r-ddā]nāni dharmm-ārthta-yaśaskarāṇi [i\*] nirmālya-vānta-pratimāni  
 tāni kō nāma sō(sā)dhuh punar=ādadita || Vi-  
 28 [ndhyātavishv=a]tōyāsu śushka-kōṭara-vāsinah [i\*] kṛishṇāhayaḥ hi jāyantē  
 gū(bhū)midāya[m\*] haranti yē || [Sva-da]-  
 29 [ttām] para-dattām vā yō harēta vasumdharam ||(I) -tai(tō)na jātā  
 janōtā cha narakē [pā]titā dhruvam || Sarvvā-  
 30 n=ōtā[m\*] bhāvinaḥ pārtthivēndrā[n\*] bhūyō bhūyō yāchata  
 Bhartṛivaddhaḥ<sup>5</sup> [i\*] sāmānyō-yam dharmma-sōtu-  
 31 r-nripāpānī<sup>7</sup> svō svō kālō pālantiyō bhavadbhi[h] || Shashtir=vvarsha-  
 sahasrāṇi svarggō mōdati bhūmi-  
 32 daḥ [i\*] āchchhettā ch=ānumantā cha tāny=ōva narakē vasōt ||, Likhitam  
 ōtan-mayā Vālabhya-Bha[ṭṭa-Kakkō]-  
 33 [ṇa]<sup>8</sup> Bhaṭṭa-Vatsuva-sūnunnā: Ūn-āksharam=adhik-āksharam vā sarvvam=atra  
 pramāṇam=iti yad=[upa]-  
 34 ri-likhita[m\*]: Śrīman-Nāgāvalōka-prava[r]ddhamāna-vijaya-rājyō śrī-Bhṛigu-  
 kachobh-āvasthitō(ta)-[Bha-]  
 35 [ṭṭa]-Llalluva-dūtakaḥ || Yat=āṅkatō=pi suvisuddha-samvatsara-śat-āshṭakē  
 trayōda-  
 36 [śā]dhikē<sup>9</sup> 800 10 3.

## TRANSLATION.

(Line 1.) [Victorious be] the Chāhamāna family, exalted with a large army, who has succeeded in adorning their territory, who is a receptacle of victory, like Mōru (which is lofty with large ridges, adorned with the circle of *siddhas*, the support of Jaya (the sun)).

(Ll. 2-9.) Born in that family was a *Rājan* named the glorious Mahēśvaradāma, who by valiant prowess invaded the circle of the quarters; whose staff-like arm (meant) destruction to the swelling of the frontal globes of the elephants of (his) foes in the encounters of

<sup>1</sup> Read -yam=udakapūrvaam=āditya-.

<sup>2</sup> The reading is very uncertain.

<sup>3</sup> Read =ōtān.

<sup>4</sup> Read =nripāpānī.

<sup>5</sup> Read =ēbhya=arjuna-.

<sup>6</sup> There is a cancelled *ṭa* between *rā* and *dī*.

<sup>7</sup> Read *Bhartṛivaddhaḥ*.

<sup>8</sup> The reading of the name is uncertain.

- numerous battles; who had . . . the entire party of (his) enemies. His son (was) the illustrious Bhimadāma, who displayed his splendour over the whole compass of the earth; whose only pleasure was prowess; whose pair of lotus-like feet was made exceedingly resplendent and shining through the multitude of jewels fixed on the surface of the diadems of several hundreds of kings. His son (was) the illustrious Bhartrivaddha [I.], whose lotus-like feet were rubbed against the edges of the crowns of numerous feudatories; who had subdued the whole compass of the earth. His son (was) the devout worshipper of Maṇḍesvara, the illustrious Haradāma, who delighted all the three worlds with his fame that was bright like the multitude of the rays of the moon in the skies where the clouds have disappeared; the pair of whose lotus-like feet were rubbed by the heads of kings bending before him. His dear son (was) the illustrious Dhrūbhataḍeṣa, who acquired the exalted splendour of the territories of all his adversaries; who made the entire world white with the stream of his fame that was spotless like the rays of the moon.

(Ll. 10-11.) His son, who is a repository of all good qualities, the devout worshipper of Maṇḍesvara, who has obtained the five great sounds, the great feudatory over-lord, the glorious Bhartrivaddha [II.] informs all future kings, *mahattaras*, *vāsāpakas*,<sup>1</sup> and so forth,—

(Ll. 11-19) Be it known to you that, in order to increase the fame and the religious merit of our parents and ourselves, the fourth part of the Arjunadēvi village, situated within the Akrūrēśvara district, has to-day, on the occasion of the eclipse of the sun, after libations of water, been granted by us, while staying in the glorious Bhṛigukachoha, to the resident of Saujñāpadra, the Adhvaryu of the Mādhyandina branch and of the Kaundinya *gōtra*, the student of the Vājasaneyā (*samhitā*), the Brāhmaṇa Bhaṭṭa-Bāṭa, the son of Tāvi. And likewise a fourth part is also given to the Brāhmaṇa Jaba (?), the son of the Brāhmaṇa Charamaśarman (?), a resident of Varamēvi (?), belonging to the community of *trivēdins* of that place, of the Māṭhara (?) *gōtra*, and a student of the Mādhyandina branch. Likewise this village of Arjunadēvi has, on the occasion of the eclipse of the sun, after libations of water, been granted to the member of the community of *trivēdins* residing in Saujñāpadra, to the Adhvaryu of the Mādhyandina branch, of the Asurāyana (?) *gōtra*, the student of the Vājasaneyā (*samhitā*), the Brāhmaṇa Bhāṭalla, the son of Bhaṭṭa-Vā . . .

(Ll. 19-25.) Because now the village Arjunadēvi with the *udraṅga* and *uparikara*, according to the *bhūmichchhidra* rule, and not to be entered by *chāṭas* and mercenaries, with the *abhyantarāsiddhi* (has been given) to them, therefore this our gift should be sanctioned and preserved by future kings of our lineage and others, considering that life is unsteady like the waves of water shaken by violent winds, that possessions are followed by destruction and without value, and that virtue lasts a long time, wishing the result of the gift of land the enjoyment of which is common, and wanting for a long time to acquire fame resplendent like the rays of the moon. And whoever would rescind it or approve of its being rescinded, his mind covered by the veil of the darkness of ignorance, he would become connected with the five big sins. And it has been said by the holy Vyāsa. (Follow six of the usual imprecatory stanzas).

(Ll. 32-36.) This has been written by me Bhaṭṭa Kakka (?) from Valabhī, the son of Bhaṭṭa Vatsuva. All that has been written above is valid, whether there may be syllables missing or redundant syllables. (Issued by me) residing in the glorious Bhṛigukachoha, with Bhaṭṭa-Llalluva as messenger, in the reign of increasing victory of the illustrious Nagāvalōka. And in figures, in the year eight hundred increased by thirteen, 813.

<sup>1</sup> Perhaps officials whose duty it was to assign places of residence to strangers. Cf. *Ind. Ant.*, Vol. VII, p. 249, Vol. XII, p. 182, n. 38; Vol. XIII, p. 69, n. 31; *Ep. Ind.*, Vol. VI, p. 285.

No. 24.—KHAIRHA PLATES OF YASAḤKARNADEVA ;  
[KALACHURI] SAMVAT 823.

By RAI BAHADUR HIRA LAL, B.A., JABALPUR.

The Director-General of Archæology in India having asked me to edit this inscription I do so from a set of estampages kindly supplied by him. Dr. Vogel further used his good offices to secure the original plates from the Rēwah Darbār for my inspection. They were found in Khairhā (23°-12' N., 81°-30' E.) by a Kōṭwār named Bhajnā, while digging for earth to build his house. Khairhā or Khairā, as it is marked on the topographical maps, is a village in the Rēwah State about 8 miles south-west of the Burhār Ry. Station on the Kaṭni-Bilāspur Branch of the Bengal-Nāgpur Ry., and about 14 miles south-east of Sōhāgpur, the head quarters of the tahsil of the same name. The plates, two in number, were found with a bell-shaped seal attached to a ring in a large stone chest, and their excellent condition is due to this fact. The total weight of the plates and seal, all made of copper, is as much as 14 seers 5 chhittāks (nearly 29½ lbs.).

The ring of the seal, a huge mass of 3 seers, was found cut at one end but all green with oxidation, which shows that the cut was not made recently. The ring is so stout and thick that it cannot be bent without applying some mechanical force, and it appears that the cut which was originally made for stringing the plates provided with suitable holes was never soldered. The bottom of the seal is circular and bears the legend *Śrīmad-Yasaḥkarnadēvaḥ* in a single line running over the diameter, which is surmounted by the figure of Gaja-Lakshmi with two elephants, one on either side, pouring water on her with their trunks. Below the legend there is a figure looking like a Nandin (bull) with a bushy tail and a hump and two other figures of what appear to be incense-burners. Letters and figures on the seal are raised instead of being sunk as on the plates, each of which is inscribed on one side only.

The characters are Nāgari neatly engraved, the average size of letters being ½". The language of the record is Sanskrit. As regards orthography the letter *b* is not distinguished from *v* at all, and the dental sibilant is employed for the palatal almost universally, there being two instances where the reverse has been done, viz., in the words *-bhāsi* (l. 19) and *śalila-* (l. 38). The old form of *i* somewhat resembling inverted commas in ll. 8 and 30 is noticeable.

The inscription records the grant of a village and consists of three parts. The first portion in a variety of metres eulogizes the donor and his ancestors, the second, in prose, announces the grant, and the third gives the usual quotations of benedictive and imprecatory verses. The donor is king Yasaḥkarnadēva of the Kalachuri dynasty. In this record he grants the village Dēulā Paṁchēla in the Dēvagrāma pattalā to a Brāhmaṇa named Gaṅgādhara-sarman, at the time of the *Samkrānti* on Sunday the 14th of the bright fortnight of the Phālguna month in the year 823.

The genealogy of the king commences from Viṣṇu and rapidly passes through the moon and Kārttavīrya of the Haihaya lineage to Yuvarājadēva of the Kalachuri family, the fourth ascendant of the donor. Yuvarājadēva is mentioned as having made the town of Tripurī like Indra's city. His son was Kōkalla, who was enthroned by his ministers. His son Gaṅgēyadēva is stated to have restored Kuntala to its people. After his death at Prayāga with his 100 wives his son Karnadēva succeeded him. He erected a golden temple at Kāśī called *Karṇamēru* and founded the city of Karṇāvati. Karṇa is recorded to have abdicated the throne in favour of his son Yasaḥkarnadēva, himself taking part in his coronation. Yasaḥkarnadēva is said to have rivalled Paraśurāma in destroying his enemies. He defeated

the Andhra king and worshipped Bhimēśvara near the Gōdāvari. So far there is nothing new in the record, as the information exactly corresponds to what is given in the Jabalpur plate of the same king.<sup>1</sup>

What is most important in this record is the date, which evidently refers to the Kalachuri era, though it is not expressly stated. It is unfortunate that the details do not work out correctly. Having failed to reconcile the lunar day with that of the solar *Samkrānti*, working with the aid of Mr. Sewell's Indian Calendar, I referred the matter to the author himself. Mr. Sewell very kindly made calculations for me, but found the results unsatisfactory. He informed me that the 14th of the bright fortnight of Phālguna of the Kalachuri year 823 current fell on the 6th March 1072 A.D., but the week day was Tuesday instead of a Sunday, and there was no *Samkrānti* on that date. The Mina *Samkrānti* had taken place on the 22nd February of that year on a Wednesday, that is 13 days earlier. He also tried the previous year. In that year Phālguna Śukla 14 fell on Wednesday, February 16th, A.D. 1071, but the Mina *Samkrānti* was on Monday, February 21st. The expired year 823 however gave a Sunday for Phālguna Śukla 14 (24th February 1073 A.D.), but the Mina *Samkrānti* in that year took place on Thursday, February 21st. Taking *chaturdaśi* as a possible mistake for *chaturthī* the details for the current year 823 gave the equivalent as Sunday, the 26th February, 1072 A.D., but here again the *Samkrānti* did not occur on that day. This naturally suggests that the record may be a forgery, but there are no indications of its being so otherwise. The style of the characters, which is the chief test in such matters, is exactly that of the Jabalpur plate of the same king and is quite in keeping with other records of the Kalachuri kings. It appears to me that the year given in this record must refer to the expired year 823, in which year we find the lunar day to agree with the date. Dr. Kielhorn<sup>2</sup> in *Festgruss an Rudolf von Roth* has shown that in the Kalachuri records the years referred to were expired years and not current ones. Thus the only difficulty that remains to be solved is the *Samkrānti* day, and the only conjecture<sup>3</sup> I can make on this point is that the record was possibly dated on the day on which it was actually handed over to the donee, though the grant was made on the auspicious *Samkrānti* day, on which the donor probably bathed at the source of the Narmadā at Amarakaṇṭaka, one of the holiest places in the Tripurī kingdom, and made the usual *samkalpa*. This is suggested by the vicinity of Khairhā to Amarakaṇṭaka, whence it is within 40 miles.

<sup>1</sup> *Ep. Ind.*, Vol. II, pp. 1 ff.

<sup>2</sup> I am indebted to the Revd. C. C. Herrmann, Ph.D., Principal of the Thoburn Biblical Institute, Jabalpur, for kindly translating for my use, from German into English, Dr. Kielhorn's article on "Die Epoche der Cedi-Aera."

<sup>3</sup> A case of a similar nature which lends support to this conjecture is found in the Benāres plate of Karmadēva (*Ep. Ind.*, Vol. II, p. 297 ff.) which is dated, at the end, on Monday vadi 9 of Phālguna in the year 793, while in the 40th line the *śrāddha* ceremony, which was the occasion for making the grant, is stated to have been performed on Saturday vadi 2 of the same month. That shows that the record was ready for delivery about a week after the *samkalpa* for the grant was made. By the way I may add that the supposition of Dr. Kielhorn (*ibidem*, p. 300) that the grant was made a month before and that Phālguna was a mistake for Māgha, because it is else impossible to reconcile the week day with the *dvitīyā*, appears to me unwarranted. Dr. Kielhorn believed that the *śrāddha* ceremony was actually performed on a Saturday, while the *dvitīyā* of Phālguna in 793 fell on a Sunday and not on a Saturday. The second *tithi* of the dark fortnight of Māgha, on the other hand fell on a Saturday. I agree with him in this respect but I do not see why the month should be considered a mistake and not rather the day. My own idea is that Karṇa's father died on a *dvitīyā* and hence the *śrāddha* must be performed on that date, but as in the year 793 it fell on a Sunday, which is not an auspicious day for such ceremonies, it was performed a day before, and while *dvitīyā*, the anniversary day, could not be altered it had to be associated with the week day on which the ceremonies actually took place. This is in accordance with the present-day practice in the Jabalpur District, where Karṇa ruled.

That Yaśaḥkarnadēva was wont to make gifts on *Samkrānti* days would appear from his Jabalpur plate record, in which it is stated that the grant was made on the occasion of the Makara *Samkrānti*.<sup>1</sup> Here the date according to the Nāgpur Museum transcript of the lost plate is "Monday, the 10th of the dark fortnight of Māgha 829 at the time of the Uttarāyana *Samkrānti*." In this case too the details work out for Monday, the 31st December A.D. 1078 for the expired Kalachuri year 829, but the Makara *Samkrānti* had taken place a week earlier, viz. on Monday, December 24th. As will be shown further on, this appears to be a more probable date for the Jabalpur plate than the one worked out by Dr. Kielhorn, who was unaware of the date contained in the transcript, and who only tried to make the week day fit in with the day of the Lunar month and the *Samkrānti*.

But whatever the differences between the day and the date, I think there is no mistake in the year of the Khairhā inscription, and the new information that we gather from this record is accordingly that in 1073 A.D. king Karṇa had ceased to reign and that his son Yaśaḥkarṇa had come to the throne. If we were to assume the date of the Jabalpur plate to be 1122 A.D. as calculated by Dr. Kielhorn, this would give an unusually long reign to Yaśaḥkarṇa, even if we consider the fact that Karṇa had abdicated the throne in favour of Yaśaḥkarṇa and that thus the latter may be expected to have had a longer reign than others. Our record shows that Yaśaḥkarṇa had defeated the king of Andhra and crushed the power of several of his enemies before it was written. It is therefore very likely that he had been in occupation of the throne for at least 4 or 5 years prior to this, and if we suppose that he lived for about the same period after he made the Jabalpur grant, his reign would extend to about 60 years and his age to about 80 years, supposing his installation to have taken place at the age of 20. To a boy of lesser age a great king like Karṇa would not have entrusted the government of his kingdom, however law-abiding<sup>2</sup> son he may have been.

The new dating of the Jabalpur plate seems to contradict the theory<sup>3</sup> that during Yaśaḥkarṇa's reign part of the Chōdi dominion had passed into the possession of the Kanauj kings. That theory is based on an inscription of Gōvindachandradēva, who in the Vikrama year 1177 (A.D. 1120) sanctioned the transfer of some land which had originally been granted by Yaśaḥkarnadēva. There is nothing in the inscription<sup>4</sup> to show that the transfer was made in the same year in which the district wherein the transferred land was situated passed into the hands of Gōvindachandra. In fact the context appears to show that it was otherwise. The district may well have been taken by the Kanauj king in the reign of Yaśaḥkarṇa's successor, who would certainly have refrained from confiscating his father's gift, and to the original donee it must have remained a gift of Yaśaḥkarṇa for all times.

There is a somewhat vague reference to two important historical events in verses 11 and 23. If I have correctly interpreted verse 11, there is an allusion to the conquest and restoration of the Kuntala country to its king by Gāṅgāyadēva. This kingdom included the Banavāsi, Hāngal, Puligere, Belvola, Kūṇḍi, Belgaum, Kisukāḍ districts, etc., in the Hyderābād State and the Bombay Presidency and seems to have been the raiding ground of the neighbouring kings in the same way as the old Chakrakōṭya in Bastar.<sup>5</sup> The Chālukya king Tailapa<sup>6</sup> claims to have subjugated it about 973 A.D., Kulōttuṅga-Chōladēva<sup>7</sup> I. is recorded to have defeated the Kuntala king about 1070 A.D., and a century later Ballāla II.<sup>8</sup> of the Hoysala dynasty established his supremacy over that country.

<sup>1</sup> *Ep. Ind.*, Vol. II, p. 2.

<sup>2</sup> *Ep. Ind.*, Vol. II, p. 308.

<sup>3</sup> *Ep. Ind.*, Vol. IX, p. 179.

<sup>4</sup> *Ibidem*, p. 128.

<sup>5</sup> Verse 18.

<sup>6</sup> *Journal Beng. As. Soc.*, Vol. XXXI, p. 124.

<sup>7</sup> Duff's *Chronology*, p. 91.

<sup>8</sup> *Ibidem*, p. 160.

It appears that after Tailapa's raid Kuntala was raided by Gāṅgēyadēva. This must have been done before 1049 A.D., as at that time Gāṅgēya had ceased to reign. The subjugation of a kingdom so far away from Tripuri indicates the greatness of its victors at that time. It is such bold enterprises which seem to have prepared the way to the conquest of Telangāna by Gāṅgēya's son Karṇadēva, who assumed the title of *Trikulīṅgādhipati* or Lord of Trikalīṅga. That this remote country did not accept the Tripuri yoke submissively, is apparent from verse 23, in which great Karṇa's son Yaśaḥkarṇa is stated to have extirpated the ruler of Andhra and to have worshipped the latter's own God Bhīmēśvara near the Gōdāvarī with presents apparently looted from his enemy's treasuries. This conflict appears to have taken place in the present Gōdāvarī district, where the sacred shrines of Bhīmēśvara are to be found. The principal one is that of Drākshārāmam in the Rāmchandrapuram Tāluka. The Gōdāvarī District Gazetteer (1907)<sup>1</sup> gives the following information about it. "The real centre of the religious interest of Drākshārāmam is the temple of Bhīmēśvarasvāmi. It contains a particularly big *lingam* some fourteen or fifteen feet high. This is supposed to be a part of the *lingam* which broke into five pieces and fell at five holy places, *vis.* at Bhīmavaram or Bhīmārāma in Cocanada, Pālakollu or Kshīrārāma in Kistna, Amarāvati or Amarārāma in the Guntūr District, and Kumārārāma, which is not identified. It is supposed to have been erected by the sun and worshipped by the seven sages who made the seven mouths of the Gōdāvarī. So it is sufficiently holy. The seven sages are supposed to have each brought water from their respective rivers underground to the tank at Drākshārāmam which is called the *sapta Gōdāvarī*, seven Gōdāvarīs. There is a sacred bathing ghāt in this tank which confers in a condensed form all the sanctity which is to be obtained by separate baths in each of the seven rivers. Like many other holy places in this and other districts, the town is called the southern Benāres. It is supposed to have been founded by the sage Vyāsa and a *rāvi* tree and a *lingam* planted by him are still shown. So great is its sanctity that a night's halt in it is believed by some to render future births unnecessary . . . . . The temple is a rather handsome two-storeyed building. Its erection is ascribed by popular tradition to an unknown Chōla king. In the porch round the shrine in the upper storey are black granite Chālukyan pillars, a great rarity in this district . . . . . It contains a great number of ancient inscriptions . . . . . The earliest appears to be . . . . . dated in A.D. 1055, or during the reign of the Rājārāja whose capital was at Rājahmundry."

From this description, I feel little hesitation in identifying the Bhīmēśvara whom Yaśaḥkarṇa worshipped with the Bhīmēśvara of Drākshārāmam. The temple was in existence in the times of Yaśaḥkarṇa, as its inscriptions show. It was one of the holiest places in the Andhra country and well worthy of a royal visit. It may perhaps be urged against this that the context seems to show that the god was enshrined on the bank of the Gōdāvarī, as the latter is described in verse 23 as *abhyarṇa-gatā*, but Drākshārāmam is about 14 miles away from the river. In my opinion *abhyarṇa* does not necessarily indicate such a close proximity as to require the situation of the temple on the bank of the Gōdāvarī. A distance of 14 miles is a negligible item in the description by one living hundreds of miles away from the locality. I think in the words *srōtaḥsvaraiḥ saptabhiḥ* of verse 23, there is certainly an allusion to the traditional seven streams or mouths<sup>2</sup> of the Gōdāvarī, said to have been made by the seven great *rishis* and considered very holy. Even if it be held that the context refers to the *sapta Gōdāvarī* tank at Drākshārāmam, it does not affect the conclusion that it was in that holy place that Yaśaḥkarṇa paid his thanksgiving on gaining a victory over the Andhra king, who

<sup>1</sup> p. 250.

<sup>2</sup> These are named the Kāśyapā or Tulyā (the Tulya Bhāga drain), the Atri (the Coringa river), the Gautamī, the Bhāradvājā, the Viśvāmītra or Kauśika, the Jamadagni and the Vaśiṣṭhā. Three of these do not exist now; see *Godavari District Gazetteer*, 1907, p. 64.



may have been either Rājārāja (1022-62) or more probably his brother and successor, Vijayāditya VII., who occupied the Vēṅgi throne with some interruption till 1077 A.D. It was the latter's rule which was disturbed by outside invasion,<sup>1</sup> the Chālukya Vikramāditya VI. having attacked him twice. In one of the South Indian inscriptions Vijayāditya is described as a warrior 'whose broad hands held weapons of war' and the same thing is perhaps alluded to in our inscription where in verse 23 'the play of arms of the ruler of the Andhra's' is spoken of as 'disclosing no flaw.' The dates of Vijayāditya and Yaśaḥkarṇa fit in so well that there seems little doubt that the former was the Andhra king referred to.

With regard to geographical names occurring in the record Tripurī is the well-known Tewar 8 miles from Jabalpur, in the middle of which there is still a Śiva *linga* going under the name of Tripurēśvara or the lord of Tripura or Tripurī. Karṇavatī (v. 14) has now been wiped out of existence. It was about a mile from Tripurī and the site is still known as Karanbēl—a name with double signification, retaining the memory of the founder in the first half and giving the distinguishing mark of the site in the second half, there being a jungle of *bēl* trees planted to supply leaves to the numerous Śiva *lingas* once enshrined there. The Kuntala and Andhra countries have been referred to before. Prayāga and Kāśī, the Gōdāvari and Kaliṅga are too well known to require any description. With regard to the village Dēulā Paṁchēla and to Dēvagrāma, *pattalā* in which it was situated, I am indebted to Rai Bahādur Paṇḍit Jānaki Prasād, Secretary to His Highness the Mahārāja of Rēwah, for instituting an enquiry in the Rēwah State, from which it appears that close to Khairhā there are 2 villages named Dēogavān and Dēogain, the former being a corruption of Dēvagrāma and the latter a diminutive of the same, where there are a number of very old wells and water reservoirs together with remains of old buildings. I am therefore inclined to think that Dēogavān, close to the village Arjhulā, with which it appears to have been amalgamated but again separated by the Settlement Department of the State, represents the head quarters of the *pattalā* (a *pargana* like sub-division) Dēvagrāma. Its great extent is indicated by the division of the old town into two villages, Dēogavān and Dēogain, the bigger portion being given a masculine and the smaller a feminine name, like husband and wife, though two yet one.<sup>2</sup> Dēulā Paṁchēla, for which we should now expect some such form as Dēorā, is not traceable in the vicinity of Khairhā or Dēogavān, though there are several villages of that name in the adjoining district of Jabalpur. There are no materials available to show the extent of a *pattalā* in olden times, but if it included large areas, one of the Dēorās of the Murwārā tahsil in the north-east corner adjoining the Baghēlkhand border may be identified with the village granted in this record. The meaning of the word *Paṁchēla* added to it, would then be significant. *Paṁchēla* was the tract of country to the east of the East Indian Railway line from Sihorā in the middle of the Jabalpur district, to its northern border, the whole of which abuts on Baghēlkhand. Sir William Sleeman<sup>3</sup> in mentioning the 52 *garhs* of the Gōṇḍ king Saṅgrām Shāh, says that Pachēlgarh was the country lying between the rivers Burma (Bearmā) and Mahānadi (*chhōṭī*) or the Pargana of Kombeo (Kūmbhi) which corresponds to the tract referred to above.

A word with regard to the third portion of this record, which contains an unusually large number of benedictive and imprecatory quotations. Mr. Pargitor<sup>4</sup> remarks that it was a common practice in making grants of land in Ancient India for the donor to emphasize the gift and endeavour to secure its permanence by inserting in the deed of the grant one or more verses which were considered as sacred regulations regarding gifts of land. Such verses either affirmed

<sup>1</sup> See *Godavari District Gazetteer*, 1907, p. 21.

<sup>2</sup> Such names are very common in that part of the country, for further examples of which see the *Jabalpore District Gazetteer*, p. 122.

<sup>3</sup> *Journal Beng. As. Soc.*, 1887, p. 645.

<sup>4</sup> *J. R. A. S.*, 1912, p. 240.

the beneficent nature of such gifts, or proclaimed the number of blessings which accrued to those who made such gifts and those who scrupulously respected them, or denounced the inequity of those who deprived grantees of the land given and declared the punishment which awaited such evil doers. In our record there are no less than 16 verses of this class, but this method of guaranteeing the enjoyment of the grant by the grantee was not only confined to India but is spread over a wide territory and is found even in the documents of grants made by the early Anglo-Saxon kings. My attention was first drawn to this by Mr. C. E. Low, C.I.E., who kindly translated for me one of the documents in Latin issued by Ethelbert King of Kent, granting land and right of fishing to the Abbot of Liminge, who was at the time of granting (740 A.D.) Cuthbert, now Archbishop.

The following which is a free translation of an extract<sup>1</sup> shows the spirit of the age :—“But because care must be taken that no one may presume in future to deny our donation of this day's date and call it doubtful, it is my pleasure to execute this document, by which I forbid not only all my successors and heirs, but even myself, that they should not dare to act in any way at any time other than has been arranged by me : which if by chance they neglect to observe, and fill the days of the present life without worthy satisfaction, let them know that they are incurring the wrath of the Almighty and are cut off from the fellowship of all the saints, since they have attempted to dishonour the most holy place of the most blessed virgin. But those who take care to increase this (grant) and demand nothing contrary to it, let them hear the voice of the most merciful Judge saying to the righteous : “Come, ye blessed of my father, receive the kingdom which has been prepared for you since the beginning of the world.” Verses 25, 29, 31, 33, 34, 36, 37, 39 and 40 of our inscription express similar ideas, in an oriental style.

### TEXT.<sup>2</sup>

*First Plate.*

1 श्रीं नमो ब्र(ब्र)ह्मणे(ः) ॥

‘जयति जलजभा(ना)भस्तस्य नाभीसरोजं जयति जयति तस्माज्जातवानज(ज)-  
सूतिः । अथ जयति स तस्यापत्यमचिस्तदक्षय(स्त)दनु जयति जय प्रा-

2 सवानविवन्धुः<sup>5</sup> ॥ [१\*] ‘अथ वो(वो)धनमादिराजपुत्रं गृहजामातरमजवा-  
[न्ध]वस्य<sup>7</sup> । तनय(यं) जनयाव(व)भूव राजा गगनाभोगतडागराज-  
हंसः । [२\*] ‘पुत्रं पुरुरवस-

<sup>1</sup> The original is as follows :—Ueram quia cauendum est ne hodiernam donationem nostram futuri temporis abnegare ualeat et in ambiguum deuocare presumptio, placuit mihi hanc paginem condere per quam non solum omnibus meis successoribus atque heredibus set etiam mihimet ipsi interdico ne aliter quam a me constitutum est ullo tempore quippiam agere audeant. Quod si qui forte obseruare neglexerint et absque digna satisfactione presentis uitae impleberint dies, scint se omnipotentis domini iram incurrere et a societate sanctorum omnium segregatum. Quoniam sanctissimam beatissimae uirginis Mariae locum deonestare conatus est. Qui uero haec agenda custodierint nihilque inrogarent, aduersi auribus percipiant uocem elementissimae iudicis inquietantis ad pios : Uenite benedicti patris mei percipite regnum quod uobis paratum est ab origine mundi. (See Earle's *Handbook to the Land charters and other Saxon documents*, p. 35, Kemble, No. 86 B. i, 8.)

<sup>2</sup> From impressions supplied by Dr. Vogel and the original plates.

<sup>3</sup> Expressed by a symbol.

<sup>4</sup> Read °नविवन्धुः.

<sup>5</sup> Read °सजवानवध.

<sup>6</sup> Metre : Mālini.

<sup>7</sup> Metre : Aupachchhandasika.

<sup>8</sup> Metre : Vasantatilaka.

- 8 मौरसमाप सनु[दे]वस्य सप्तजलरासि(शि)रसायनस्य । आसीदनन्यसमभास्यस-  
(श)तोपभोग्या यस्योर्वसी(शी) च सुकलचमिहोर्च(व)रा च ॥ [१\*]  
¹अच[१\*]न्ये
- 4 किल स(श)ताधिकसति[मि]धयूपोप[रु]द्वयमुनोक्तविविक्तकीर्तिः । सप्ताब्धि(ब्धि)-  
रत्नरस(श)नाभरण[१\*]भिरामविस्त्रं(श्वं)भरासु(शु)भरतो भरतो व(व)भूव ॥  
[४\*] ¹हेलागृही-
- 5 ता(त)पुनरुक्तसमस्तसचो गोत्रे जयत्यधिकमस्य [स] कार्ल(र्त्त)वीर्यः । अचैव  
हेहयनृपान्वयपूर्वपुंसि राजेभि(ति) नाम शश्ल[क्ष्म]णि चक्षमे यः  
।[५\*] ³स हिमाच-
- 6 ल इव क(क)लचू(चु)रिवन्ममसूत⁴ क्षमानृ(भृ)तां भर्ता । सुक्तामणि-  
भिरिवामलवृत्तैः पूतं महीपतिभिः ॥ [६\*] ¹तत्रान्वये नयवता(तां) प्रवरो  
न(नृ)पेन्द्रः [पौ]रंदरी[मि]व पुरी
- 7 त्रिपुरां(रीं) पुनानः ॥(१) ⁵आसीन्नातन्यनृपगन्धगज[१\*]धिराजनिमायकेसरियुवा⁶  
युवराज[दे]वः ॥ [७\*] ¹सिंहासने नृपतिसिंहमसुथ सनुमारुरुपवनिभर्तुर-  
मात्यमुख्याः ॥(१)
- 8 कौकलमर्षवचतुष्टयवीचिसंघसंघट्टरुद्धच[तु]रंगचमूपचारम् ॥ [८\*] ⁷इन्दुप्रभां  
निंदति हारगुच्छं जुगुप्सते चंदनमाक्षिपन्ती । [य]त्र प्रभौ दूरतरं  
प्रयाते वियोगिनीव प्रति-
- 9 भाति कीर्तिः ।[९\*] ⁸भरकतमणिपट्टप्रौढवक्षाः स्मिताक्षो नगरपरिघदैर्घी-  
(घ्यं) लंघयन्द्दोर्हयेन ॥(१) शिरसि कुलिस(श)पातो वैरिणां वीरलक्ष्मी-  
पतिरभवदपत्यं यस्य गात्रे-
- 10 यदेवः ।[१०\*] ⁹स वीरसिंहासनमौलिरत्नं स विक्रमादित्य इति प्रसिद्धः ।  
यस्मादकस्मादपयानमिच्छन्नकुन्तलः कुन्तलतां व(व)भार ॥ [११\*] ¹प्राप्ते  
प्रयागवट(ट)मूलनिवेस(श)वन्धो⁹,
- 11 सार्धं शतेन गृह्णीणीभिरसुच सुक्तिं ॥ (१) पुत्रे¹⁰स्य खड्गदलितारिकरीन्द्र-  
कुम्भमुक्ताफलैः स्म ककुभोर्धति [क]र्षदेवः ॥ [१२\*] ⁸कनकसि(शि)-  
खरवेक्षद्वैजयन्तीसमीर-

¹ Metre : Vasantatilaka.

² Read ⁰गङ्गी.

³ Metre : Āryā.

⁴ Read ⁰वश⁰.

⁵ This is probably the engraver's mistake for ⁰महात्मा⁰. Both the Jabalpur and Kumbhl plates read as sug-  
gested (see *Ep. Ind.*, Vol. II, p. 8, and *Journal Beng. As. Soc.*, Vol. XXXI, p. 117).⁶ Read ⁰निर्वापि⁰, as suggested by Prof. Kielhorn, *Ep. Ind.*, Vol. II, p. 8, n. 16.

⁷ Metre : Upajāti.

⁸ Metre : Mālinī.

⁹ Read ⁰वन्धी.

¹⁰ Read पुत्री.

- 12 ग्लपितगगनखेलखे(खे)चरीचक्रखेदः ॥(1) किमपरमिह<sup>1</sup> कास्यां(श्यां) यस्य  
दुग्धाब्धि(ब्धि)वीचीवलयव(व)हलकीर्त्तः कीर्त्तनं कर्णमेवः ।[1 १३\*] चरय  
धाम त्रैयसो वेदविद्याव-
- 13 श्रीकन्दः स्वःस्वगत्याः किरोटं [1\*] ब्रह्मसंभो<sup>2</sup> येन कर्णावतीति प्रत्यष्टापि  
स्मातलत्र(त्र)स्त्राला(लो)कः ॥ [१४\*] चाजनि<sup>3</sup> कलचुरीणां स्त्रामिना तेन  
हृणाम्बयजलनिधिलक्ष्मां(क्ष्मां) श्रीमदा-
- 14 वल्लदेव्यां । शशभृदुदयस(श)ङ्गाकुम्भ(कुम्भ)दुग्धाब्धि(ब्धि)वेलासहचरितयशःश्रीः  
श्रीयचः(शः)कर्णदेवः ।[1 १५\*] चन्द्रार्कदीपवति पर्वतराजपूर्यकुंभावभा-  
सिनि महाब्धि(ब्धि)चतुष्कमध्ये [1\*]
- 15 चके(के) पुरोहितपुरस्कृतिप्र(पू)तकर्मा धर्मात्म(त्म)नो ऽस्य हि पितैव  
महाभिषेकं ।[1 १६\*] न खलशलभगोष्ठीपद्मपातस्य पाचं न खलु  
कलुषचर्याकज्जलाद्भारकारः<sup>4</sup> ।
- 16 कलयनि(ति) कलिनामन्युद्गमं य[स्त्रि]यामातमसि जयति जम्बू(म्बू)दी(द्दी)प-  
रच(त्र)प्रदीपः ।[1 १७\*] चिन्तामणिक्लृप्तशुक्तियुग्मक्रोडे स्याद्यदि कामधे-  
नुदुग्धं [1\*] दृ[स्त्रे](दृश्येत) दृसो(शो)स्तस्य दा-
- 17 तुः(तुः) मो(सा)दृस्यं(श्यां) धवलारुणेक्षणस्य ।[1 १८\*] श्यः ककुप्कुञ्जरो(रा)-  
लानस्त[म्भ]सत्र(त्र)स्त्राचारिणः । स्त्रोपान्तेषु जयस्तं[भा]नुदस्तंभयदुश्चकैः  
।[1 १९\*] श्यो ब्र(त्र)ह्मणां पाणि[षु] पंचपाणि दा-
- 18 ता निधत्ते पयसः पृषन्ति [1\*] तैरेव दृष्ट्यामवधूय ते च रत्नाकरेपि  
प्रथयन्त्यव[जा](ज्ञां) ।[1 २०\*] महीभर्ता महादानैस्त्रैस्तुलापुष्पा-  
दिभिः । गरिम्णा [मि]रत्य[र्थ] स्त्र-
- 19 तार्थयति योर्थिनः ।[1 २१\*] <sup>10</sup>स्वर्गराजगजदन्तरुचीनि क्षीरनीरनिधिसं(शं)स्त्रसु-  
(शु)चीनि ॥(1) सा(शा)ङ्गितल्पफणिकंशुकभाशि(भांसि) स्त्रीततां दधति  
यस्य य-

<sup>1</sup> Metre: Śālinī.<sup>2</sup> Metre: Mālinī.<sup>3</sup> Read चाजनि This is another instance of the engraver's ignorance, which culminates in the name of the king written as यचःकर्णदेवः for यशःकर्णदेवः in the following line.<sup>4</sup> Metre: Vasantatilaka.<sup>5</sup> Read ब्रह्म<sup>0</sup>.<sup>6</sup> Metre: Bhadravirāj. The third pāda wants a syllable. The defect can be remedied by reading इनीशदाक as suggested by Prof. Kielhorn, *Ep. Ind.*, Vol. II, p. 4.<sup>7</sup> Read कज्जलीद्भारकारः.<sup>8</sup> Metre: Anuṣṭubh.<sup>9</sup> Metre: Indravajrā.<sup>10</sup> Metre: Svāgatā.

[illegible]

विष्णोर्भाद्विष्णुश्चामाणः स इमं विराजति  
 मरुतव्याहनु धातपरमरुतसरकनसायजा विराज  
 ओपाह्तिता क्षयतिगजपतिनस्यतिराजतया वि  
 भूतमनीमलमागमलमबुनभद्राधुना हितव  
 होह्रधार्वाचनकः मरुतासागो विरुतः मरुतः पदान्यास्य प्रराणमानगमनिद्वैशमनषमथाहपपयसिस्मनपतिता  
 पयनिसर्माद्राया पयनिविदितुमिनुदुश्चरवगापयसं वतः १३ फालुनमाशिश्ररूपक्षपदश्चासुरोरोसंक्रान्तावस्यारवा  
 दिस्तादवग्रामपततायादउलापवतगामाः ससीमापवतः वतयाप्यायतिमहः सखलहृतः आममवकः मगर्गो वरः म  
 ननमप्रतिश्रुः श्रुलवणाको नः अगापुनमः अगाद्रुपः व कौरोहो देवानुत्तणाहितः कान्दथागोतायआन्रवग  
 क्षामधमिनीपवसायवहश्चायिनेयी आपोज्ञायुद्धी तपः पुतायगगावैरुसर्मणोव्रामाणयनातापिप्रोयस्यसुगुण  
 पुरादिवेद्विपगामापमस्मृतिः मासनावनमंषप्रदत्तः अत्रचासकृन्नायतर्हवनिर्गुर्वायद्धारिन्ः पाथिवद्वान्नसा  
 ससायावतिगमसुदः नानामान्त्रिपवम्भसार्नैपाणकोत्तकालपालनीपाहृदुःखं नदुःखिर्हृदुःखं कान्तासमहिः मग  
 रादिसिः पस्यपस्ययंपात्रमिस्तम्यतथातदाफलं शुवर्गमकंगा मकोदमर एवकं नगल हरन्नृपकमाद्रुयायचदाहनं  
 नुवतडागानोससास्रम अस्तमिस्तनचगयोक्ताटिप्रदाननमूहिहर्षो नमुपतिस्तदनापसुदन्नायासहरेतवन्तुव  
 गोसाविष्ठासंशुभिर्नूतापितृदिः ससमरुति फालरुष्टोमसीदया मदीमासमसालिनी पावश्रुयं कृतोत्तु तात्राव  
 त्तोमगोक्षलषश्चिरं सप्तम्याणि श्रुतं सति त्रिमिदं आहुतावा नमतावननयकवसतवादिनी निष्ठेरात्पष्टाक्षु कोट  
 विदुतेरुमनताः नमयादरदिमनोसयानमिदमनुपमादनीयं निश्चिततारालिलदुदुर्दसं योदानेफलेपरमतः प्रतिपा  
 दनीयं प्रजापिता रक्षितपः प्रणीतावर्म्भपुर्विधानं प्रतिपादयेत्तु एालोत्तुसाधनदुममासाश्वाव्रजुर्गतिमासक  
 यतोहसोवा निगुगानरदिदोना निवर्म्भोदयगस्त्याणि निवर्म्भोत्तुवन्निपमतानि नादिका नामसाः पुनराददीताद्विपेः प्र  
 ष्ठाति यस्तत्तमिं प्रगुहृतिउसोतिपुणकर्मणो निपयं स्वर्गगामाना यतो न कृतं वरुणास्वा वरुणः पुनराददीताद्विपेः प्र  
 आनिपतमिन्तुं वरुणा अस्मिन् सप्तपिदुर्गणापः कश्चिन् कश्चिह विनातस्याहृतस्तारास्मिन्तारा ननु वाति कृम दानस्यारि  
 इहमभिदेवसुधा विपत्यना पातना नमगु गतिषु पापतामगा प्रालाभण गृह्णत विदुममा नयणा वमीः मरुतपरमहो  
 मरुतलोकानो वमी लिरिशा गहू केन निश्चितं मिदं विद्या नृग लेम सा श्रीः

अतपपमरुतक्षरकुमतायजा विराज परमेस्वरशी  
 पयमश्चपपरममात्मस्वरचित्तिगाविपतिनिजनु  
 पतिश्रीमवशः कर्त्तव्यं शीमतादधीमतपयजपुन  
 मसाप्रनीतावः मताक्षुपटलिकामसा प्रमात्रः म  
 नितौशमनषमथाहपपयसिस्मनपतिता  
 १३ फालुनमाशिश्ररूपक्षपदश्चासुरोरोसंक्रान्तावस्यारवा  
 यतिमहः सखलहृतः आममवकः मगर्गो वरः म  
 कौरोहो देवानुत्तणाहितः कान्दथागोतायआन्रवग  
 वसर्मणोव्रामाणयनातापिप्रोयस्यसुगुण  
 वनिर्गुर्वायद्धारिन्ः पाथिवद्वान्नसा  
 दुःखं नदुःखिर्हृदुःखं कान्तासमहिः मग  
 हरन्नृपकमाद्रुयायचदाहनं  
 यतिस्तदनापसुदन्नायासहरेतवन्तुव  
 मदीमासमसालिनी पावश्रुयं कृतोत्तु तात्राव  
 आहुतावा नमतावननयकवसतवादिनी निष्ठेरात्पष्टाक्षु कोट  
 योदानेफलेपरमतः प्रतिपा  
 दनीयं प्रजापिता रक्षितपः प्रणीतावर्म्भपुर्विधानं प्रतिपादयेत्तु एालोत्तुसाधनदुममासाश्वाव्रजुर्गतिमासक  
 यतोहसोवा निगुगानरदिदोना निवर्म्भोदयगस्त्याणि निवर्म्भोत्तुवन्निपमतानि नादिका नामसाः पुनराददीताद्विपेः प्र  
 ष्ठाति यस्तत्तमिं प्रगुहृतिउसोतिपुणकर्मणो निपयं स्वर्गगामाना यतो न कृतं वरुणास्वा वरुणः पुनराददीताद्विपेः प्र  
 आनिपतमिन्तुं वरुणा अस्मिन् सप्तपिदुर्गणापः कश्चिन् कश्चिह विनातस्याहृतस्तारास्मिन्तारा ननु वाति कृम दानस्यारि  
 इहमभिदेवसुधा विपत्यना पातना नमगु गतिषु पापतामगा प्रालाभण गृह्णत विदुममा नयणा वमीः मरुतपरमहो  
 मरुतलोकानो वमी लिरिशा गहू केन निश्चितं मिदं विद्या नृग लेम सा श्रीः

- 20 सां(शां)सि ॥ [२२\*] 'अन्धाधीस(श)मरन्ध्रदोर्बिससितं 'सन्ध्वसमुच्छिन्दता  
येनाभ्यर्चयत भूरिभिः स भग[वा\*]म्भीमेस(श)री भूष[णी]: । 'यस्माभ्य-  
र्चयता प्र-
- 21 वृ[त्त](त्त)ल[ह]रीभूवन्निगोदावरी (i) 'गायत्युन्मदहंसता(ना)दमधुरैः सी(सी)-  
त[ः]स्त्रैः सतभिः ।[ २३\*] 'कुर्वन्मही ब्रा(ब्रा)ह्मणसादरिचचनिव(व)-

## Second Plate.

- 22 ईशः । सार्धं परसु(शु)भा(रा)मेण यः सार्धमधिरोहति ।[ २४\*] स च  
परमभट्टारकमहाराजाधिराजपरमेस्व(श्व)रश्रीवा-
- 23 मदेवपादानुध्यातपरमभट्टारकमहाराजाधिराजपरमेस्व(श्व)रपरममाहेस्व(श्व)रचिकर्त्ति-  
गाधिपतिनिजभु-
- 24 जोपार्जितास्व(श्व)पतिगजपतिनरपतिराजत्रयाधिपतिश्रीमद्यसः(शः)कर्षदेवः ॥ श्रीग-  
-म)हादेवी । महाराजपुत्रः ।[\*]
- 25 महा[म]ची । महामात्य[ः\*] । महासाव(म)न्त[ः\*] । महापुरोहितः । महा-  
प्रतीहारः । महाक्षपटलिकः । महाप्रमाचः । म-
- 26 हास्व(श्व)साधनिकः । महाभा(भां)डागारिकः । महाध्यक्षः । एतानन्यांश्च  
प्रदास्यमानग्रामनिवासिजनपदांश्चाह्वय यथाई सस्मा(स्मा)नयति वो(वो)-
- 27 धयति समान्नापा(प)यति विदितं(त)मेतदस्तु भवतां यथा संवत् ८२३  
फाल्गुनमासि सु(शु)क्लपक्षे चतु[र्द]श्यां(श्यां) रवी संक्रांतौ(तौ) वासुदेवो-<sup>5</sup>
- 28 देसि देवग्रामपत्तलायां देउलापंचेलग्रामाः(मः) ससीमापर्यन्तः चतुराघाटविसु-  
(शु)वः । सजलस्थलः साम(म्)मधूकः । सगर्तोवरः । स-
- 29 निर्गमप्रवेश(शः) । सलवणाकरः । सगीप्रचारः । सजाङ्गलानूपः । वृक्षा-  
रा[मो\*]क्षेदोद्यानतृणादिसहितः । कान्वस्य(स)गोत्राय आप्रवण-
- 30 जामदग्निची(चि)प्रवराय व(व)वृ[च\*]सा(शा)खिने सीमापौत्राय च्छीतपद्म-  
पुत्राय गंगाधरस(श)र्म्माणे ब्रा(ब्रा)ह्मणाय मातापित्रोरात्म[न\*]श्च पुण्य-
- 31 यसी(श्री)भिद्वयै ग्रामोयमस्माभिः सा(शा)सनत्वेन संप्रदत्तः । अत्र चाभ्यर्थना  
दातुर्भवति ।[\*] 'सर्वान्येन्भाविनः' (i) पार्थिवेन्द्रान्भूयो
- 32 भूयो याचते रामभद्रः । सामान्योयं धर्मसेतुर्नृपाणां कालि कालि . पालनीयो  
भ[वन्ति]: ।[ २५\*] 'व(व)हुभिर्व्यसुधा भुक्ता राजभिः सग-

1 Metre : Śārdūlavikrīḍita.

2 Read सन्ध्व°.

3 These words are quite clear in the estampages.

4 Metre : Anushtubh.

5 Read °द्वीक्षे. There is a short stroke with a small bar to the right at the end of l. 27.

6 Metre : Śālinī.

7 Read सर्वान्निताम्ना°.

- 33 रादिभिः । यस्य यस्य य[दा] भूमिस्तस्य तस्य त[दा] फलं ।[ २६\* ]  
 'सुवर्णमेकं गामिकां भूमैरप्येक[मं]गुलं [१\*] हरहरकमाप्नो[ति\*] याव-  
 दाह(भू)तसं-
- 34 प्रवं ।[ २७\* ] 'तडागाणां सहस्रेण यस्व(श्व)मेधस(श)तेन च । गवां  
 कोटिप्रदानेन भूमिहर्ता न सु(श)ध्यति ।[ २८\* ] 'स्वदत्ता' पर-  
 दत्ताया यो हरेत वसुंध-
- 35 रां । स विद्यायां क्षमिर्भूत्वा पित्रभिः सह मज्जति ।[ २९ ] 'फालकष्टां  
 महीं दद्यात्सवी(वी)जां सस्यसा(शा)लिनीं । यावत्सूर्यकृतांलोकान्ताव-<sup>३</sup>
- 36 त्स्वर्गो महीयते ।[ ३० ] 'षष्टिं वर्षसहस्रा[णि] स्वर्गे वसति भूमिदः ।  
 आच्छेत्ता चानुमन्ता च तान्येव नरके वसेतु(त) ।[ ३१ ] 'वारिहीने-  
 श्वरस्थेषु सु(श)[ष्क]कोटर-
- 37 वासिनः [१\*] कृष्णसर्पास्तु जायन्ते ब्र(ब्र)ह्मदेवस्वहारिणः ।[ ३२\* ] 'अन्यायेन  
 हता भूमिरन्यायेन तु हारिता । हरती हारयन्त(त)श्च दहत्यासतमं  
 कुलं ।[ ३३\* ] 'अ-
- 38 अत्कुलक्रमगताः समुदाहरन्ति अन्यैश्च दानमिदमभ्युपमोदनीयं । कश्चि-  
 (क्ष्मी)खला श(स)लिलद्दु(बु)द्दु(बु)[द\*]वहरायां दानं फलं परमतः प्रतिपा-
- 39 लनीयं ।[ ३४\* ] 'प्रजाहितार्थं स्थितयः प्रणीता धर्मेषु विद्वानु(न्) प्रतिपाल-  
 येतु(त) । यो लोभमोहाद्वरते दुरात्मा सो ऽथो ब्रजेदु(हु)र्गतिमासु(श)  
 कष्टां [ ३५\* ]
- 40 'यानीह दा(द)त्तानि पुरा नरेन्द्रैर्दानानि धर्मार्थयज्ञस्कराणि [१\*] निर्मात्स्व-  
 व[१\*]न्तिप्रमितानि तानि को ना[म] साधुः पुनराददीत ।[ ३६\* ]  
 'भूमिं यः प्रति-
- 41 गृह्णा(ह्ना)ति यस्य भूमिं प्रयच्छति [१\*] उभौ तौ पुण्यकर्माणौ नियतं  
 स्वर्गगामिनौ ।[ ३७\* ] 'स(श)खो भद्र[१\*]सनं च्छन्नं वरास्वा(श्वा)  
 वरवारणाः । भूमिदानस्य चि-
- 42 ग्हा(ह्ना)नि फलमेतत्पुनरुदर ।[ ३८\* ] 'अस्मिन्वसे(शे) परिशीणो यः  
 कश्चिन्(न्)पतिर्भवेत(त) ॥ (१) तस्याहं हस्तलब्धोऽस्मि सा(शा)सनं न  
 व्यतिक्रमेत् ॥ [ ३९\* ] 'वाताम्भ-
- 43 विभ्रममिदं वसुधाधिपत्यमापातमात्रमधुरो विषयोपभोगः । प्राणास्तुपायजलवि-  
 (वि)न्दुसमा नराणां (१) धर्मैः सखा परमहो
- 44 परलोकायानि ।[ ४०\* ] धर्मलेखित्रीवाच्छूकेन लिखितं(त)मिति ॥ मंगलं  
 महाश्रीः[ ] ॥

<sup>१</sup> Metro: Anushtubh.

<sup>२</sup> Metro: Vasantatilaka.

<sup>३</sup> Read स्वदत्ता परदत्ता वा.

<sup>४</sup> Metro: Upejāti.

<sup>५</sup> Read 'कृतालीकसाध'.

<sup>६</sup> Metro: Indrava.



TRANSLATION.<sup>1</sup>

Om !

Om ! salutation to Brahmā—

(Verse 1.) Glorious is (the god) whose navel is a lotus (*i.e.* Vishṇu), glorious is the lotus which is his navel (and) glorious is (the god) born from that lotus (*i.e.* Brahmā). Glorious also is his offspring Atri, and glorious is the friend of the ocean who took his birth from Atri's eye (*i.e.* the moon).

(V. 2.) Now the king who is the swan in the lake of the expanse of heaven (*i.e.* the moon) begat as his offspring Bōdhana, the son of (that) primeval king (*rāja i.e.* moon) (and) son-in-law in the house of the friend of lotuses (*i.e.* the sun).

(V. 3.) This son of the god who is the elixir produced from the seven seas obtained, as the son of his own body, Purāravas, who had both Urvaśī and the earth here for his faithful wives to be enjoyed by him with their hundreds of unrivalled blessings.

(V. 4.) In this family forsooth was born Bharata, whose pure fame is proclaimed by the Yamunā, hemmed in by more than hundred posts of horse sacrifices (offered by him), Bharata, who delighted in the welfare of the earth, made lovely, by the ornament, the jewelled girle of the seven seas.

(V. 5.) Highly glorious is in his family that Kārtavīrya who, though he had no need of them, wielded with ease every weapon, (and) who allowed the title of king (*rāja*) only to the Moon, the ancestor of the family of these Haihaya princes.

(V. 6.) Resembling the Himālaya, the lord of mountains, that lord of princes begat the Kalachuri race, which is purified by rulers of spotless conduct, as (the *vaṁśa*, bamboo) with pure round pearls.

(V. 7.) In this family was a prince, foremost of the prudent, who purified the town of Tri-purī so that it was like Indra's City—Yuvārājādēva, who destroyed the lords of princes blind-ed by passion, as a young lion does powerful infuriated elephants.

(V. 8.) The chief ministers of that ruler of the earth placed on the throne his son Kōkalla, a lion-like prince, the progress of whose armies, consisting of four parts (*viz.* elephants, chariots, horsemen and soldiers on foot), was checked (only) by their encountering the masses of waves of the four oceans.

(V. 9.) That lord having gone far away, his fame shows like a forsaken woman; deriding white sandal, it reproves the lustre of the moon, and is a reproach to a string of pearls.

(V. 10.) His son was Gāṅgēyādēva, a thunderbolt falling on the heads of enemies (and) the lord of the fortune of heroes, with a chest broad like an emerald tablet, (and) with smiling eyes, (and) with his two arms surpassing the length of a city bar.

(V. 11.) The crest jewel of crowned heads, he became famous under the name of Vikramāditya, wishing to run away from whom with dishevelled hair (the king of Kuntala) who was deprived of his country came to possess it again.<sup>2</sup>

(V. 12.) When, fond of residing at the foot of the holy fig tree of Prayāga, he had round salvation there together with his hundred wives, his son Karpādēva honoured the quarters with the pearls from the frontal globes of the majestic elephants of his enemies, cleft by his sword.

<sup>1</sup> In the first 24 verses I have adopted Dr. Kielborn's excellent translation of the Jabalpur plate, with such alterations as the clearer and better readings of this inscription have necessitated.

<sup>2</sup> The meaning of the second line of this verse is very obscure. The writer evidently plays on the word *kuntala* and has brought about what is called *virōdhābhāsa* when he says *akuntalaḥ kuntalatām babhāra*, *i.e.* a hairless person bore hairiness (an apparent contradiction). The eulogist evidently seems to convey that Gāṅgēyādēva was so noble that he restored the Kuntala country to its king who was defeated and was running away with dishevelled hair (a second pun on the word *akuntala*).

(V. 13.) Of him whose fame is like the circle of waves of the milky ocean, need we say more than that here at Kāśī there is a temple (erected by him), Kārṇamēru, (so lofty) that the wind of the flags which wave from its golden spires lessens the fatigue of the damsels of heaven, when playing in the sky.

(V. 14.) He set up the pillar of piety, called Kārṇāvatī, the foremost abode of bliss, the root of the creeping plant—knowledge of the Vēdas, the diadem of the stream of heaven, the world of Brahman on the surface of the earth.

(V. 15.) That lord of the Kalachuris begat on the illustrious Āvalladēvi, (another) goddess of fortune produced from the ocean of the Hūna family, the illustrious Yaśaḥkarnadēva, the glory of whose fame is co-extensive with the billows of the milky ocean which rose (when he arose), mistaking him to be the rising moon.

(V. 16.) Of this law-abiding (son) the father, whose acts were purified by the respect which he paid to the family priests, performed himself the great inauguration ceremony in the midst of the four great oceans, made resplendent, as by a full jar, by the king of mountains, and illumined by the moon and the sun.

(V. 17.) Glorious is that jewel lamp of Jambudvīpa which sends forth its rays in the darkness of night of the Kali age, never filled with partiality to wicked people (as an ordinary lamp is filled with) the fallen wings of night moths (and) never emitting the lampblack, base conduct.

(V. 18.) If the milk of the cow of plenty were (put) within the two oyster shells trimmed with the gems which grant every desire, then there would be seen a likeness with the eyes of that bountiful (king) whose eyes are both white and red.

(V. 19.) He erected high pillars of victory near the ends of the earth, as companions of the posts to which the elephants of the quarters are fastened.

(V. 20.) This bountiful (lord) puts five or six drops of water into the hands of the Brāhmanas and they with these already quench their thirst and afterwards show their contempt even for the mine of precious stones (i.e. the ocean).

(V. 21.) In weight (like the mountain) Mēru, this ruler of the earth exceedingly gratifies suppliants by bestowing on them (gold) equal to his own weight and by other great gifts.

(V. 22.) Bright like the tusks of the elephant of the king of heaven, pure like the shells of the ocean of milk, (and) lustrous like the skin of the snake which is the couch of Viṣṇu, his fame has become super-abundant.

(V. 23.) Extirpating with ease the ruler of Andhra (even though) the play of (that king's) arms disclosed no flaw, he revered with many ornaments the holy Bhimēśvara, passing close to whom the Gōdāvarī, with dancing waves as her eyebrows, sings (his praises) with the seven notes of her (seven) streams sweet like the cries of the intoxicated flamingo.

(V. 24.) Crushing the power of his enemies and making over the earth to the Brāhmanas he engages in a course of rivalry with Paraśurāma.

(Lines 22-31.) And this the illustrious Yaśaḥkarnadēva, the *Paramabhaṭṭāraka*, *Mahārājādhirāja*, *Paramēśvara*, who meditates on the feet of the illustrious P. M. P. Vāmadēva (Śiva); the great worshipper of Mahēśvara, the lord of Trikalīṅga, who acquired (the title of) the overlord of the three kings, viz. the master of the horse, the master of the elephant, the master of men, by the force of his own arms, having called together the illustrious Queen Consort, the Prince (heir-apparent), the Prime Minister, the Chief Councillor, the Generalissimo, the Chief Priest, the Great Warden, the Chief Keeper of records, the Chief Interpreter, the Grand Equerry, the Chancellor of the Exchequer, the Head Overseer, these and other inhabitants of the village about to be granted, duly honours, explains (and) orders (as follows):—Let it be known to you that on (the occasion of) the *Saṁkrānti* on Sunday the 14th of the bright fortnight of the month Phālguna in the year 823, the village Dēulā Paṁchēla, (situated)

in the *pattalā* Dēvagrāma is granted by Us in the name of Vāsudēva, by a charter, to the extent of its limits, with boundaries marked on its four sides, with lands and water, mangoes and Madhūka (*bassia latifolia*) trees, with hollow ground and saline soil, with (right of ingress) and egress, with salt-pits, with pasturo for cows, with forest and river bank lands, with tree groves, creeper and plant gardens, grass, etc. to the Brāhman Gaṅgādhara-śarman, son of Chhītapāi (and) grandson of Sīā of the Kānva gōtra, with the three *pravaras* [Kānva\*]; Āplavana and Jāmadagni, belonging to the Bahvricha (Rigvēda) -śākha (branch), for increasing the religious merit and fame of (our) mother, father and ourselves. And now this is the prayer of the giver :—

(V. 25.) Thus does blessed Rāma again and again conjure all these and future protectors of the earth :—Common to men is this bridge of religious merit to be guarded by you from time to time.

(V. 26.) By many kings, Sagara and others, has the earth been enjoyed : Whosoever at any time has been the soil, his at that time has been the fruit of the previous bestowment (thereof).

(V. 27.) He who deprives (a Brāhman) of even a single gold coin, a cow or a finger of land, abides in hell until the deluge.

(V. 28.) The confiscator of land is not expiated by (excavating) a thousand tanks, by (performing) a hundred horse sacrifices (or) by the gift of ten million cows.

(V. 29.) He who resumes land whether given by himself or by another, is born an insect in ordure (and) grovels there with his ancestors.

(V. 30.) He who gives land furrowed by the plough together with seed and abounding with crop, abides in heaven so long as the sun continues to give light to the world.

(V. 31.) The giver of land dwells sixty thousand years in heaven, the confiscator and he who consents to such an act, live so many years in hell.

(V. 32.) They who seize property dedicated to Gods or Brāhman, are born as black serpents residing in dry caves in woods destitute of water.

(V. 33.) (If) land (is) wrongly appropriated or wrongly caused to be appropriated, the usurper and his agent burn (in perpetual fire) until the 7th generation.

(V. 34.) Those of our lineage declare that this gift should be approved by others. Fortune (of men) is fickle like bubbles of water on this earth ; gift alone is its fruit, therefore it should be preserved.

(V. 35.) For the good of the people the laws have been established. The wise one should keep them in justice. The reprobate who from avarice or delusion shall usurp, will promptly incur a painful hell down below.

(V. 36.) The gifts which have been here granted by former princes producing virtue, wealth and fame are comparable to the remains of offerings to the gods. What good man could resume them ?

(V. 37.) He who receives land and he who gives, both are doers of meritorious acts and certainly go to heaven.

(V. 38.) A conch, a couch, an umbrella, good horses, and good elephants are the indication of land gift. This is the fruit, O Purandara.

(V. 39.) If any king is born in this family whose treasury is exhausted, of him I beg with clasped hands,—“let him not resume this grant.”

(V. 40.) This sovereignty of the earth totters like the wind and the clouds; the enjoyment of realm is sweet but for an instant ; the breath of man is like a drop of water on the tip of a blade of grass. Only religious merit is the friend on the journey to the other world.

(L. 44.) Written by the illustrious Vāchchhūka writer in (the department of) religion. Let great happiness attend.

## No. 25.—MAHADA PLATES OF YOGESVARADEVAVARMAN.

By B. C. MAZUMDAR, M.R.A.S.

This charter was unearthed in the year 1890 at a place not far from the village Mahadā in the Feudatory State of Sōnpur. The name of the village Mahadā occurs in the text of the grant. The Mahārāja of Sōnpur, B. M. Sing Deo Bahadur, has been good enough to hand the plates over to me for publication.

There are altogether three plates, of which the first has only been inscribed on the reverse. The height of the plates is  $3\frac{3}{4}$ ", and the length of the first plate  $8\frac{1}{2}$ " and of the second and third 9". There is at the upper edge, about the middle of the side, a small circular ring hole, through which a plain copper ring was passed, the ends of which had been left unsoldered. The weight of the plates including the ring is 63 tolas.

The characters in the main agree with, or strongly resemble, the modern Bengali letters. The letters *ka*, *ha*, *pa* and *ya* resemble those old letters which have been retained in modern Nāgari, while letters such as *śa* (e.g. l. 7), *tya* (l. 8) and *tha* in *stha* (l. 12) strongly remind of Modern Oriyā characters. Orthographical mistakes such as *-śadva-* for *-śabda-* (l. 1); *-singha-* for *-sihha-* (l. 4) are such as are characteristic of modern Oriyā writers. We also find the modern Oriyā pronunciation of *ṛi* as *ru* in *-rugvēda-* (l. 18). This pronunciation commenced to prevail from the time of the influence of the Gāṅga-Rājās in Orissa.

The grantor is Śrī Yōgēśvara Dēvavarman (l. 24), grandson of Sōmēśvara Dēvavarman, and the son of Śrī Dhāraṇa (or Vāraṇa) Dēvavarman<sup>1</sup> (ll. 15, 16 and 17). He is said to have been the ruler of Baudh<sup>2</sup> (l. 5), and his ancestor is said to have come from Ayōdhyā, —a scion of the Solar dynasty (lines 2 and 3) belonging to the Kāśyapa-gōtra. Two emblems have been claimed by the grantor for his family—one, a lion on the banner (l. 4), and the other a *divja-rāja* (l. 6).<sup>3</sup> It has been mentioned (l. 1) that the kings of this family had attained the *pañchamahāśabdās*. This designation marks them as feudatories.<sup>4</sup> The grantor is said to have also the title *gaja* (line 33), though virtually he was a lion (l. 34). It may be noted that *Gajapati* has long been the title of the Rājās of Purī and Khorda.

The grantee is a Brāhmaṇa Madhusūdana (l. 17<sup>1</sup>) of the Vatsa-gōtra, a *hōtri*, and a student of the Rīgvēda with the Brāhmaṇas (l. 18). The names of his father and grandfather were Purushōttama and Gadādhara (lines 14 and 15), respectively. All these names are very generally given to men at the present day in Orissa.

Of the six villages granted, the principal village is Champāmalla, identified by me with Chāmpā-māl in Sōnpur. Of the 5 villages (*Pañchapallikā*) granted along with Champāmalla, Mahadā and Mēḍhā (modern names) could only be identified. The grant was made to secure the good will or graco of the god Vaidyanātha (l. 23), on whose lotus-like feet the grantor has been described to be a bee (l. 9). There is only one temple in the State of Sōnpur which is dedicated to Vaidyanātha.<sup>5</sup> This is the finest temple that exists in Sōnpur. The local tradition is, that Rājā Anāṅgabhīma-Dēva of Purī built it. The grant was made on the bank of the river Mahānadi called Chitrōtpalā in this record. The name Chitrōtpalā for Mahānadi is widely and popularly known; and Rājā Sir Sudhāl Deo, the late Feudatory Chief of Bāmra, gave the

<sup>1</sup> It is difficult to decide whether the name begins with *dha* or *va*, as both the letters look alike in this record.

<sup>2</sup> A tributary state adjoining the State of Sōnpur.

<sup>3</sup> By *divja-rāja* the bird peacock is meant and not the moon, as in the crest of the present kings of Baud.

<sup>4</sup> See *Ep. Ind.*, Vol. V, p. 216, n. 3.

<sup>5</sup> Situated on the bank of the river Tāl in the village which is also called Vaidyanātha, about 12 miles from Sōnpur.

title *Ohitrōtpalā* to his poem describing the Mahānadi, which was composed and published years ago. In the bed of the Mahānadi (within a stone's throw from the palace of the present Mahārāja of Sōnpur) there is a hillock called Laṅkēśvari bearing an inscription in letters resembling those engraved on the plates of the Sōmavamśi-Guptas. I could not decipher this inscription, as the letters have become faint and illegible by being constantly washed by the river. I identify this Laṅkēśvari as the Laṅkāvartaka of this record (l. 13).

A word regarding the probable date of this record. It need hardly be pointed out that the plates of Yōgēśvara Dēvavarman are later than those of the Sōmavamśi-Guptas who flourished between 1000 and 1100 A.D.<sup>1</sup> As the present rulers of Sōnpur have been ruling the state in an unbroken continuity from the time of the first ruler Mahārāja Madangōpāl<sup>2</sup> from about 1615, the Dēvavarmans must have flourished previous to the 17th century. We get it in the local tradition that the State of Sōnpur was acquired by Madangōpāl, when the Rājās of Puri declined in power and the new Rājās of Baud held the State of Sōnpur under them. We know that from about 1565 A.D., the Puri Rājās declined in power, and shortly after that date Mukunda Dēva died. It was nearly 40 years after this time that the present rulers of Sōnpur acquired the state. The present rulers of Baud are of the Kāśyapa-gōtra, claim descent from the Solar dynasty and have got a peacock<sup>3</sup> as the family emblem. But on reference to the genealogical tree of the Baud family (kindly supplied to me by Mr. J. Rāo, Dewan of the State), the names of the rulers mentioned in this record are not met with.

I do not think that the present rulers of Baud are descendants of Sōmēśvara, for if it had been so, the genealogical tree would not have omitted the names of Sōmēśvara, his son and grandson. On reference to the list of names of the rulers of Baud, it does not appear to be likely that the present Rāj family commenced to rule Baud more than two decades before the date of Madangōpāl of Sōnpur. It is probable that the ancestor of the present rulers of Baud usurped the territory previously held by three rulers in succession, from Sōmēśvara to Yōgēśvara. I shall not be far wrong, if I make Yōgēśvara Dēvavarman a contemporary of Mukunda Dēva of Puri. First, the facts I have set forth do not stand against the possibility of what I have suggested. Secondly, the second verse in the Indravajrā metre (ll. 33 to 35) refers, I suspect, by way of a pun to Mukunda Dēva.

It is there stated (lines 33 to 35) that Mukunda (Vishṇu) having entrusted the government to the grantor, was sleeping in the ocean with a light heart. We know that the Rājās of Puri extended their influence so far as Sōnpur; we cannot also dismiss the local tradition, that the temple of Vaidyānātha was built by Anaṅgabhimā Dēva. That the Rājās of Puri lost their dominion to the west and to the south after the death of Mukunda Dēva, is also very well known.<sup>4</sup> There was no necessity of mentioning it in the charter that the grantor got the kingdom to rule from god Mukunda, if he was not really under an overlord. Of many names of Vishṇu the name Mukunda was selected perhaps to refer to the Rājā who was really the overlord of Yōgēśvara Dēvavarman.

The grant is dated in the 33rd year of the glorious reign of the grantor's grandfather, Sōmēśvara-Dēva, on the 7th day of the bright fortnight of Māgha, while the sun was in Makara and the moon in Mīna, in the Rēvati-yōga. [Mr. Sewell has been good enough to calculate which dates in the course of the 16th century would fulfil all these requirements. There are three of them, viz. Sunday, 9th January 1508, Sunday, 10th January 1535, and Sunday, 11th January 1562. Only the last one can be meant if there is an allusion to Mukunda Dēva in l. 35.—S. K.]

<sup>1</sup> *Ep. Ind.*, Vol. III, p. 333.

<sup>2</sup> See *Bengal District Gazetteers*, Vol. XVI, Sambalpur, p. 21.

<sup>3</sup> Cf. n. 8, p. 218.

<sup>4</sup> See *Bengal District Gazetteers*, Vol. XIII, Puri, p. 81.

## TEXT.

## First Plate.

- 1 Ōm<sup>1</sup> svasti [I\*] Pañcha-mahāśadva(bda)-samanvita-mahi-maṇḍalē-  
 2 śvara-aridurddhara-vara-bhuj-āsi-bhāśva(sva)ra-prachanḍa-prōdyad-di-  
 3 nakara-kula-nandana-kalikāl-ānvaya-Kāśyapa-gōtra-  
 4 k-āvō(va)ninātha-kamala-vara-bhūṣhaṣa-siṅgha(mha)-dhvaja-lāñchha-  
 5 va(na)-[Va]ṭra(dha)-pura-var-ādhiśvara-Ajō(yō)dhyā-vinirggata-si-  
 6 ṅghē(mhē)sana-maṇi-makuṭa-paṭa-varddhana-d[v\*]ija-vā(rā)ja-lā-  
 7 [ñchha]na-śatru-dhvaja-paṇḍarakāśha-<sup>2</sup> śatru-maṇḍalika-[sa\*]mudvahana-daṇḍa-  
 8 satya-mārttaṇḍa-dēva-śrī-Vaidyavā(nā)tha-pada-pa-

## Second Plate; First Side.

- 9 ṅkaja-bhra(m)mara-mah[ā\*]bhūpati-pru<sup>3</sup>-chakravartti-śrī-Sōmē-  
 10 śvaradēva-chūḍā-varddhamāna-ji(vi)jaya-rā[jya]-samva[tṣa]raṁ vīra(?)  
 11 kachūvarkamuṇḍam<sup>4</sup> 33 śrī(di)-Māghē māsē śukla-pakshē tithau  
 12 saptamyām Makara-sthitē savitari Mīnarāśi-sthita(tē) chandramasi  
 13 Ravi(vau) Rēvatyām-amṛita-yōgē Chitrōtpalāyās-tirō Lla(La)mkāvartta-  
 14 ka-sannidhan Vatsa-sagōtrasya Gadādhara-nāmna[h\*] putrāya Vatsa-sagō-  
 15 trasya Purushōttu(tta)[ma\*]-nāmnaḥ putrāya Kāśye(śya)pa-sagē(gō)trasya śrī-Sōmē-  
 16 śvaradēvavarmanah putrah Kāśyapa-sagōtrasya śrī-Dhāraṇa-

## Second Plate; Second Side.

- 17 dē[va\*]varmmanah putrah Vatsa-sagōtrāya Madhusa(st)dana-nām[n\*]ē vā(brā)-  
 18 hmanāya āsa[t\*]trānta-bautra-vēda-Ru(Ri)gvēda-mantra-vrā(brā)hman-ādhyā-  
 19 yinō Mahāḍā-Atrāṇḍēlā-Mēḍhak-ākhyā-dvō-Kōkaṭidēva-  
 20 pañchapallikā-sahitam Champāmalla-grāmam chatuḥ-simā-pa-  
 21 ri[ch\*]chhinna[m\*] sa-jala-sthala[m\*] sa-machcha(matsya)-kachchap-ādika[m\*]  
 sa-viṭap-āranyam  
 22 nidhi-vāṁphaya<sup>5</sup>-sahitam sarvv-ōpadrava-va(vi)va[r\*]jītam ayum . . .<sup>6</sup>sa-  
 23 hitam āyur-ārōgya-rā[jya]-vivri[d\*]dh[y]artha[m\*] śrī-Vaidyanātha-dēvasya priti-

## Third Plate; First Side.

- 24 kāmā[h\*] śrī-Yōgēśvaradēvavarmma pradadō [I\*]  
 25 Bhūmim yah pratigrihṇāti yaś-va(cha) bhūmim prayachohhati [I\*] u-  
 26 bhau dvau puṇya-karmmanau niyatau svargya(rgga)-gāminau ||  
 27 Mā bhūd=aphala-śaṅkā vah paradatt-ēti pārthiva(vāḥ) [I\*] sva-  
 28 dattāt-phalam=ānantyam para-datt-ānupālānō || Gām=ēkām  
 29 suvarṇam=ēkām bhūmēr=apy=a[r\*]ddham=a[ṅgu]la[m\*] [I\*] haran-narakam=āpnō-  
 30 ti yāvad=ābhūtasamp[la]vam || Yad-vairi-bhūpāla-vilāsini-  
 31 nām=utkshipta-hānē(rē)shu payōva(dha)rēshu | āru-pravāhaḥ prithu-chā-

<sup>1</sup> Expressed by a symbol.<sup>2</sup> Read perhaps *puṇḍarikākāśha*.<sup>3</sup> Read *nṛi*.<sup>4</sup> These words are unintelligible to me. The final *muṇḍam* probably represents the Telugu numeral for "three."<sup>5</sup> Read *-dāṁphaya*. This word is a Sanskritised plural of the modern Oriyā word *dāṁphā* "well" which is, in its turn, derived from Sanskrit.<sup>6</sup> I cannot make out this word.

[illegible]

*il n.*

10  
 12  
 14  
 16

ii b.

18  
 20  
 22

...  
 } } } a.

24

24

26

26

28

28

30

30

$$\dots$$

32

32

34

34

36

36

38

38



*Third Plate ; Second Side.*

- 32 va(pa)-ya[ahṭi][r\*] vin-aiva sūtrēṣa samāsasañja || Yasy-ā-  
 33 nvayē bhūpatir-ēsha jētaḥ yaśo-gaja<sup>1</sup> ity-āhita-  
 34 rāja-simbhaḥ [i\*] Yasmina(n) vinikshipya dhuran-dharitryāḥ  
 35 susvā(śhvā)pa vārdhana mudito Mukundaḥ || Yasy-āvarōdha-  
 36 stana-chandanānām prakshālānād-vāri-vihāra-kālō | Chi-  
 37 trōtpalā Svarpavati[m\*] gat-āpi (l) Gaṅg-ormmi-sa[m\*]saktam-iv-ā-  
 38 vibhāti<sup>2</sup> ||

## No. 26.—RATAUL PLATE OF CHAHADADEVA.

BY DAYA RAM SAHNI, M.A.

The fragmentary copper-plate which is discussed in this note was acquired for the Director-General of Archaeology in 1911 by Mr. J. R. Pearson, I.C.S., District Officer of Meerut. The circumstances which led to its discovery were described in a forwarding note. It is stated that this inscribed fragment belonged to a copper-plate which was found, some thirty years ago, by a resident of the village of Rataul, Tahsil Baghpat, District Meerut, while he was excavating a piece of land belonging to him in order to dig out old bricks. The plate, which is said to have been imbedded in a domical structure nine or ten feet below the surface, was broken to pieces by the diggers and all the other fragments are said to have been lost. This is much to be regretted, for, as it will appear from the sequel, the inscription incised on the plate was of considerable interest.

The surviving fragment is deposited in the Museum of Archaeology at Delhi, and measures 10½" in width at the top by 3½" in height. It is complete only on the upper side, but a rough estimate of the total breadth of the fragment may be formed with the help of the missing portions of the verses that remain. It is impossible, however, to find out the entire height or the total number of lines as it is not known what portion of the plate is broken off at the bottom.

The extant portion of the document consists of parts of six lines. Of the seventh line the top bars of some letters and superscript vowel strokes of three syllables remain. The inscription is engraved in the Nāgari characters of the beginning of the 13th century A.D. The height of the letters in the first line varies from ⅞" excluding the vowel-marks to ⅞" with them, and from ⅞" to ⅞" in the remaining five lines.

In respect of orthography we observe that the words have been spelt with accuracy throughout with the exception of the omission of the *anusvāra* before *dur* in *kulaikēdur-*, in line 3 and the substitution of *śā* for *sā* in *-śātkṛitā* in line 2. No distinction has been made between the letters *v* and *b*. It is noteworthy that the rules of *sandhi* have been nowhere disregarded. The doubling of *chh* in *āchchhēttur* (line 2) and of *n* in *svasminn=ālānitō* (line 4), etc., show that the author and the scribe were well versed in grammar. The consonants before and after *r* have been doubled in some cases and left unaltered in others, in accordance with the optional character of the rule concerned. The *avagraha* is not indicated.

The language of the inscription, as far as it goes, is metrical Sanskrit with the exception of the first line. The remaining five lines contain portions of six verses which were numbered. The first verse, which is in the Āryā metre, covers the entire extant portion of line 2. Of its

<sup>1</sup> We must scan *gaj-ēty-*.<sup>2</sup> Cf. *Raghuvamśa*, VI, 48.

first foot (*pāda*) ten *mātrās* out of twelve survive, so that the loss on the left side is two *mātrās* or one long or two short syllables. It may also be assumed that the inscription opened with a short benedictory formula. The last foot of the verse wants four or seven *mātrās* according as the metre employed was Āryā or Gīti. The second verse terminates in line 3 and has lost the first thirteen syllables of the first half. This and the next two verses are in the Śloka metre. The fourth verse presumably ended in line 4. The next or fifth verse, which terminates in line 6, is in the Śārdūlavikrīḍita metre. The portions which remain include the last five syllables of the first foot, the whole of the second quarter and the last thirteen syllables of the last. Of the last verse the first five syllables only remain.

The object of the document was presumably to record a gift of land to one or more Brāhmaṇas. This may be inferred, in the absence of the grant portion, from the first verse which affirms that the grantor and the grantee earn an everlasting bliss, whereas the land bestowed upon a Brāhmaṇa becomes a danger to him who appropriates it. That the donor was the chief heir-apparent, the illustrious Chāhaḍadēva, whose name is engraved in large characters in the top line, needs no demonstration.<sup>1</sup> The remainder of the inscription contains a part of the genealogy of Chāhaḍadēva. Verses 2 and 3 eulogise a ruler whose name is missing. He is described as the 'sole moon of the Chāhamāna race' and the 'lord of the land of Śākambhari.' Verse 4 records that after that ruler Arṇṇorāja 'bore the burden of the world.' The first half of the fifth verse praises a son of Arṇṇorāja who is described as 'having focussed in his own abode the prosperity of the quarters after he had conquered it.' We meet with no other proper name until we come to verse 6, where we find the name of Prithvirāja.

We proceed to fill up the gaps in the above account. The name between Arṇṇorāja and Prithvirāja is readily ascertained from a short inscription on a pillar of an ancient building at Madanpur which records the conquest of Bundelkhand by Prithvirāja, the son of Sōmēśvara and grandson of Arṇṇorāja in Vikrama Samvat 1239.<sup>2</sup> It is obvious that the Prithvirāja of our inscription is the great Chāhamāna prince of Delhi and Ajmer. The name of Arṇṇorāja's predecessor was Jaidēv according to the transcript published by Kavi Rāj Shyāmal Dās of Mewar of the important rock inscription at Bijhōli.<sup>3</sup> This transcript is faulty in many respects and it was, no doubt, for this reason that the late Prof. Kielhorn preferred to publish an imperfect dynastic list of the Chāhamānas in his Synchronistic table for Northern India.<sup>4</sup> I understand that Mr. Bhandarkar is intending to re-edit the inscription. In the meantime we are fortunate in having another valuable record to refer to. I mean the important historical manuscript poem entitled the *Prithivirāja-vijaya* written by a Kashmiri Paṇḍit and now preserved in the Deccan College at Poona. Mr. James Morison<sup>5</sup> has proved the authenticity of this work both from internal evidence and from that of inscriptions.<sup>6</sup> This poem, which contains a contemporary narrative of Prithivirāja's career, begins with a complete genealogical account of his race. According to this, Arṇṇorāja's father was Ajayarāja. We now see that what Kavi Rāj Shyāmal Dās's Paṇḍit read as Jaidēv in the Bijhōli inscription must in reality be Ajayadōva, an ordinary variant of Ajayarāja.

We now come to Chāhaḍadēva himself who issued the copper-plate. The last extant verse of our inscription begins with the genitive singular of 'Prithvirāja,' which might suggest that a son of this ruler was mentioned in this verse. This seems plausible in view of the fact that

<sup>1</sup> In mediæval grants the sign-manual of the granting ruler is often carved at the top or bottom of the document.

<sup>2</sup> *Archæol. Surv. of India*, Vol. X, p. 98, and Vol. XXI, pp. 173 f.

<sup>3</sup> *Journal Beng. As. Soc.*, Vol. LV, Part 1, p. 30.

<sup>4</sup> *Ep. Ind.*, Vol. VIII, Appendix I.

<sup>5</sup> *Vienna Oriental Journal*, Vol. VII, pp. 188 ff.

<sup>6</sup> Mr. Morison mentions only two inscriptions, namely, the Bijhōli rock inscription and the Harsha stone inscription which supplies the names from Gūvaka to Vighraharāja II. To these Gen. Cunningham added the Madanpur pillar inscription, *Archæological Survey of India, Reports*, Vol. X, Plate XXXII; No. 10.

Hasan Nizāmi in his *Tājū-l-Maāsir* states that Prithvirāja had a very able son who, after his father's execution, was appointed to the government of Ajmer.<sup>1</sup> The *Hamīra-Mahākāvya*, which according to Kirtane contains a historic narrative from Prithvirāja to Hammira, makes Harirāja the successor of Prithvirāja at Ajmer, though it is not apparent how he was related to him.<sup>2</sup> In the dynastic table extracted from the *Prithvirāja-vijaya* by Mr. Morison, Harirāja appears as the younger brother of Prithvirāja. No son of the latter seems to be recorded in this poem.

We see from what has been said above that the surviving portion of the inscription supplies no clue as to the place of Chāhadādeva in the Chāhamāna pedigree. Nor do the Sanskrit poems referred to in the preceding paragraph mention his name. It is true that in the genealogical tree of the Chāhamāna tribe published by Tod, Chāhadādeva (spelt Chahirdeo) is shown as the younger brother of Prithvirāja. But as Tod's account of the Chāhamānas is based on the *Prithvirāja Rāsā* which has been proved to be a forgery,<sup>3</sup> we cannot accept this information as correct unless it is supported by some more reliable source. For the present, the question must remain an open one.

There is one thing, however, about this prince which seems to be fairly certain, namely, that he is in all probability the same as the ruler of that name who flourished at Narwar (ancient Nalapura) in Gwalior State in the first half of the 13th century A.D. We shall examine the evidence in the following paragraphs.

General Cunningham has shown from an inscription discovered by him in the ancient fort of Narwar that the rulers of that place included a line of five chiefs the last of whom, Ganapati, was reigning in 1298 A.D. (Vikrama Samvat 1355).<sup>4</sup> The genealogy of this family opens with Chāhadādeva, whose coins bear dates Vikrama Samvat 1295 to 1311 (A.D. 1255).<sup>5</sup> There is, however, an earlier ruler named Malayavarmadēva whose name figures in numismatic works under the Narwar family. His coins bear dates Samvat 1280, 1283 and 1290 and have been found at Narwar, Gwalior and Jhansi. Gen. Cunningham was of opinion that Malayavarmadēva was a ruler of Narwar but that he belonged to a different dynasty and was ejected from Narwar, by Chāhadādeva who was consequently the founder of the above-mentioned family of Narwar.<sup>6</sup>

Now, as the Chāhamāna Chāhadādeva of the inscription under review flourished just about this time, if we are to judge from the type of characters used in it, I am inclined to think that the founder of the Narwar family was no other than his namesake of the Chāhamāna tribe. When precisely Chāhadādeva or his family migrated to Narwar, cannot yet be determined. It may have happened after the downfall of Prithvirāja when his followers escaped from Delhi and Ajmer in large numbers. The Muhammadan historians tell us very little about this period. But we learn from the *Hamīra-Mahākāvya* that not long after the defeat of Prithvirāja the Chāhamānas were turned out of Ajmer, when they retired to Ranathambhōr, which continued in their possession until Hammira-dēva was slain and the town captured by Alāu-d-din in 1299 A.D.<sup>7</sup> It is surprising that the *Hamīra-Mahākāvya*, as it exists,<sup>8</sup> does not

<sup>1</sup> Elliott, *History of India*, Vol. II, p. 216. According to Tod (*Rajasthan*, II, p. 451) Prithvirāja had a son by name Raini who was slain in the battle with Shāhāb-u-d-din.

<sup>2</sup> *Ind. Ant.*, Vol. VIII, pp. 61-62. *Rajasthan*, II, p. 451.

<sup>3</sup> *Journal of Beng. As. Soc.*, Vol. LV, Part I, pp. 5 ff.

<sup>4</sup> *Archæological Survey of India, Reports*, Vol. II, p. 315, and *Ind. Ant.*, Vol. XXII, p. 81.

<sup>5</sup> Cunningham, *Coins of Mediæval India*, pp. 92-93 and Pl. X.

<sup>6</sup> Later, Cunningham changed his opinion and declared that Malaya may have belonged to the same family. The latter view seems to me to be unlikely.

<sup>7</sup> This last event is narrated by Muhammadan historians in detail. Cf. *Tārīkh-i-Fīroz Shāhi* in Elliott, *History of India*, Vol. III, pp. 171-179.

<sup>8</sup> Mr. Kirtane made his analysis from a copy which is dated in Vikrama Samvat 1542, i.e., 196 years after the death of Hammira.



दा कु मा रु गी वा रु ड दे वः॥  
 ॥ त्रि नं ता द्योः प न व यु षः प्र ति ष दी नु षा आ ष्टे त्र वि प नी ता रु वी ह्य ए सा क्रि ताः २  
 वि क्र मं वा ह मा नु षा ले को ड किं षः सा फं प नी रु वः॥ र व रु प रु व ना रु व  
 ग वि पः॥ अ त तो षा ना रु व प ति वे सा न उ ष ती रु नं चि स्मि ना ला नि ता य ४  
 ग त्तो अ व च्चा वा न क नि वा सि नीः स म क नो डि वा दि ग त थि यः  
 ॥ शि वा स व द नी वे ना थि र्ना न म य नं॥ प ष्ठी ना ग रु ६



## No. 27.—TWO CAVE-INSRIPTIONS AT DALAVANUR.

BY PROFESSOR E. HULTZSCH, PH.D.; HALLE (SAALE).

These two well-preserved inscriptions are engraved on a pillar in a rock-cut cave at Dalavānūr in the Tiṇḍivanam tāluks of the South Arcot district. They were first brought to notice by the late Rai Bahadur V. Venkayya in his *Annual Report on Epigraphy for 1904-05*, p. 47. I edit them from inked estampages received from Rao Sahib H. Krishna Sastri.

The first inscription (A) consists of a single Sanskrit śloka, each pāda of which, as in the Mahēndravādi cave-inscription,<sup>1</sup> occupies a separate line.

The second inscription (B) is divided in two sections, of which the first is written in Tamiḻ verse, and the second in Tamiḻ prose.

The alphabet of A is Grantha of exactly the same type as at Mahēndravādi. The Tamiḻ inscription B exhibits less archaic forms and, as suggested by Mr. Venkayya, was probably engraved at a later date than A. The following Grantha letters occur in B:—śrī (l. 1), śa (l. 7), śva (l. 8), [b]ra (l. 11), and dīsan (l. 13 f.).

The inscription A states that the cave which contains it was made on the hill at the order of a king Narēndra or Śatrumalla and named (after himself) Śatrumallēśvarālaya, i.e. 'the Īśvara (Śiva) temple of Śatrumalla.' Śatrumalla is known to have been a surname of the Pallava king Mahēndravarmān I., who reigned about the beginning of the seventh century.<sup>2</sup> Perhaps Narēndra, 'the Indra among men,' is a mere variant of the name Mahēndra, 'the great Indra,' and Narēndra Śatrumalla has to be identified with Mahēndravarmān I., whose inscriptions show the same alphabet as A.

The first section of B states in Tamiḻ the same fact as A, viz. that Narēndra founded the Śatrumallēśvarālaya. It gives the name of the locality as Venbēṭṭu and confirms the surmise that Narēndra belonged to the Pallava family by calling him 'the king (who wore) a beautiful garland of tonḍai,' and Pōttaraiyaṇ, i.e. 'the Pallava king.'<sup>3</sup> The second section of B records the name of the composer of the preceding Tamiḻ stanza.

## A.—SANSKRIT INSCRIPTION OF NARENDRA SATRUMALLA.

- 1 Daṇḍ-ānata-narēndrēṇa
- 2 Narēndrēṇ-aisha kārītaḥ [1\*]
- 3 Śatrumallēna śailē-smin<sup>4</sup>
- 4 Śatrumallēśvarālaya[h] [1\*]

## TRANSLATION.

Narēndra Śatrumalla, who has humbled kings by (his) army, caused to be made on this hill this (temple named) Śatrumallēśvarālaya.

## B.—TAMIL INSCRIPTION MENTIONING THE PALLAVA KING NARENDRA.

## First Section.

- 1 Śrī [1\*] Tonḍaiy-an-dār
- 2 vēndaṇ Narēndira-

<sup>1</sup> Above, Vol. IV, No. 19.<sup>2</sup> Above, Vol. VI, p. 320.<sup>3</sup> For Tamiḻ pōṭṭu = Sanskrit pallava see *South-Ind. Insors.*, Vol. II, p. 241, note 1.<sup>4</sup> Read. śmīn-.

- 3 Ppöttaraiyan Ve-  
 4 nbeṭṭiṇ-ṭeṇb[ā]-  
 5 l miga magiṇdu ka-  
 6 ṇḍāṇ śara-mikka-ve-  
 7 ṇ-jilaiyāṇ Śa-  
 8 tturumallēśva-  
 9 rālaiyam-eṇṇ-Ara-  
 10 ṇukk-iḍam-āgav-āṅgu<sup>1</sup> [||\*]

*Second Section.*

- 11 Ivv-ār [B]ram-  
 12 mamāṅgalavaṇ  
 13 Śellaṇ Śivadā-  
 14 san śolliya-  
 15 du [||\*]

TRANSLATION.

*First Section.*

Prosperity! The king (who wore) a beautiful garland of *tonḍai*,<sup>2</sup> Narēndra-Pōttaraiyan, whose cruel bow bristled with arrows, made with great joy in the south<sup>3</sup> of Venḍeṭṭu<sup>4</sup> (this temple) named Śatrumallēśvarālaya, to be the residence of Hara (Śiva).<sup>5</sup>

*Second Section.*

Brahmamāṅgalavaṇ Śellaṇ Śivadāsa of this village composed this.

No. 28.—KUDIMIYAMALAI INSCRIPTION ON MUSIC.

By RAO BAHADUR P. R. BHANDARKAR, B.A., L.M. & S. (Bo.), INDOR.

This inscription, which I edit from an inked estampage supplied by Rao Saheb H. Krishna Sastri, was discovered in the year 1904 at a place called Kudimiyāmalai in the Pudukkōṭṭai State, Southern India. It is written on a rock on the slopes of the hill behind the Śikhānāthasvāmin Temple. Close to it on its right side is a rock-cut shrine called Mēlaikkōvil, in front of which is a *maṇḍapa*, constructed of cut stone. The inscription at the right end of the 6th and 7th sections is covered by the basement of this *maṇḍapa*, but it is easily seen that only the last few notes in each sub-section (line) are lost, in addition to the words *samāptāḥ svarāgamāḥ*.

<sup>1</sup> In this stanza *tonḍai* (l. 1) seems to rhyme with *kaṇḍāṇ* (l. 5 f.).

<sup>2</sup> Mr. S. Krishnaswami Aiyangar, whom I consulted on this passage, divides *tonḍaiyandār* into *tonḍai* + *am* + *tār* and remarks as follows:—"The garland (*tār*) is one of the usual insignia of the kingly office. Sometimes the personal noun *tārāṇ* is used for 'a king.'—*Tonḍai* or *ādonḍai* is the name of a creeper (*Capparis horrida*) which, as tradition asserts, furnished the materials for his garland to the Pallava or ruler of Tonḍai-maṇḍalam, just as the palmyra (*paṇai*) to the Chōra, the *ātti* (*Bauhinia racemosa*) to the Chōla, and the *nim* tree (*vēmbu*) to the Pāṇḍya.

<sup>3</sup> The syllable *pāl*, which follows the noun *teṇ*, is one of the many affixes of the locative case.

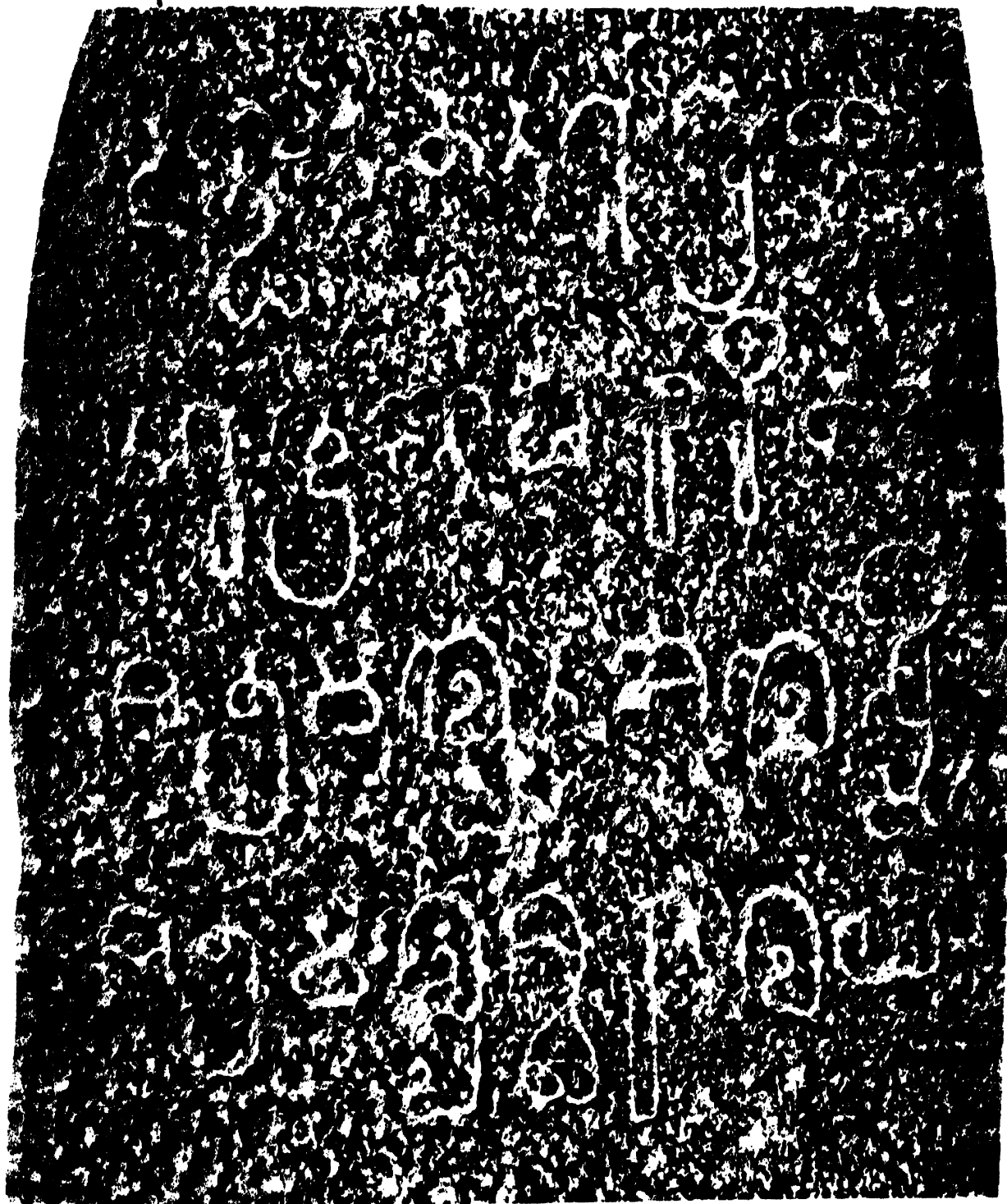
<sup>4</sup> This name may be composed of the Tamil *veṇ*, 'white,' and Kannaḍa *ḍeṭṭu* (usually *ḍeṭṭa*), 'a hill'; or the second portion of the word, *peṭṭu*, may be identical with Tamil *paṭṭu*, a frequent ending of village-names.

<sup>5</sup> The last word of line 10, *āṅgu*, is a mere expletive.



Cave-inscriptions at Dalavanur.

A.— Sanskrit inscription of Narendra Satrumalla.



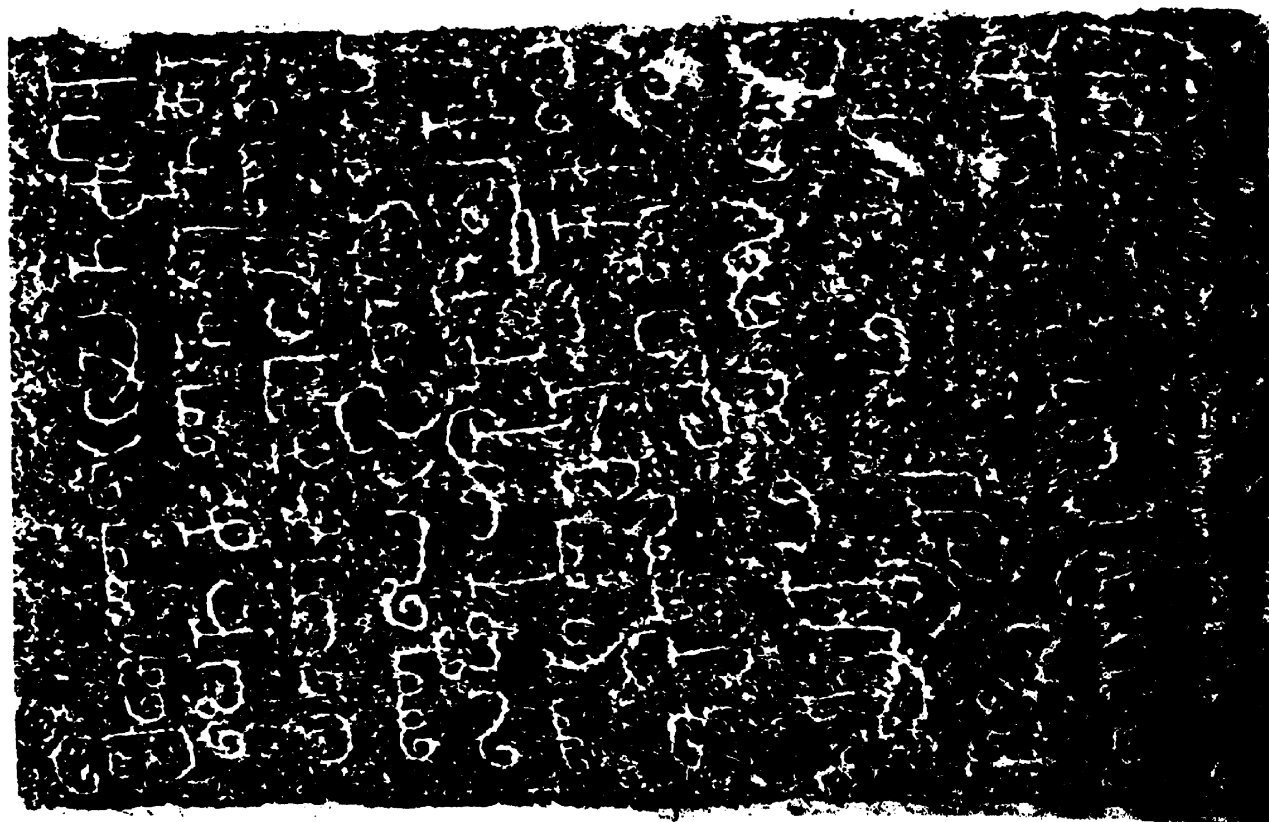
B.— Tamil inscription mentioning the Pallava king Narendra.



Scale - 2

12

14



2

4

6

8

10

The characters seem to belong to the 7th century. They closely resemble those of the early Chalukya period. In particular, it may be noted that the letter *ē*, as in Pallava inscriptions of this period, is almost identical with *ba*. Other peculiarities to be noted are, (1) the use of a small *ma* below the line to indicate a final *m* in the first line of the heading of Section I; (2) the two dots of the *visarga* are sometimes joined by a line, as in l. 2 of the same heading, and (3) the *ā-mātrā* of *hā* in the same line is represented by a stroke above, and not to the right of *hā*. The dots above the letters, which mark the notation, are in several cases doubtful, and in the absence of a clue to their meaning (see below) I have only kept such as were broad and deep.

The most ancient Sanskrit work, which treats of music, is the *Bhāratīya-nāṭya-śāstra*. This treatise, as it has come down to us, shows signs of having been handled and re-handled, and all its parts are not of the same age. The chapters treating of music are among those which show this re-handling to a very marked degree, and for reasons which I have given elsewhere<sup>1</sup> they cannot be assigned to an earlier period than the 4th century A.D. This work while defining different modes of music (*jātis*), does not give actual examples in notation, so that it is impossible for us to obtain a clear notion of the music of that period.

The next treatise available to us is the *Saṃgīta-ratnākara* by Śārṅgadēva, written between A.D. 1210 and A.D. 1247. Though the author of this work gives examples in notation of the modes of music (*jātis*) defined by Bharata, he evidently does so on the authority of some previous writer or writers, though he does not name them. This is clear from the fact that after giving such an example he adds that the music resembles some particular kinds (*rāgas*) existing in his own time. Incidentally it may be mentioned that these examples of *jātis* often do not agree with Bharata's definitions, so that they must be regarded as belonging to a later period. Anyhow in the *Saṃgīta-ratnākara* we have, in notation, music belonging to the author's own period as well as that of some previous period; and examples of the latter the author must have borrowed from earlier works available to him. As a matter of fact many writers on music intervened between Bharata and Śārṅgadēva, but though the latter gives a string of their names, their treatises are unknown to us except in a few scattered quotations given by later authors. In short, at the present day the earliest music in notation available to us is that given in the *Saṃgīta-ratnākara*. Unfortunately the attitude of the author of this work is to explain away discrepancies by interpreting ancient rules so as to make them agree with the actual practice of the day, as I have pointed out elsewhere,<sup>2</sup> so that only a few of such discrepancies are actually noted by him.

In these circumstances, it is easy to imagine the great value of the discovery of any noted music belonging to a period earlier than that of the *Saṃgīta-ratnākara*. The Kudimiyāmalai inscription supplies such music. The inscription is in characters of about the 7th century A.D., i.e. about six centuries before Śārṅgadēva, the author of the *Saṃgīta-ratnākara*. It is divided into seven sections corresponding to the seven<sup>3</sup> classical *rāgas* of the time, viz. (1) *Madhyamagrāma*, (2) *Shādjagrāma*, (3) *Shāḍava*, (4) *Sādhārīta*, (5) *Pañchama*, (6) *Kaiśikamādhyaṃa*, and (7) *Kaiśika*. Each section consists of a collection of groups of four notes, arranged in sub-sections of sixteen, each sub-section taking up one line of the inscription. Of course, only those notes are used which are proper to the particular *rāga*. Each group in a sub-section ends in the same note. The note in which a particular *rāga* must be ended is called the *nyāsa* (final). That sub-section, which consists of groups having the *nyāsa* for their ending note, is put the last in a section. The other sub-sections are arranged according to the position of the ending note in the Hindu gamut *sa, ri, ga, ma, pa, dha, ni* : a sub-section consisting of groups ending in *sa* preceding one of groups ending in *ri* and so on.

<sup>1</sup> *Ind. Ant.*, Vol. XXI, pp. 158 f.

<sup>2</sup> *Loc. cit.*

<sup>3</sup> See below.

The notes employed in the music of this inscription are as follows :—

sa ra ga u (antara) ma pa dha na ka. (kākalī)

The relative vibration-frequencies of these notes determined from the data in the *Bhāratiya-nāṭya-sāstra* are<sup>1</sup> respectively

1	$\frac{1}{9}$	$\frac{2}{3}$	$\frac{4}{5}$	$\frac{4}{3}$	$\frac{3}{2}$	$\frac{2}{1}$	$\frac{1}{9}$	$\frac{1}{8}$
C	D <sub>1</sub>	E <sub>b</sub>	E <sub>1</sub>	F	G	A <sub>1</sub>	B <sub>b</sub>	B <sub>1</sub>

In the *Saṃgīta-ratnākara* these notes had the same value, but it seems that the values  $\frac{2}{3}$  and  $\frac{3}{2}$  for *ga* and *ni* respectively had probably come into use also,<sup>2</sup> which differ from the other values only by a comma. We can, therefore, with certainty, accept these values for the various notes in this inscription. The alternative values of *ga* and *ni* will not affect the character of the music.

In the notation of this music two points deserve special notice :—(1) Each note is expressed by a combination of the initial consonant in the name of the note with the vowels *a*, *i*, *u*, or *ē*, e.g. we have *sa*, *si*, *su*, *sē*; *ra*,<sup>3</sup> *ri*, *ru*, *rē*, etc. Following the same rule, for the note *antara*, which begins with the vowel *a*, we must have the modifications *a*, *i*, *u*, and *ē*; and for the *kākalī*, *ka*, *ki*, *ku*, and *kē*. But in this inscription, we find *a*, *u*, and *ē*, and *ka*, *ku*, and *kē* only. The *i* and *ki* are wanting. In old Hindu music the *antara* and the *kākalī* received the same treatment and it is therefore to be expected that of *i* and *ki*, if one should be excluded, the other would be excluded on identical grounds.

I am not able to say what the different vowel endings are intended to indicate, but any one can see that it has no affinity with the similar nomenclature invented by Gōvinda Dikshit at a later period.<sup>4</sup> The music in the inscription appears to be intended for the *vīṇā*, since it has been given the title *chatusprahārasavarāgamāḥ* or authoritative texts of notes produced by four *striking*s (of the string); and I think the vowel endings may indicate the particular ways of striking or plucking the string, such as are mentioned in various old works on music, e.g. the four *sāranās* mentioned in the *Saṃgīta-ratnākara*, p. 485.

(2) The second point in the notation deserving notice is the dots on the tops of some of the notes. I cannot suggest any explanation of this sign. I do not think, however, that it indicates the lowest of the three octaves as it does in the notation of the *Saṃgīta-ratnākara*.

The seven *rāgas* in which the music is written did not exist at the time of the *Bhāratiya-nāṭya-sāstra*, for none of them are mentioned in the chapters of that work especially devoted to music. That work, as has been already remarked, has received numerous re-handlings, and what is still more noteworthy, many quotations said to have been derived from it cannot be found in any of the manuscripts available to us. Thus Kallinātha quotes the following verses as from Bharata in his commentary on the *Saṃgīta-ratnākara*:—

tathā ch-āha Bharataḥ |  
pūrvavarṇge tu śuddhā syād bhinnā prastāvanāśrayā |  
vēsarā mukhya(kha)yōḥ kāryā garbhē gauḍi vidhīyatē |  
sādhārit(ṛaṇ)-āramarshē syāt saṃdhanī nirvaḥaṇam(ṇē) tathā ||

These verses are nowhere to be found in Bharata's work. Indeed Kallinātha ought to have seen that they go contrary to the teaching of that author, as he has himself noticed pre-

<sup>1</sup> *Ind. Ant.*, Vol. XII, pp. 254 ff.

<sup>2</sup> The grounds for this statement will appear in a subsequent article in the *Indian Antiquary*.

<sup>3</sup> The name *riśabha* begins with a vowel, but the consonant *r* is used in the case of that note.

<sup>4</sup> Chinanu Swami Mudaliyar's *Oriental Music*, pp. 14 ff.

<sup>5</sup> *Saṃgīta-ratnākara* (Ānandāśrama series), p. 166.

vously that Bharata speaks of four *gītis* only, viz. the *māgadhi* and others,<sup>1</sup> which are quite different from these five. The alleged quotation proceeds further thus,—

*mukhē tu madhyamagrāmaḥ śhaḍjaḥ pratimukhē tathā |*  
*garbhē sādharitāś=ch=aiva hy=avamarshe tu pañchamaḥ ||*  
*samhārē kaiśikaḥ prōktaḥ pūrvarāṅgē tu śhāḍavam(vah) |*  
*chitrasyāśṭādaśāṅgasya (?) tv antē kaiśikamadhyamaḥ |*  
*śuddhānām vinivyōgō=yaṁ brahmaṇā samudāhṛitaḥ ||*

These verses lay down the rules as to when the seven *śuddha rāgas* are to be used in a *nāṭaka* (drama), and these are the very seven *rāgas* in which the music of this inscription is written. Though these verses are quoted by Kallinātha as from Bharata, that work has only got the following :<sup>2</sup>—

*tataś cha kāvyabandhēshu nānābhāvasamāśrayam |*  
*grāmadvayaṁ cha kartavyaṁ yathā sādharāṇāśrayam ||*  
*mukhē tu madhyamagrāmaḥ śhaḍjaḥ pratimukhē bhavēt |*  
*sādharitām tathā garbhē vimarsē ch=aiva pañchamam ||*  
*kaiśikam cha tathā kāryaṁ gāna[m\*] nīgrā(rva)haṇē budhaiḥ |*  
*samvīṛittāśrayam ch=aiva rasabdhāvasamaṇvitam ||*

In the first place let it be noted that only five names, likely to be understood as being those of the above mentioned *rāgas*, occur in these verses. Secondly, the manuscript A<sup>3</sup> reads *madhyamaḥ* for *pañchamam*, which further reduces the number. The manuscript A, I may remark, is on the whole more trustworthy than those on which the printed edition is based. Thirdly, it must be remembered that none of these names occur as belonging to *rāgas* in the special chapters of the work treating of music. All this at once makes one think that the names, as used here, do not belong to *rāgas* at all, and this conjecture is borne out by the explicit statement contained in the first *śloka*, which Kallinātha has not quoted. From this *śloka* it is evident that the rules in the following verses are not for the use of *rāgas* of those names, but for the two *grāmas* and the *sādharāṇa* mentioned in an earlier part of the work. Thus, music in the *madhyama-grāma* is to be used in the *mukha* portion of a *nāṭaka* and again in *vimarsa* (or *avamarsa*), music in the *śhaḍja-grāma* in the *pratimukha*, music in the *sādharāṇa* (*sādharita* is thus a mistake for *sādharāṇam*) in the *garbha*, and music in the *kaiśika* in the *nirvāhana*.<sup>4</sup>

It is thus clear that the seven *rāgas* of this inscription did not exist in the time of the *Bhāratiya-nāṭya-śāstra*. When they came into existence is not known, the present inscription being their earliest record. They occur in the *Samgīta-ratnākara*, a treatise of a much later date (see above), and in a work called the *Nārādī-śikshā*, the date of which is not known, but which is presumably based on a certain work of Nārada, referred to in the *Samgīta-ratnākara*. What is more, the *Śikshā* mentions only these seven *rāgas*, whereas the *Ratnākara* mentions many others, thus showing that the former represents music of an earlier period.

I shall now proceed to discuss whether the music of the inscription agrees with the definitions of the seven *rāgas* as given in the two works. It must be remembered that out of the various modifications of these *rāgas* given in the *Ratnākara*, we have to deal with the *śuddha* variety only, e.g. *śuddha sādharita*, *śuddha kaiśika*, etc. In the *Śikshā* there is no mention of any modifications.

I. *Madhyama-grāma*.—According to the *Ratnākara* this *rāga* contains the *kākali* (*B* of the European music, if *C* represents the *śhaḍja*) instead of the *nishāda* (*Bb*). According to the

<sup>1</sup> Loc. cit., p. 151, *Bharataḥ punar māgadhy-ādyaś chaṭasra ēva gītīr uktavān*.

<sup>2</sup> See p. 408 (ed. Kāvyamālā).

<sup>3</sup> See *Ind. Ant.*, Vol. XLI, p. 158, n. 2.

<sup>4</sup> For *sādharāṇa* and *kaiśika* see *Bhāratiya-nāṭya-śāstra*, pp. 308-309. For the five *sandhis* (*mukha*, *pratimukha*, etc.), see pp. 211-212.

*Śikshā*, however, this *rāga* contains the latter note. The music of the inscription agrees with this. Further, the *Śikshā* says that in this *rāga* the note *dhaivata* is *durbala* (weak), which is borne out by the inscription. For, there are no combinations of notes ending in *dha*. A weak note is never made the *nyāsa* (final) or *apanyāsa* (a secondary resting note, the *nyāsa* being the final resting note). The final is *ma* (*F*).

II. *Shādja-grāma*.—According to the *R.* this contains the notes *antara* (*E*) and *kākalī* (*B*); but according to the *Śikshā* it contains the regular notes *gāndhāra* (*E♭*) and *nishāda* (*B♭*). The inscription again agrees with this. But though the *Śikshā* says that the *nishāda* is only 'touched a little,' we have groups of notes ending in that note. The final is *ma* (*F*).

III. *Shādava*.—According to the *R.* this contains the notes *antara* (*E*) and *kākalī* (*B*), whereas the *Śikshā* says it contains the *nishāda* (*B♭*) and says nothing about the other note, and we must therefore assume it to be the usual *gāndhāra* (*E♭*). In the inscription we find the *antara* (*E*) and *nishāda* (*B♭*). We have no groups of notes ending in the *antara*. Nor have we groups of notes ending in *pa* and *ni*. The *R.* notices that *pa* is 'weak.' The final is *ma* (*F*).

IV. *Sādhārīta*.—According to the *R.* this *rāga* contains the notes *gāndhāra* (*E♭*) and *nishāda* (*B♭*), but according to the *Ś.* we ought to have *antara* (*E*) and *kākalī* (*B*). The inscription agrees with the latter. There are no groups ending in *antara* and *kākalī*. The sub-section of groups ending in *dha* precedes the one ending in *pa*, for which I have no explanation to offer. The final is *ma* (*F*).

V. *Pañchama*.—According to the *R.* this contains *antara* (*E*) and *kākalī* (*B*) notes; but according to the *Ś.*, *antara* (*E*) and *nishāda* (*B♭*). The inscription agrees with the latter. There are no groups of notes ending in the *antara* (*E*). The final is *pa* (*G*).

VI. *Kaiśika-madhyama*.—According to the *R.* this contains *gāndhāra* (*E♭*) and *kākalī* (*B*) and leaves out *riṣabha* (*D*) and *pañchama* (*G*).<sup>1</sup> The *Ś.* simply says that the notes are the same as those of the *Kaiśika*, but the final note (*nyāsa*) is *madhyama* (*F*). In the *Kaiśika* it is *pañchama* (*G*). The *Ś.*, in its definition of the *Kaiśika*, only makes a special mention of the *kākalī* (*B*), and we must therefore presume that the other notes, if they occur, must be the ordinary ones and among them the *gāndhāra* (*E♭*). Thus there is an agreement of the two works. The inscription, however, shows *antara* (*E*) and *kākalī* (*B*). There are no groups ending in these notes.<sup>2</sup> The note *pa* (*G*) is altogether wanting, which agrees with what the *R.* says in its definition of the *rāga*. But the note *ri* (*D*) does occur, though according to *R.*'s definition it should be absent. In the *ākṣiptikā*, however, given as an example in the *R.*, both *ri* (*D*) and *pa* (*G*) are found, though they are absent in the *ālāpa* and the *karana* given in that work. The final is *ma* (*F*).

VII. *Kaiśika*.—According to the *R.* this *rāga* contains the *kākalī* (*B*), the other notes being the usual ones. The *Ś.* also says the same (see above). In the inscription, however, we find the *antara* (*E*) instead of the *gāndhāra* (*E♭*). The final is *pañchama* (*G*). In group 4, l. 33, we have *amimarē* which is a mistake, probably for *apamarē*, since nowhere else in the inscription does the same note occur consecutively.

It will thus be seen that there are discrepancies in the three works as to the nature of the *rāgas*. Even in the days of Mataṅga, a writer previous to Śārṅgadēva, the author of the *S. R.*,

<sup>1</sup> The *ālāpa* and *karana* given in the *S. R.* agree with this, but the *ākṣiptikā* does not. Further the *grāha* or initial note is said to be the *shādja* of the *tāra* octave (the highest of the three octaves). In the examples it is the *shādja* of the *mandra* (lowest) octave, probably a misprint.

<sup>2</sup> In the *Bhāratīya-nāṭya-sāstra* the *antara* and the *kākalī* are described as weak notes to be used under great restriction, and that they can never occur as finals. If we examine the inscription we find that this rule apparently holds good here also (see Sections IV, V, VI) except in Section VII. Even in this section it will be noticed that these notes are not the absolute finals (*nyāsas*) but only *apanyāsas* (intermediate resting notes), the real final of the *rāga* being the *pañchama*.

such discrepancies existed, as can be seen from certain quotations from that author which have come down to us. But on the whole the inscription agrees more with the *Nāradi-sikshā* than with the *S. R.*, which must be explained, I think, by the former work representing an earlier period of music. Further, the author of the *S. R.* consulted works on music from various parts of the country (see below), before writing about the music of an older period than his own, and he made a selection of definitions—on what principle we do not know. The music in the inscription, on the other hand, must have been current at the time of its composition in the district in which the inscription is found. We have seen that this music is in much better agreement with the *Nāradi-sikshā* than with the *S. R.*, which was influenced by musical treatises of different parts of the country (see the introductory *ślokas* and frequent references to the Southern Indian music in the *S. R.*). Mr. Chinnuswami Mudaliar in his *Oriental Music* says that the Southern Indian Music is founded on the teachings of Nārada, whereas that of Northern India rests on the basis of Hanūmat's teachings.<sup>1</sup> Mr. Mudaliar gives no authority for his statement; perhaps it is a tradition. If so, the better agreement of the inscription with the *Nāradi-sikshā*, which we have noticed, would seem to lend colour to it, though a similar comparison with the treatise of Hanūmat (which is no longer extant) is necessary before one can make a definite statement. Of course, this refers to olden times. The more modern Indian music from the 16th century onwards has been greatly influenced by the music of the Arabs, in all parts of the country.

This treatise, according to the colophon, was composed by some king, who was the pupil of Rudrāchārya. It is impossible to say whether this Rudrāchārya be the same as Rudraṭa mentioned by Maṭaṅga (*vide S. R.*, p. 82).

## SECTION I.

सिद्धम् ।<sup>2</sup> नमः (।) शिवाय(ः) ॥

मध्यमग्रामे चतुष्पहारस्वरागमाः

1	संनेपुंस <sup>3</sup>	गिनेगिस	नेधुनेस	सुपुंनेस
	मिरगिस	रुंगेनुंसुं	सगिनेस	नेमुंपेसुं
	मिगनेस	पेमुंनेस	रमिगसे	धुनेगिस
	नेपुंनेस	पिमपिसे	गधुनेस	मुंनेपु८
2	नपेसुंगे	मिगरिग	नेसरगि	धुनेरगि
	सगिनेगुं	पेमुंरगि	[मुं]पेसुंगे	गिसरगि
	सनेरगि	रुंगेनुंगे	पिगरिग	नेपुंरगि
	सुंगेरंगे	गरेमिग	पिनेरगि	सेरमिग ॥
3	पुंस[मुं]पे	गिसनेपुं	नेसनेपुं	मनिमपि
	छु[ने]मुपे	समुंनेपुं	निमनिप	रेगमुपे
	धुसु[ने]पुं	मिधुनेपुं	सधुनेपुं <sup>4</sup>	नेसमुपे
	गुपेमुपे	सगिनेपुं	नेधुनेपुं	गिसमुपे ॥

<sup>1</sup> Of course, this is to be understood to mean that the two authors have recorded the music of their respective provinces.

<sup>2</sup> The *akshara* न् and the vertical stroke after it are entered below the line. The headings are all written in the left-hand margin.

<sup>3</sup> छु seems to be corrected from चि.

<sup>4</sup> Originally नु was engraved in place of ने.

4	नेपुंधुने निमपनि मिगसेनु सनेधुने	मुंसधुने नेसधुने सेगसेनु [मुं]गिधुने	रगिधुने मुनेधुने गसेमुने निमधेन	गिसधुने समिधुने पुंसगुने पेसुंगिने ॥
5	मुंसपेमुं नेगिसमि धेसनेमुं रगिसेमुं	गिनेसमुं मुपेसमि गसेपिम नेसनेमुं	नेमिसमि रगिपेमुं सुगेसुमं निसेपिमं	सधुनेमुं गिसपेमुं मिधुनेमुं रुमेगुमे ॥
		समाप्ता[:*] [स्व][रागमा:*)]		

## SECTION II.

षड्ग्रामे चतुष्पदारस्वरागमाः

6	सगिधेस गिनेधुसे समुंगिस रुंगेधुसे	सुंरुंगेसुं पुंसधेस पुंधुनेस धिमगेसुं	मिगधेस पेनपेसुं नेरगिस सपुं[धेसु]	धेसेपेसुं सगिपेसुं धिनेपुंस नेपुंगिस ॥
7	सुंरुंगेसुं पुनेगिर धेसगिर धुनेसरि	गेधुसुंरे धेसनेर पिसेगिर नेपुंसेर	गिधेगिर धिमगेरुं पुंगिधेरुं धेरुंगिर	गसेगिर रधेगिर न[पे]गिर गिरधेरुं ॥
8	गुपेधुगे धुसेरगि रुंगेसुगे धुसेमिग	गिधेरगि सपेधुगे पिसेरगि नेपुंसेग	सधेरगि मिरमिग समिरगि धिपसुगे	धेमुंरगि धेगिसगि [धे]गिरगि गपेसुगे ॥
9	नेपुंरपि मुंधेनपे पुंसनेपुं पसेगपि	पुंधुनेपुं रगिनेपुं धेनगुपे धुसेगपि	गिधु[नेपुं] गिरनेपुं [सरं]गिपे धेसगुपे	नपेगुपे नेसरपि पिरगुपे गिसगुपे ॥
10	धुनेपुंधे गुपंनधे धुसुगेधुं सुंरुंगेधुं	गपिगधे पिसेगधु पेसुंन[धे] गेसुंगेधुं	गिसनेधु सेगनेधु रगिपुंधे सगिपुंधे	[नेपुं]गिधे समिगधे पिरगिधे मिर[गिधे] ॥

<sup>1</sup> प is corrected from पि.<sup>2</sup> The ग is preceded by an ङ-mātrā in addition to the ङ-mātrā.



11	नेगिधुने पुंगिधेन पुंधुसेनु पुं[रु]धुने	धुसेधुने धेगिधेन रेगसेनु गपिधेन	गिपुंधुने गिधुसने गिसगिने पेसगिने	सपुंधुने रे[धे]सने गसेपुंने पिगधुने ॥
12	गुनधेमुं रुमेंसुमें गुरुंगुमें पिरेगमि	सगि[धे]मुं गिस[धे]मुं रुंगुंधेमुं मुंगिधेमुं	गिधेसमि नेसधेमुं गधुनेमुं रेगधेमुं	सेरगमि मरेगमि मिगधेमुं सपुंधेभं ॥
समा[सा][: स्वरागमा:*				

## SECTION III.

षाडवे चतुष्प्रहारस्वर[र\*]गमा:

13	सधुनेस रुंडमें[सुं] मुनेधुसे धेनरिसे	मुंधुनेस मेंसुपंस रधुनेस मुंधेरसे	नेधुरसे अमिपेसुं धेमंरिस संरंधुसे	मिनेधुस रिसधुसे रिधेरिस मिरधुसे ॥
14	रुंधेसरि अमिधेर नेधुसेर धुनेसेरि	धेनधेरुं धुंसुमेंरुं मुंधेसरि धेरुंमिर	मिरधेरुं मेंसुमेंरुं समुं[धे]रुं मिरमेरुं	सरिधेरुं रिसधेरुं धिएमरे रमिसेर ॥
15	मेंसुंरेधुं सनेमुंधे से[र]मुंधे मुंधेनधे	सुंरुंनधे [रुं]मेंनधे नधेमुंधे रिसनेधु	सधुनेधु मिरनेधु उंमेंनधे नेमुनेधु	रिसमुंधे सेमुनेधु मि[र]मुंधे सधेमुंधे ॥
16	नेधुने[मुं] धुनेउंमें पधिएम पुंधेनमुं <sup>1</sup>	रिधेनमुं [अ]सेअमि [रे]सुएम नधेउंमें	मसेअमि मेंरुंडमें धुनेउंमें मिधुसेमुं	धुसेअमि धिमसेमुं धिसुएम धे[रुंडमें] ॥
समाप्त[र: स्वरागमा:*				

<sup>1</sup> The ५ sign which is attached to this letter is probably due to a mistake.

## SECTION IV.

साधारिते चतुष्पहारस्वरागमाः

17	सपुंकेस कसिपेस पुंभुकेस मैरपेसुं	मुंभेपुंस सुंरुपेस मैरुमैसुं मिरक[सि]	धेपुंकेस धेरुपेस मिसेरसे अमिरसे	रिसपे[सुं] रिधेपुंस रपुंकेस पुंधेर[से] ॥
18	सेपुंधेरुं उमैसुंरे पुंधेमिर मिरसुंरे	समैसुंरे धसिधेर धे[पुं]धेरुं सुंरुमै[र] <sup>1</sup>	मिसेधुरे धेरधेरुं मिपुंधेरुं धि[म]धेर	पुंधेसरि सधेसरि सधेमिर धेपुंसरि ॥
19	धेसपुंधे सुंरुसधे रपुंसेधु सेरपुंधे	पुंकेसधे रिकेसधे केरि[प]धे रुंधेपुंधे	सपुंसधे मिरसेधु मुंसपुंधे सधेपुंधे	रिसपुंधे केसपुंधे धिरपंधि मिरपुंधे ॥
20	पुंसधेमं संधेरुपे [सि]पुंधेपुं मि[रे]धेपुं	धेसधे[पुं] रुपेरपि धेसरुपं केसधेपुं	मएधिप धेरुंधेपुं उमंधेपुं अमिरुपे	रिसधेपुं मएमपि धिपरेपुं मुंस[धे]. <sup>2</sup>
21	पुंसधेमं सधेउमै .[पि]एम सधुसेम	मिरसेमुं रिसधेमं सुरेधिम पुंकेसमि	सेमुंअमि पुंधे[स]मि रेपुंधेमं मैसुंधेमं	अमिसेमुं धेपुं . . <sup>3</sup> मि[सुं]धेमं धि . .[सुं] <sup>4</sup>

## SECTION V.

पञ्चमे चतुष्पहारस्वरागमाः

22	पुंनेधुसे समिरसे सधेरिसं मरुपेसुं	रपिमसे धुनेमिस नेपुंरिस नेरमिसे	पिसुपेसुं नेसपेसुं पुंसेरसे धुरपि[सि]	ने[उं]मैसुं रिसमैसुं धिअमिसे मिअमै[सुं] ॥
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<sup>1</sup> The letter in brackets may possibly be रु.<sup>2</sup> The stone is here mutilated. The missing letter must be a variant प, probably पुं ; after it, the usual symbols of punctuation (see above).  
Stone damaged here.<sup>3</sup> The stone is here mutilated. The letter immediately following धि may possibly be ने. The usual words ending a section (see above) are also wanting.

23	मुपेसरि रुंउमेरुं धेनपेरुं रंनपेरुं	नेमुपेरुं मधेनरि रिसमेरुं धेन[मे]रुं	सधुनेर नेधुनेर मपिमरे पिअमिरे	पिमसेर पिरसेर पुंधुनेर स[उं]मेरुं [॥*]
24	पंमुरमि पिरपेमुं रुंपेसुंमे सेरअमि	रुंमेउंमे पिमसेमुं नपेउंमे रसेरमि	मपिअमि नपेरुंमे मिसेरमि धुसेपिम	नेरसेमं रुंधउंमे नेपुंनेमुं पिरसेमुं ॥
25	धुनेसधे रधुनेधु अमिरधे से[मुं]पुंधे	नधेपुंधे नेरिसधे मुंपुंनेधु रुंमेसधे	पिरमिधु मुपेमुंधे सेरमुंधे रमिपुंधे	नेपुंनेधु रिसरिधे पिसनेधु धिनेमुंधे
26	नेरुधेन पुंरधुने <sup>1</sup> [र]मिधेन मुंपुंधेन	उंमुंधेन सुरिधेन रिपुंधेन धेरुंसने	रिसधुने पेमुंधेन धेरुंधेन धिपुंधुने	रनेधुने मिरधुने रुंउंमेन सरिधेन ॥
27	[र] <sup>2</sup> एमपि अपिरेपुं [र]मिउंपे रिपुंनेपुं	मेउंमुपे ने[उं]मुपे रुंनमुपे धेरुंनपे	रिसनेपुं रुपेउंपे मिअमपि सुपमपि	रधुनेपुं धिएमपि धेनरिपे र[ने]मुं[ ]पे <sup>3</sup>

## SECTION VI.

कैशिकमध्यमे चतुष्प्रहारस्वरागमाः

28	समुंकेस रि[स]केस धुंसेरिस [सुं]रुंकेस	मुंधेकसि सुंमेधसि धेरिकेस मिरकेस	धेमुंकेस धेमुंकेस रिसरेंसं रमिकेस	मिरमिसे अमिकेस सं <sup>4</sup> रि <sup>5</sup> केस मे[सि] . .
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Originally रि was written and then corrected to र.

also possible.

<sup>2</sup> Stone broken. The missing portion must be the usual punctuation.<sup>4</sup> Originally सुं was written and then corrected to सुं.<sup>5</sup> The form of this letter is somewhat abnormal. It is possibly धं.

29	धिमसरि सकेसरि धुकेसरि संपंमरे	धेरिसरि मुंधेमिर केसधेरुं रमिधे[रुं]	रुंधेसरि के[स]मिर रिकेसरि रिधंमेरुं	सरिसुरे मिकेसरि धेरुसरि सके ..
30	धुकेसधे केसमंधे समंसधे धिरमधि	मि[संमुं]धे उमंस[धे] धिएमधि धेरुंसधे	मधिसेधु रिधेसधे धेसमंधे मुंकेसधे	सेकुसेधु सउमंधे सुंधेसधे मधि ..
31	संमेरुंमै समंधेमं [रुं]मैधमै मधिरुंमै	रिसधेमं केसधेमं सधेरुंमै धंमैरुंमै	केसउमै धिमएम रिकेसमु <sup>1</sup> मिकेसमु	धुरेसुंमै धुसेधुम धेकसिमं धे[स] ..

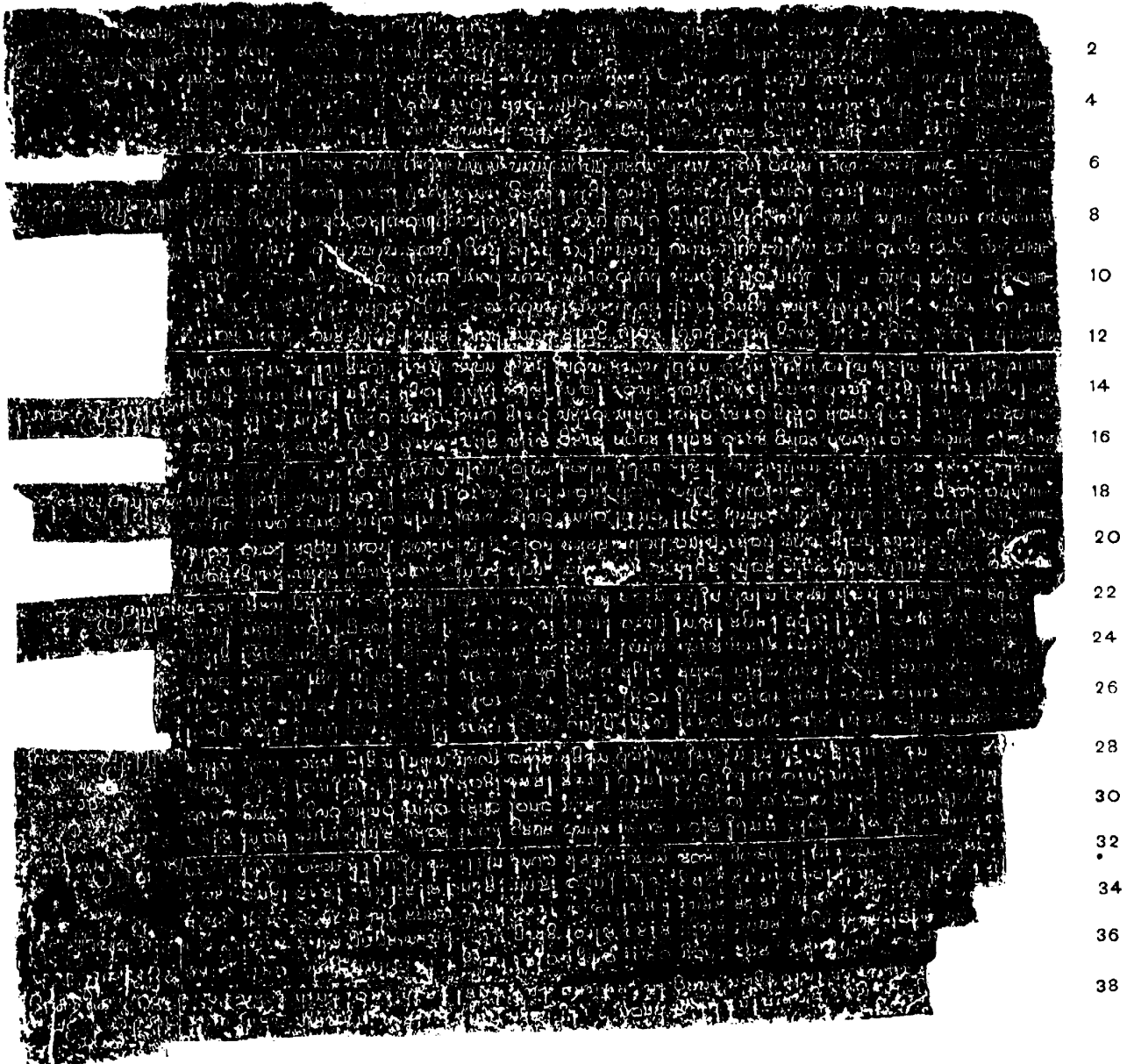
## SECTION VII.

कैशिके चतुष्पहार[स्व]रागमाः

32	सउमैसं रिधुकेस रुंमैधसि केसरिस	रिकेरिस धुकेरिस मैधमैसं उमंधेस	धेमंधेस केसधुसे सिधमैसं धिसुमैसं	मुंकेरिस अमिकेस सकेरिस क[सि] ..
33	मुंधेमिर मिरमैरुं उमंकेर [के]रसरि	पिसेमि[र] सकेमिर मिअधिर मिसेधिर	मैउमैरुं सुमैपंरुं अपिसर सुपेसुं[रं] <sup>2</sup>	अमिमरि धेपंसरि पेरुंधे[रुं] म[पि] ..
34	[सं]रुं उं मपिमए रसेमिअ रपमए	सिधमैउं धु[से]मि[अ] कुसेमिअ रुंउमैउं	मैध[मैउं] धि[मके]उं मिअमैउं मस ..	मिअकेउं धेरुंमैउं मैरुं[मै]उं .....
35	सेकुसेमुं सेमपेमं उमैरुंमै उमं[धे]मु	रपेउं[मै] रपंरुं <sup>3</sup> मै सरिपेमं रिधेरुं[मै]	[सुरेसुं]मै पिरे[अ]मि धिपएम अपिए <sup>4</sup> .	पिएपिम रुंधसुंमै एमपिम .....

<sup>1</sup> Possibly मुं.<sup>2</sup> Possibly रे.<sup>3</sup> Possibly रे or रुं.<sup>4</sup> This wanting letter must be a variant of म.

# Kudimiyamalai inscription on music.





36	समिरधे	रुकेसधे	मिचमि[धि]	[पे]मुरधे
	रु[मि]रधे	मिच[प]धु	[कु]मरिधे	[र]मि[र]धे
	रुडंमध	सिधेसुधे	[च]पिमधि	धेमुंस[ध]
	[पु]एमधि	धेपुंसधि	....	....
37	कैरसे[क] <sup>1</sup>	समुंसके	सुंरुंसके	रिधुसके
	सुंरुं[म]कु	रमिसके	रिक्सेके	एमसेकु
	मधिसेकु	धिमसेकु	सेचमिके	धुरसेकु
	सधु[स]के	मिरसे[क]	....	....
38	धु[के]सपुं	[के]स[मुं]पें	सरिमुंपें	रिसरुपें
	मुं[के]समुं	[के]सउपें	सम[ए]पुं	रिकेमपुं
	सधेसपुं	मिधु[रि]पुं	[के]सरुपें	मुंपेरपि
	सेकुसेपुं	मिसेमपि	....	....

श्रीरुद्राचार्यशिश्येण परम-

माहेश्वर[रे]ण रा[ज्ञा] शिष्य-

द्वितार्थ<sup>2</sup> कृताः स्वरागमाः ॥

<sup>4</sup> [E]ṭṭirkum ḍḍirkum [i]vai uriya : ॥

#### No. 29.—SONPUR PLATES OF KUMARA SOMESVARADEVA.

By B. C. MAZUMDAR, B.A., M.R.A.S.

This document, as will appear from its detailed description, consisted originally of four plates engraved on one side only, but in the place of the second and the fourth plates—now missing, two plates engraved on both sides were substituted, and one concluding line was attempted unsuccessfully to be engraved on the reverse side of the plate which was originally the third plate. When this document was unearthed by a cultivator in his field in 1908, the four plates now edited were found strung on a circular ring (supporting the seal), cut open at the lower end in such a manner, that all the plates could be taken out of the ring. The seal is rather peculiar, as it does not contain any legend and as it is fashioned in imitation of a lotus. The inner side of the seal is hollow. The lower external ring of the seal consists of fifteen petals, and the middle ring contains fourteen petals. On the top surface there is a seated figure with the right arm outstretched to the knee, within the enclosure of a blossoming creeper. The figure seems to represent a goddess, and, if so, she is the representation of Lakshmi. I may state, however, that the posture indicating peaceful meditation is hardly consistent with the figure of any goddess.

<sup>1</sup> Possibly कृ.

Possibly मि.

<sup>2</sup> Read तार्थ.

<sup>4</sup> The four following words are written in Tamil characters of about the same period. Literally translated they mean : "These (varas) are appropriate (also) to eight and seven."

In order to describe the plates, I shall call the first one A, the plate beginning with *vibhīścha* B, the plate beginning with *janapadān* (engraved on both sides) C, and the plate smallest in size D. Though B is a little heavier in weight and is slightly dissimilar to A at the corners, it seems to be a genuine portion of the original document. Though the document is not concluded on plate B, it appears from the context that one or two sentences only were engraved on another, concluding plate, which is now missing. As this plate begins with *vibhīścha*, it is certainly in continuation of a missing plate which had *bhā* as its last letter. Neither plate C nor D is its next preceding plate. It therefore appears that the original grant consisted of four plates, the second and the last of which are missing.<sup>1</sup>

When the original grant was first tampered with, the ring was cut open, and the plate C and another new forged plate (subsequently removed) must have been put in. My reasons for this supposition are, that in the first place the plate B cannot be linked with C, and in the second place the text after *sukhēna pratīcastavyam* (plate C, l. 21) is missing. That plate D is a later careless forgery by the son of the grantee named in plate C, is perfectly clear. The very words occurring on plate C have been repeated with some variations in plate D. The name of the grantee in plate C (ll. 18, 19) is Udayakara, son of Vidyākara, grandson of Jayakara (miswritten Vrayakara, compare line 11 of plate D) and great-grandson of Lakshmidhara, while the grantee appears in plate D as the son of Udayakara, bearing the name Bhūbhakara Śarman. The reasons for these changes or forgery are not of course now apparent.

This copper-plate grant, as it is now edited, was found buried in a field, recently brought under cultivation, in the year 1908 in the village of Kēlgā in the Uttara-tira division of the Poudatory State of Sonpur. The river Mahānadi flows right through the State of Sonpur, and the portion lying to the left or the north of the river is called the Uttara-tira division, while the portion to the right or to the south is named Dakshina-tira. It is to be noted that the village granted has been described to be situated in the Uttaravalli-vishaya in the 8th line of the genuine plate A. The village Kēlgā, where the plates were unearthed, is about 18 miles to the north of Sonpur town; and about seven miles from this village of Kēlgā is a village called Achēṇḍa which I identify with Attēṇḍa mentioned in the 9th line of plate A. It may also be noted that the village Kamalapura mentioned in plate C (l. 17) as well as in plate D (l. 10) is also in the Uttara-tira and is within a short distance from the village Kēlgā.<sup>2</sup>

If we abstract from a slight difference in size (due wholly to irregularity in giving proper shape to the plates), the plates A and B may be said to be alike, having been engraved at the same time by one engraver with letters fully similar. The first plate (A) is thinner, and is broken slightly at the right hand upper corner. The weight of plate A is  $25\frac{1}{2}$  tolas and that of B is  $35\frac{1}{2}$  tolas. There is a crack in the middle of plate A extending from *ra* of *paramēśvara* (l. 6) to *hē* of *mālēśvara* (l. 5). Both these plates (irregularly shaped) measure generally 8 inches  $\times$  4 inches. On the reverse side of plate B (at the top) a few letters in one line were attempted to be engraved; but they are not quite legible because of imperfect impression. Plate C was made almost similar to plates A and B. It measures  $8\frac{1}{4}$ "  $\times$   $4\frac{1}{4}$ " and has a weight of 37 tolas. The fourth plate or plate D is wholly dissimilar to the other plates. It measures 7"  $\times$   $4\frac{1}{2}$ " and has a weight of  $33\frac{1}{2}$  tolas. The hole perforated at the

<sup>1</sup> [It is I think more probable that there were only three plates, and that the words inscribed on the reverse of plate B are the last ones of the original grant. The first half of the line forms the continuation of the last line on the obverse. The last half of the line probably gave information about the writer. The missing plate was probably inscribed on both sides.—S. K.]

<sup>2</sup> [Kamalapura is perhaps a Sanskritisation of Kēlgā.—S. K.]



top is also of a smaller diameter. All the four plates, together with the seal which adheres to the ring, weigh 140 tolas.

The letters engraved are similar in the main to the letters of the plates of the Trikalīṅga Guptas. There is, however, sufficient evidence to show that they are of a later time. The compound letters *rnna* (l. 1, plate A), *chchha* (l. 3, plate B) in the genuine plates resemble wholly the modern Oṛiyā letters; while the letters *ṛiga*, *ṛika* throughout and *rū* in l. 10, plate A, resemble the modern Bengali compound letters. The mistakes made by the engraver in engraving *ta* for *gu* (l. 3, plate A) and *ti* for *bhi* (l. 5, plate B), when copying from the original lines given to him, show that the letters given to the engraver resembled the modern Bengali letters; otherwise such mistakes could not occur. The forged plates contain many words such as *vandāpanā* (l. 7, plate C), *gaṇḍa* (l. 9, plate C), etc. which have been used in their popular Oṛiyā sense. The letter *ra* in plates A, B and C is on its way to be evolved into the form of modern Oṛiyā *ra*. The forged plate D shows an earlier form of *ra*.

This grant, issued from the town of Sōnpur (Suvarṇapurāt, plate A, l. 1), makes a mention of a *Paramamāhēśvara Paramabhaṭṭāraka Mahārājādhirāja Paramēśvara Sōma-kulatilaka Trikalīṅgādhipati Śri-Mahābhavagupta-rāja-dēva* to start with. But from the manner in which this mention is made, it is difficult to say which Mahābhavagupta is referred to. It is not clear whether *Śrīmad-U[d\*]dyōta*, who is called a *Kēśarin*, is really a lineal descendant of the Guptas. The Brahmēśvara temple inscription at Bhuvanēśvara<sup>1</sup> of the twelfth century A.D. mentions this Uddyōta Kēśarin. It is quite evident that the Kōśala country (ll. 4 and 9, plate A), within which the Sōnpur State was still then included, was being governed by the governors of the Guptas; for the whole tract of the Kōśala country is said to have been granted (*prasādīkṛita*) by Uddyōta Kēśarin to *Abhimanyu Dēva* (ll. 4 and 5, plate A), and we learn that *Kumārādhirāja Sōmēśvara-dēva* of the Lunar race was the lord of the Sōnpur tract then known by the name *Paśchima-Laṅkā* (ll. 5 and 8, plate A), at the time of this grant. The people of Sōnpur know it by tradition that once the State had such a name as *Paśchima-Laṅkā*. A small rock in the bed of the Mahānadi within a stone's throw from the palace of the Mahārāja is called *Laṅkēśvari*, and this *Laṅkēśvari* has been referred to as *Laṅkāvarttaka* in the Mahādā copper-plates of *Yōgēśvaradēvavarman*.<sup>2</sup> The Ratnapur stone inscription of *Jājalla Dēva*<sup>3</sup> mentions the fact that this Rāja of Dakṣiṇa Kōśala defeated the Rāja of Andhra-Khimidi in Ganjām and also a neighbouring Rāja, *Sōmēśvara* by name. I am inclined to identify the latter with the *Sōmēśvara* of this grant.<sup>4</sup>

I have given practically the translation of Plate A. Plate B contains only those imprecatory verses which are met with in other copper-plate grants; as such they do not require to be translated. Besides the name of the grantor and his ancestors, there is nothing of such importance in plates C and D that it is necessary to translate them. The grantee and his ancestors belonged to the *Hārita gōtra*, had five *rishis* for their *pravara* and were students of the *Mādhyandina Kāṇva-śākhā*.

### TEXT.

#### Plate A.

- 1 Ōm<sup>5</sup> svasti [\*] Śri-Suvarṇapurāt || || Paramamāhēśva(śva)ra-Paramabha-
- 2 ṭṭāraka-Mahārājādhirāja-Paramēśvara-(||) Sōma-kula-tilaka-Tri-
- 3 kalīṅg-ādhipati-śri-Mahābhavatapta<sup>6</sup>-rāja-dēva-pād-ānudhyāta-(||) śri-

<sup>1</sup> *Journ. Beng. As. Soc.*, Vol. VII, pp. 558 ff. <sup>2</sup> See above, p. 219. <sup>3</sup> *Ep. Ind.*, Vol. I, pp. 82 ff.

<sup>4</sup> [Rai Bahadur Hira Lal identifies him with the Nāgavaṃśī king *Sōmēśvara* of the Kurupal stone inscription; above, Vol. X, p. 26.—H. K. S.]

<sup>5</sup> Expressed by a symbol.

<sup>6</sup> Read *-Mahābhavagupta-*.

- 4 mad=Udyōta<sup>1</sup>kēsari-rāja-dēva-prasādikṛita<sup>2</sup>-Kōsala-rājya-ābbisi<sup>3</sup>  
 5 kta-śrī-Abhimanyudi(dē)vāsy-ātita-rājyē (||) Paramamāhēśvara-Pa-  
 6 ramabhaṭṭāraka-Kuma(mā)rādhirāja-Paramēśvara<sup>4</sup>-Paśchimālāṅk-ādhi-  
 7 pati-Soma kula-kamala-kalikā-vikāsa-bhājyara<sup>5</sup>-kumvara-śrī-  
 8 Sōmēśvaradēva-pādāḥ kusalināḥ<sup>6</sup> || Uttaravalli-vishaya-sam<sup>7</sup>  
 9 Kōsalā-rā[jya\*]-khaṇḍiya-(||) Attēṇḍā-grāmō (||) prativāsinō vrāhma-  
 10 ṇa-pu(h)raḥsarān (||) bhōgi-bhōgirūpa-pramukha-samasta-

*Plate B; First Side.*

- 1 vibhīś=cha bhūpatibbhiḥ<sup>8</sup> dānam=idam=asmadiya[m](||) dharmma-gauravād-asmad-anurō-  
 2 dhāch=cha (||) svadānam=iv=ānupālaniyam || tathā ch=ōktam dharmma-sāstrē<sup>9</sup> || Bhūmim  
 yah  
 3 pratigrihṇāti (||) yas=cha<sup>10</sup> bhūmim prayachchhati [i\*] ubhau tau puṇyakarmāṇau niyatam  
 svargga-  
 4 gāminau || Āsphoṭayanti pitarō valkayanti (cha) pitāmahāḥ ||(i) bhūmidātā ku-  
 5 lē jātaḥ sa nas=trātā bhavishyati || <sup>11</sup>Vahutir=vvasudhā dattā rājabbhiḥ Sagarāditiḥ<sup>12</sup> ||(i) ya-  
 6 sya yasya yadā bhūmis=tasya tasya tadā phalam || Mā bhūd=aphala-saṅkā<sup>13</sup> vah para-da-  
 7 tt=ōti kirttanāt ||(i) svadattāt=phalam=ānantyam paradatt-ān[u]pālānāt || Svadattām pa-  
 8 radattām=vā yō harēd<sup>14</sup>=vasundharām ||(i) sa vishṭhāyām kṛimir=bhūtvā pitribhiḥ saha  
 9 pachyatō || Gām=ōkām svarṇam=ēkañ=cha bhūmēr=apy=arddham=aṅgulam [i\*] haran=  
 narakam=āpnō-  
 10 ti yāvad=āhūti<sup>15</sup>-samplavam || Iti kamala-dal-āmva-vandu<sup>16</sup>-lālām śriyam<sup>17</sup>=ānu-  
 11 chintya manushya-jivitañ=cha [i\*] sakalam=idam=udāhṛitam [cha] vudhvā<sup>18</sup> na hi sa tadā  
 [pu]<sup>19</sup>

*Plate O; First Side.*

- 1 janapadān(a) yathā-kāl-ādhyāyinaś=cha maṇḍalapati-(||)vishaya-  
 2 pati-(||) khaṇḍapati-(||) daṇḍapāsikādina<sup>20</sup> samasta-rāja-pād-ōpajivinō  
 3 yathārham (||) mānayanti || vōdhayanti<sup>21</sup> || samāshvāpayanti || veditam=astu  
 4 bhavata[m\*] || uparilikhita-grāmō=yam (||) prasiddha-chatuḥ-sim-āvachchhina<sup>22</sup>  
 5 sa-jala-sthalah || sa-matsya-kachchhapaḥ || sa-viṭap-āranyaḥ | sa-  
 6 nidhiḥ || s-ōpanidhiś=cha || <sup>23</sup>s-āmva-madhuvan-ākīrṇaḥ || suvarṇapadaṇḍa-  
 7 ahidaṇḍa- || vandhudaṇḍa- || vandāpanā- || vijayavandāpanā- || tṛiṇ-ōdaka-  
 8 sāsanaṛddhika- || charavalivarda<sup>24</sup> || āndhāruvā- || pratyandhāruvā-padāti-jī-

<sup>1</sup> Read -Udyōta-.

<sup>2</sup> Read -ābhishikṛita-.

<sup>3</sup> Read -bhāśvara-kumāra-.

<sup>4</sup> Read -sambaddha-Kōsala-rājya-.

<sup>5</sup> Read -sāstrē.

<sup>6</sup> Read Bahubhir-.

<sup>7</sup> Read -saṅkā-.

<sup>8</sup> Read -ābhūta-.

<sup>9</sup> Read śriyam-.

<sup>10</sup> Of the words engraved on the reverse I can only read śaikh parakirttayō vilōpyāḥ. Read na hi puruṣatāḥ parakirttayō vilōpyāḥ.

<sup>11</sup> Read -pāsikādīn-.

<sup>12</sup> Read -chchhinnāḥ.

<sup>13</sup> Read s-āmva-.

<sup>14</sup> Read -prasādikṛita-.

<sup>15</sup> Read -Paramēśvara-.

<sup>16</sup> Read kusalināḥ.

<sup>17</sup> Read -patibhir=dānam-.

<sup>18</sup> Read yas=cha.

<sup>19</sup> Read -dibhiḥ.

<sup>20</sup> Read harēta va-.

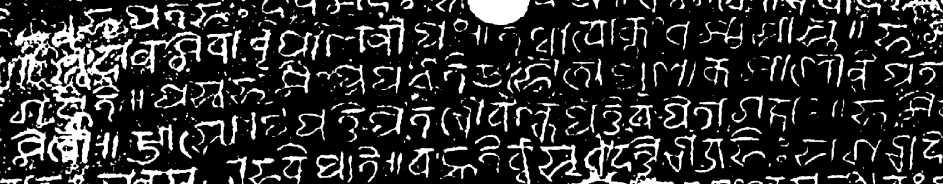
<sup>21</sup> Read -āmbu-bindu-.

<sup>22</sup> Read buddhā-.

<sup>23</sup> Read vōdhayanti samājāpayanti.

<sup>24</sup> Read -ballivarda-.

[illegible]

B.a.   
 के...  
 वी...  
 ध...  
 व...  
 (प...  
 श...  
 ध...  
 ध...  
 ध...  
 ध...  
 ध...  
 ध...

C a.

C b.

12	12
14	14
16	16
18	18
20	20

D a.

१ ॥ ॐ नमो भगवते वासुदेवाय ॥ १ ॥  
 २ ॥ ॐ नमो भगवते वासुदेवाय ॥ २ ॥  
 ३ ॥ ॐ नमो भगवते वासुदेवाय ॥ ३ ॥  
 ४ ॥ ॐ नमो भगवते वासुदेवाय ॥ ४ ॥  
 ५ ॥ ॐ नमो भगवते वासुदेवाय ॥ ५ ॥  
 ६ ॥ ॐ नमो भगवते वासुदेवाय ॥ ६ ॥  
 ७ ॥ ॐ नमो भगवते वासुदेवाय ॥ ७ ॥  
 ८ ॥ ॐ नमो भगवते वासुदेवाय ॥ ८ ॥  
 ९ ॥ ॐ नमो भगवते वासुदेवाय ॥ ९ ॥  
 १० ॥ ॐ नमो भगवते वासुदेवाय ॥ १० ॥  
 ११ ॥ ॐ नमो भगवते वासुदेवाय ॥ ११ ॥  
 १२ ॥ ॐ नमो भगवते वासुदेवाय ॥ १२ ॥  
 १३ ॥ ॐ नमो भगवते वासुदेवाय ॥ १३ ॥  
 १४ ॥ ॐ नमो भगवते वासुदेवाय ॥ १४ ॥

D 6.

[illegible]

- 9 vya-ādattā- || āntarāvaḍḍi- || bhaviṣyat(a)-kar-ādi-sahitaḥ || gō-gauḍa-  
10 samōtaḥ || sa-khaḍḍapāliyaḥ || sarva-vādhā-vivarjita<sup>1</sup> || tāmvrasā-

*Plate C; Second Side.*

- 11 sanōn-ākarikṛitya || saliladhārā-puraḥpam || ā-chandr-ārka-kṣiti-kāla-  
12 sama-bhōg-āntar || mātāpitror-ātmanāś=cha<sup>2</sup> punya-yasō-bhivṛiddhayō || bhagava-  
13 ntar Mahēśvara<sup>3</sup>-bhāṭṭarakam=uddiṣya || mahāsandhivigrahi-r[ā\*]ṇaka-nāyaka-śrī-  
14 Mahīpatibhaṭṭa śrī-Aniruddha || anāyōḥ parishṇatna<sup>4</sup> || pravarddhamāna-vijaya-rā-  
15 jyē || prathama-samvatsarē || Māghamāsiya- || pūrṇatithau || Kumāra-Hāritra-gō-  
16 trāya || pañchārsha-pravarāya || Mādhyandina<sup>5</sup>-Kappa-sākh-ādhyāyīnē || Sāvatti-maṇḍa-  
17 liya || Mahuvāli-vinirgatāya<sup>6</sup> || Kamalapura-vāstavyāya || bhāṭṭaputra-La-  
18 kṣmīdhara-prapautrāya || bhāṭṭa-Vra(Ja)yakara-pautrāya || bhāṭṭa-Vidyākara-putrāya  
19 bhāṭṭaputra-Udayakarasarmmaṇḍ<sup>7</sup> samya[g\*] datto 'smābhiḥ || Ātrēya-gōtraiḥ  
20 Ārshaya-pravaraiḥ || atō-sya vidhōyi-bhūya yathā-diyamāna-bhōga-bhāga-  
21 kara-nākar-ādikam samupanayadbhiḥ bhavadbhiḥ sukhōna prativastavyam

*Plate D<sup>8</sup>; First Side.*

- 1 pramukhaḥ cha(ch=ā)nyāni śimanta-janapadaḥ | śhaṣṭhiḡābhura-pramāṇa-  
2 taḥ | yathārha[m\*] mānayaṭi | samādiśti || viditam=a-tu bhava-  
3 tā[m\*] <sup>9</sup>Rōṅgaḍā-maṇḍala Vuravudāgrāma Gudhvamāla-khaḍḍa-kṣhētra-Kahna-  
4 pura-khaḍḍa-kṣhētra Thaviśa(?)-gr[ā\*]mō chatu[h\*]-śimāyānaḥ | nidhy-ōpanidhi-hasta-  
(sti)-  
5 danta-v[y\*]āghra-cha[r\*]ma-nānā-vanēcharaḥ sajalasthala samachchhakachohhapa  
6 sakhaṭa<sup>10</sup>-viṭapa sakhaḷla<sup>11</sup>-un[n\*]ata sapadr-āraṇyaka<sup>12</sup> || sagulmalla-  
7 tā || sa-amvramadha(dhū)ka || satantalika satūlakaiḥ nānā-vṛikṣa śā-  
8 sanī-kṛitya pratipādita || Kumāra-Hāritra-gōtrāya pañcharisha-  
9 ya-pravarāya || Mādhyandina-Kappa-sākh-ādhyāy[i\*]uō Sāvatha-maṇḍala<sup>13</sup>.  
10 Mahuvāli-vinirgatāya || Kamalapura-vāstavyāya || bhāṭṭapu-  
11 tra-Jayakara-prapautrāya || bhāṭṭa-Vidyākara-pautrāya || bhāṭṭa-putra-  
12 Udayakara-putrāya || bhāṭṭaputrā[ya\*] Bhābhakaraśra(śa)rmaṇḍ || vidhi-va(vi)dhānō-  
13 na sa[m\*]vidhāya | tāmvrā-sāsanaṇa p[r\*]atipādito-yaṁ | pāramparya-k[r\*]am-āga-  
14 ta-sarva-vachanēna || ya-

<sup>1</sup> Read -bādhā-vivarjitas=tāmratāsanaṇ=

<sup>2</sup> Read -yasō-

<sup>3</sup> Read Mahēśvara-bhāṭṭarakam=uddiṣya.

<sup>4</sup> Read pariṇāpti.

<sup>5</sup> Read -Kāṇva-sākh-

<sup>6</sup> Read -vinir°.

<sup>7</sup> Read °sarmanā.

<sup>8</sup> The whole plate is extremely faulty in respect of language and spelling. That is why some letters, though apparently distinct, could not be properly read. Only a few mistakes have been corrected, and the numerous mistakes in the common benedictory stanzas have been left unnoticed.

<sup>9</sup> The reading and identification of these names are very difficult. Rōṅgaḍā, if this be the correct reading, I cannot identify; villages with names such as Burabaga, Kurabaga, etc. are found far off, but none in the neighbourhood; Gudhvamālakhaḍḍakṣhētra perhaps denotes a plot of land which is māl in character. In the Sambalpur District we find four general classes of land—māl, bāhāl, bērna and āt; cf. *Bengal District Gazetteers*, Volume XVI, Sambalpur, p. 107.

<sup>10</sup> -khaṭa- is a Sanskritized form of khaṭ, straw.

<sup>11</sup> -khaila- means 'a pit.'

<sup>12</sup> -padrā- is perhaps the vernacular padā which is used in the district with the meaning of "fallow land."

<sup>13</sup> The ā-stroke is written at the beginning of the following line.

## Plate D; Second Side.

- 15 thā kāpāt-kāp[ā\*]t=prarōhanti yō satēna pratanōhi || ēvañ rā<sup>1</sup> cha śāsa-  
 16 nēna pratipāditam || evañ vadhah(buddhvā) parāvahma(parārdham cha) parato  
 vānśakārēṇah  
 17 thayāyasmād-anurā dharmma-(||)gauravā na tē(kē)na vi (||) anyōpa(alpāpi)\*vādhah ka-  
 18 ranīya || tasyāgōkō-s[t]i dharmmavēta || śāsēdūpādhama hina dā- l  
 19 tā savi(vi)jam sasyamēdini || yāvat-surya-kabhā llōkē tāvat-sargē māda-  
 20 yata || vēlavākamayā jā(ji)hvā vadanti || yā dēvatāh || bh[ā\*]mi-dattā tathā-  
 21 nyē cha āha l mōha(hē)na mā hara yathāyam patitah Śakra l tena vēvṛiti  
 22 sapati l ēvañ bhūmikṛita dāna l sasē (śasyō) sasē (śasyē) prarōhiti || Āditya-  
 23 Varuṇō-Vishṇu l Vrahmā Sōma-Hutāsanah Śa(Śū)lapānis-tu bhagavān(a) l a-  
 24 bhinandanti bhūmidam || usōṭayanti pitarah || pavalganti pitāmahah ||  
 25 bhūmidatā kulē jātā || sa tē dātā bhavishyati || vahubhi vasudhā dattā<sup>2</sup>  
 26 rājāna Sagarādibhih || mā rōdhahpalatānka ya paradatta prapālita<sup>2</sup>  
 27 yasya yasya [ya\*]dā bh[ā\*]mi l tasya tadā palam tasmanvayā na hatavyam l sā-  
 28 śvatīn=gatim=āp[ā\*]yāt || svadattā paradattām-vā yō harēti vasundhara.

No. 30.—DANTEWARA SANSKRIT AND HINDI INSCRIPTIONS OF DIKPALADEVA;  
 SAMVAT 1760.

By RAI BAHADUR HIRA LAL, B.A., NAGPUR.

The two steatite slabs on which the above inscriptions are engraved, are found in the temple of the goddess Dantēśvari of Dantēwārā, a village situated on the junction of the Sankhini and Dākinī rivers—about 60 miles south west of Jagdalpur, the present capital of the Bastar State, under the administration of the Chief Commissioner of the Central Provinces. They were first brought to light by Colonel Glasfurd, Deputy Commissioner of the now defunct Upper Gōdāvari District in which Bastar was formerly included. About the year 1862 Colonel Glasfurd wrote a detailed report on this Dependency, which was published as Selection No. 39 from the Records of the Government of India in the Foreign Department. In this report, on pp. 99 and 100, an eye copy of these inscriptions is given, apparently as read by a Marāṭhā clerk, for at the end of one of them there is a note in Marāṭhi, stating that 'the remaining 5 lines were not decipherable.' The transcripts of both the Sanskrit and Hindi inscriptions are very defective, as already remarked by me on a former occasion,<sup>3</sup> where I have given the substance of the records. I now edit the two inscriptions from excellent impressions taken by Mr. Venkoba Rao of the Madras Archaeological Department.

The inscriptions are engraved on 2 loose slabs each about 21" × 15". The Sanskrit record covers a space about 14" square and contains 23 lines. The average size of letters in the first 5 lines is  $\frac{1}{16}$ " and in the rest  $\frac{1}{8}$ ". The Hindi inscription, which is surmounted by a figure of a dragon usually found profusely carved on the temples locally known as Hemādpanthī, also contains 23 lines covering a space 14" × 13½", the average size of letters being  $\frac{1}{8}$ ". In both, the characters used are Nāgarī, the notable orthographical peculiarities being the representation

<sup>1</sup> This rā seems to have been cancelled.

<sup>2</sup> The ā-stroke is written at the beginning of the following line.

<sup>3</sup> See above, Vol. IX, pp. 164 ff.

of *b* and *v* by the same sign and the use of the letter *sh* for *kh* as in lines 15 and 22 but not invariably, cf. *likhitam*, l. 22. The use of *ja* for *ya* as in *jātrā* (l. 20) and the antiquated sign for *jh* as in *rījha* in l. 13 of the Hindi inscription are noteworthy. The composition is not free from spelling mistakes. It was made by the Rājaguru Bhagavāna Miśra, a Maithila Paṇḍit, who seems to have been fond of jingles, which he has managed to introduce both in Sanskrit and Hindi, so that, if the record is not verse, it would be conceded that it has at least an element of poetry in it. The principal record is the Sanskrit one, which however contains a verse quoted from the *Pratāparudrīya*.

The second record only purports to be a Hindi version of the first 'in view of the fact that in the Kali age there are very few Sanskrit-knowing men.' It may be noted that the one is not the exact translation of the other, and the Hindi record gives certain additional information which is not included in the Sanskrit inscription. The variations are however very few and for all intents and purposes the two records are identical in substance.

The object of the inscription is to record the occasional ceremony of *kuṭumbayātrā* made by king Dikpālādēva to the shrine of the goddess Dantāvalā in the Samvat year 1760, corresponding to A. D. 1702. The ceremony lasted for 5 days beginning on the 14th of the bright fortnight of Chaitra and ending on the 3rd of the dark fortnight of Vaiśākha.<sup>1</sup> It is stated that on this occasion several thousands of buffaloes and goats were killed, whereby the waters of the Śāṅkhinī river became red like *kusuma* for 5 days. This appears to have been a recognised feature of the ceremony, as Colonel Elliott writing in 1856 said<sup>2</sup> :—'When any marriage is celebrated in the Rāja's house or when the Rāja first mounts the throne the whole family of the Rāja go to visit the goddess and at that time not less than a thousand sheep and buffaloes are sacrificed. This is called *kuṭumbayātrā*.' It is not clear from our records what the occasion was for the *yātrā* in Samvat 1760, but from the context it may be inferred that it was for thanksgiving for victory over the Navaraṅgapura fort and for the birth of an heir-apparent, referred to below, on p. 250.

The inscription gives a genealogy of Dikpālādēva for 10 generations beginning from Annamarāja, the first king who settled in Bastar. He is stated to have been a brother of Kākati Pratāparudra of the lunar race descended from the Pāṇḍava Arjuna. The original home of the family was in Hastināpura, whence they migrated to Oraṅgal (Warāṅgal), where they ruled for a long time until the country was invaded by the Musalmāns. Being pursued by the latter Annamarāja fled to Bastar, where he established himself as king. Of the first seven successors of Annamarāja no information beyond their names is given. The Hindi inscription however mentions a queen who built tanks and gardens. Of the 8th Virasimhadēva it is stated that he ruled for 67 years and that he married a Chandēlla princess Vadanakumaridēvi. Their issue was Dikpālādēva who again married in a Chandēlla family the princess Ajabakumari, daughter of Rāo Ratanarāja of Vardī. The result of this union was the heir-apparent Rakshapālādēva, who was born when his father was only 18 years of age. Dikpālādēva is stated to have stormed the fort of Navaraṅgapura and to have established there an Oṛiyā Rāja.

As regards the genealogy given in these inscriptions I have discussed the matter in the notice of Bastar inscriptions,<sup>3</sup> and need not repeat it here. There seems to have been a confusion between Pratāparudra of the Conjeeveram inscriptions who flourished about 1316 A.D., and another of the same name who apparently was ruling in the 15th century and was ousted by Ahmad Shāh Bahmani in 1422 A.D. Our inscription seems to refer to the earlier Pratāparudra,

<sup>1</sup> The English equivalents of these dates as calculated by Mr. Gokul Prasād, Tahsildār of Dhamtari, are Tuesday, the 31st March, and Saturday, the 4th April 1702 A.D., respectively.

<sup>2</sup> *Selections from the Records of the Government of India* (Foreign Department), No. XXX, p. 24.

<sup>3</sup> See above, Vol. IX, pp. 164 ff.

because it is of him that the stories of possessing 9 lakh archers and other extraordinary things are told. The confusion is accentuated by the fact that both the kings were conquered by Musalmāns, and as Annamarāja fled through fear of the Muhammadans, he is wrongly relegated to the times of the most celebrated of the Pratāparudras instead of the weaker one. If Annamarāja be identified as brother of the earlier Pratāparudra whom the Musalmān historians call Luddardēo,<sup>1</sup> the period of 400 years (1302<sup>2</sup> to 1702 A.D.) would have to be allotted to 10 generations with about 40 years each, which is improbable. Unfortunately the name of the king whom Ahmad Shāh ousted is not given, but apparently it was Pratāparudra, which has been a favourite name in the family.<sup>3</sup> Annamarāja was apparently the brother of this latter Pratāparudra, on whose defeat he fled towards Bastar. The story of his flight as told by the people of Bastar recounts how he prayed his household goddess to assist him, whereupon she directed him to advance saying that she would follow him; as long as he heard the tinkling of her anklets behind him, he was to proceed, and he was certain of overcoming all who stood against him, but if he looked behind himself once, fortune would desert his arms. A Nāgavanēī Rāja was at this time in possession of the Bastar country, and Annamarāja proceeded against his chief towns Bhairamgarh and Bārsūr and took them. He then marched forward, when, in crossing the Daṅkinī river, the goddess's feet sank deep in the sand: not hearing the tinkling of the anklet Annamarāja turned round; upon this the goddess became angry and reproached him with his want of faith. At last she relented and said that he might go and conquer all the country within 5 days' journey, but that she could not further accompany him and would remain where she was.

Annamarāja went forward and the goddess, who from this time was called Dantēśvari, took the form of a poor beggar girl and worked with Bhaṇḍārī Naik, to whom she afterwards revealed herself, and to this day the descendants of the Naik hold office about her temple in Dantēwārā. Annamarāja conquered the whole of the Bastar territory and selected Madhōtā as his capital, while he built a temple at Dantēwārā for the goddess. His successors further improved it by making additions and repairs and endowing it magnificently. There is a free grant estate consisting of 138 villages for its maintenance. Such was the influence which the goddess exercised on the minds of her devotees that Colonel Glasford<sup>4</sup> writing in 1862 noted, 'Nothing is done, no business undertaken without consulting her; not even will the Rāja or Diwān proceed on a pleasure party or hunting excursion without consulting "Mai" (mother). Her advice is asked in matters of the most trivial nature; flowers are placed on the head of the idol and as they fall to the right or to the left, so is the reply interpreted as favourable or otherwise.' It is notorious that human sacrifices were offered to her until about 1842 A.D., and that when the Rāja was once summoned to Nāgjur, as many as 25 grown-up men were offered to ensure safe journey. It is however singular that our inscriptions, which mention the unusual ceremony of *kuṭumba-yātrā*, an occasion of profuse spilling of blood, should not at all refer to any human victim being sacrificed at the time. It is indeed the bloody aspect of this goddess which seems to have given her the name of Dantēśvari, as one of the fierce forms of Dēvī is Raktadanti or bloody-toothed. Her representation in the temple is merely that of Mahishāsuramardini, killing the buffalo demon. The folk etymology connects her with Draupadi, of whom she is said to be an incarnation.<sup>5</sup> According to the legends of the Rāja's family she has changed her name several times. When the family ruled at Delhi, she was called Dillyēśvari, when they removed to Mathurā, she became Bhuvanēśvari, and when they migrated to Warāṅgal, she assumed the

<sup>1</sup> Briggs, *Frishta*, Vol. I, p. 371.

<sup>2</sup> Duff's *Chronology* gives 1294 A.D. as the date of Pratāparudra's accession to the throne; see p. 208.

<sup>3</sup> It may be noted that this is only a surmise on the assumption that the genealogy given in the inscription is correct and does not omit any names. Mr. Krishna Sastri suggests that the Pratāparudra of our inscription may be another person belonging to the Gajapati dynasty of Orissa, who is believed to have been powerful in Telingana in the sixteenth century A.D.

<sup>4</sup> *Report*, p. 98.

<sup>5</sup> Elliott's *Report*, 1866, p. 22.



name of Māṇikyēśvarī, which was changed to Dantēśvarī when they fled to Bastar. It is noteworthy that the tutelary goddess of the Nāgavaṇṣī kings whom the present family succeeded was Māṇikyādēvī.<sup>1</sup> Inscriptions found in the state show that she had shrines at Bhairamgarh and Bārār, which are not very far away from Dantēwārā, then known as Tādālāpāl<sup>2</sup> or Tāḍa Lāṁkā (the town or island of palms). It is possible that there was one at the latter place also, and apparently this was the first place Aṇṇamarāja stopped at before he set out to conquer the surrounding country to get a footing in it.

Looking to the spirit of the age it appears very natural that he should have prayed to the local goddess for success and not improbably made a vow to make offerings, which on account of his having finally achieved success must have been unusually large. Only a tremendous number of victims could be accepted by the goddess in that particular form, and this being Raktadanti, the name Danti, Dantēśvarī or Dantāvāī must have suggested itself as most appropriate to call her by. Had he brought the goddess with him, he would probably have enshrined her at the capital he selected for his residence and would probably have maintained her old name. The change was necessitated not only for the reason stated above, but to avoid the name which was dear to his enemies and therefore unpleasant to the conqueror. The Musalmāns usually changed the names of the great cities they conquered, for instance, the name of Warāṅgal was changed to Sultānpur, when Ulugh Khān took it.<sup>3</sup>

With regard to geographical names Navaraṅgapura is a town<sup>4</sup> in the Vizagapatam District and gives its name to the northernmost tahsil stretching into the Central Provinces and Bengal between the States of Bastar and Kālāhaṇḍī. The Rānī of Navaraṅgapura, a relative of the Jeypur family, who were at one time retainers of the Gajapati kings of Orissa and came over to Jeypur about the 15th century A.D., still resides at Navaraṅgapura. Oraṅgal is the well known Warāṅgal in the Nizām's dominions separated from Bastar by the Gōdāvarī. Hastināpurā and Daṇḍakāraṇya are classical names, the former being the capital city of the Kauravas, for which the great war of the Mahābhārata was waged, and the latter the forest in which Rāma spent a good deal of his time during his exile.<sup>5</sup> I am unable to trace Vardī of the Chaudēllas.

#### SANSKRIT TEXT.<sup>6</sup>

- 1 ॥ श्री दन्तावला देवी जयति ॥ श्री सोमवंशपांडवार्जुनकुले का-
- 2 ॥ कतीप्रतापरुद्रनामा राजा श्रीरंगलदेशे समभवत् ॥ यस्येदं पयं । 'न-
- 3 ॥ वल्लभधनुर्धराधिनाथे पृथिवीं शमति काकतीयरुद्रे ॥ अभवत्(त्)
- 4 ॥ परमग्रहारपीडा<sup>७</sup> कुचकुम्भेषु कुरंगलोचनानां ॥ तस्मैकदा स्मृत-
- 5 ॥ शिमंजातोपद्रवात्<sup>८</sup> ॥ नष्टराज्यस्य शिवमायुज्यं प्राप्तस्य ॥ भ्राता अन्न-

<sup>1</sup> See above, Vol. III, p. 316.

<sup>2</sup> Gāṇḍis still use this name.

<sup>3</sup> Elliott's History, Vol. III, p. 233.

<sup>4</sup> See the New Imperial Gazetteer of India, Art. Nowrangpur.

<sup>5</sup> The Bastar country is stated in the inscription to be 'near the Daṇḍakāraṇya'; and this is in a way suggestive. It has been usually held that Nāsik was included in Daṇḍakāraṇya and that it was from that place that Sītā was carried off by Rāvaṇa. If Bastar was near Daṇḍakāraṇya, Nāsik could not have been within it. In 1847 I visited a place named Parṇasālā on the banks of the Gōdāvarī just on the southern boundary of the Bastar State, where the tradition is very strong that Sītā was abducted from that place. For many reasons I felt convinced that the claim made was a correct one. In the Marāṭhī journals a controversy on this point was raised which elicited many cogent reasons for holding this view.

<sup>6</sup> From an impression prepared by Mr. Veukoba Rao.

<sup>7</sup> Metre: Vasantamālikā.

<sup>8</sup> Note the double sense of *agrahāra*, 'donation of land,' and 'excellent necklace.'

<sup>9</sup> Read 'द्रवात्'.

- 6 ॥ मराजनामा य<sup>१</sup>नजदेशं परित्यज्य दंडकारण्यनिकटवस्तरदेशे<sup>१</sup>  
 7 ॥ राज्यं चकार ॥ तद्वं(तद्वं)मे हंमिरदेवनामा<sup>२</sup> राजा जातः ।  
 ततपुत्रो<sup>३</sup> मीरवराजदेवना-  
 8 ॥ मा राजा जातः ॥ ततपुत्रो<sup>३</sup> र<sup>४</sup>गधिराजः पुत्रोत्तमदेवो ॥ तत-  
 पुत्रो<sup>३</sup> जयतसिंहरायदेवो रा-  
 9 जा जातः ततपुत्रो<sup>३</sup> नरसिंहरायदेवो राजा<sup>५</sup> जातः ॥ ततपुत्रो<sup>३</sup> जग-  
 दीशरायदेवो जातः ॥ तत-  
 10 पुत्रो<sup>३</sup> विरनारायणदेवो महाराजो जातः ॥ ततपुत्रः समस्तप्रशस्ति-  
 सहितः[\*] सुतः<sup>७</sup>  
 11 समपालितचातुर्वर्ण्यसंतानं<sup>८</sup> चंद्रवंशजामहाराज्ञी-वदनकुमरि<sup>९</sup> देवो-सहित<sup>१०</sup> संचितकी-  
 12 र्तिवितान ॥ श्रीविरसिंहदेवदेवो महाराजः (॥) सप्तषष्टिवर्षावधि महीं  
 परिपात्य वैकुं-  
 13 ठं जगाम ॥<sup>१२</sup> ॥ तस्य पुत्रो विविधविहदावलीविराजमान मानीकत ॥  
 समरसा-  
 14 हसोकमल्ल<sup>१३</sup> ॥ तरवारिविदारितप्रतिमहीपगल ॥ प्रचंडदोईडाकृष्टकोदंड-  
 15 धं(खं)डितारातिवर्गं ॥ हिलागृहीतनवरंगपुरदुर्गं ॥ पट्टमहिषीमहाराज्ञीभ-  
 16 जवकुमरिदेवोसहितरक्षितत्रिवर्गं ॥ श्रीभगव[१]नगुरुमंचोपदेशे संजातभ-  
 17 र्गं ॥ पृथुराजावतार षष्टादशवर्षवयप्राप्तरक्षपालदेवकुमार ॥ स्वस्ति श्री-  
 18 महाराजाधिराजो दिक्पालदेवदेवो<sup>१६</sup> यथार्थनामां शतवर्षावधि निष्कंटकां  
 19 महीं पालयति ॥ तेन चैकदा<sup>१७</sup> श्रपुरवासिजनेन सह दंतावलीं समागत्य  
<sup>१८</sup>कुटं-  
 20 वजात्रा कृत ॥ तत्र<sup>१९</sup> बहुसहस्रमहिषकागशरीरसंघातरत्नाप्रवाहैः शंखिनीं

<sup>१</sup> Read °वस्तर°.<sup>२</sup> Read तरपुत्रो.<sup>३</sup> Read वीर°.<sup>४</sup> Here a letter was carved which seems to have been afterwards cancelled.<sup>५</sup> Read °चातुर्वर्ण्यसंतानं°.<sup>६</sup> Read °सहितः संचितकीर्तिवितानः°.<sup>७</sup> Here also a letter was apparently carved but was afterwards rubbed out.<sup>८</sup> Read °साहसिक°.<sup>९</sup> Read °राज्ञी°.<sup>१०</sup> Read सपुर°.<sup>११</sup> Read वज्र°.<sup>१२</sup> Read हसीर°.<sup>१३</sup> Read पुत्रोत्तम°.<sup>१४</sup> Read तरपुत्रः<sup>१५</sup> Read °कुमारो°.<sup>१६</sup> Read °वीर°.<sup>१७</sup> तरवारि is a vernacular word for खड्ग or करवाह.<sup>१८</sup> Read दिव्याल°.<sup>१९</sup> Read कुटुम्बवाचा कृता.

[illegible]

२ तावत्तदेवीजयातिगादेवपण्णिकसु सुखि विद्याएणयदेसहाजंदि कपालदेवकी क  
 ४ त्रियुगमहर्षिस्कृतकेवचवैजायहोहेनेपादुमरणयमहाआवातिवैरौमहर्षीपा  
 ६ संमर्तुनकेसातलउआलहसिताउरदादिजोरंगलकेराजासुपुत्रवामदेजाकतीप्र  
 ८ नप्रहृष्टाभमआमरजिहवापिनेअंशउरुवचवुअकेमकरजेदेराज्यसवरीषवीहीनेम  
 १० ओकेआईअमराजवसारप्रथमतीनेआंगलनादि॥नेकेदेनातहंकीरुदेवराजा।नप  
 १२ त॥उअमजदेवराजासाकेपुत्रपुत्रनजमहाराजा॥ताकेपुउजसिंहदेवराजा  
 १४ त॥उअरसिंहसवदेवमहाजानेकमसारावीलहियदेअनेकुतालगराऊपिसिंहमहा  
 १६ दा॥ने॥ताकेपुअजगदीशहयदेवराजा॥ताकेपुअविमलराणादेवराजा॥ताकेपुव  
 १८ रीरसिंहदेवदत्तामराजयतारपीरितदातापर्वजुनसहितदेवराणापालकउदेनि  
 २० निवधनकुसुमरामराजीविषेदतावलाकेप्रसादेतदिकपालदेवपुत्रपाणशतसठिवरोंस  
 २२ रज्यवर्षदिकपालदेवदेवकहेराज्यसौषविकैवैराधीपुत्रेकागहैराणायाज्यादिदेकेवउ॥  
 २४ ताकेपुअसिद्धीमहाभजाचिरनमकलपुशसि॥पुत्रगजकेअदतारकुडिताएश  
 २६ कसमीससाभाकामपनापुएअदासकरणकजुनअतलमुपेउसोमसागररीजेकु  
 २८ रतीपापामधीजियमप्रतापअलोतिपौवचरेसिएरितिमहेसांघरेतअणसेतासरअरह  
 ३० देवदेसमहादेवजाचारवृत्ताविदासिउजाणाहजोतिदमदिकपालकेगुनआनिपंडित  
 ३२ गानदिकपालदेवराजरेततेदिगुलदेविआहकीनेवारीकेचदेवरावरतनराजाकेकया  
 ३४ अजकयरीमहातीविषेअणहैवराअमालदेवनाफमुवमुअउअण॥तहत्तातेनवा  
 ३६ ॥तादेविप्रीतिसकलदेवपरिअमज्जाअदसारपेउकेअतवरपरदेकेजोदिकाराजाधरा  
 ३८ गवलि॥उअजकअमवासेनामसिमदेवमाकेकुदसजाजोसम्वत्सवहसेसावि॥  
 ४० पंचसुदेवउताअजवैसापघादे॥तेमंजनेअजाअर्जसिंहमाअसादेकराअरेतेकर  
 ४२ ततप्राहवदेजोचदिनसंधीअदीलालकुसुमवर्जसा॥अथमोयलराजाजमिअरा  
 ४४ जाअउपंडितभाषाओसिस्कृतदाउपायमहलिराणाअमराजाआदिकपालदेवदेवसमा  
 ४६ अकलेयमजोहोहोअनराज॥॥॥॥

- 21 नदीं <sup>१</sup>ओषितोदामकरोत । <sup>२</sup>इत्यर्थं लिखितं प्रखे तिष्ठत्वाचंद्रतारकं ॥  
दिकपाल-
- 22 देवसदृशो<sup>३</sup> भूपो न भविता कलौ ॥ १ ॥ सम्यत<sup>४</sup> १७६० वैशाख(शाख)  
अदि श्या लिखितं श्री-
- 23 भगवानमित्रमैयिलपडितेन<sup>५</sup> ॥

## TRANSLATION.

Victory to the goddess Dantāvalā. In the lineage of the Pāṇḍava Arjuna of the lunar race there was a king named Kākati Pratāparudra in the Oraṅgal country, about whom this verse (is prevalent). 'While this Kākattya Rudra the lord of 9 lāks of archers was ruling the earth, there was great pain caused by the excellent necklaces in the pitcher-like bosoms of the deer-eyed ones, (and no oppression of *agrahāras*).' On his attaining union with Śiva<sup>६</sup> after losing his kingdom owing to the calamity of a shower of golden rain once falling (during his reign) his brother named Annamarāja, having left his country through fear of the *yavānas*, ruled over the Bastar country near the Daṇḍaka forest. In his family was born the king Hammīradēva; his son was named Bhairavarājadēva; his son was the king of kings Purushōttamadēva; his son was the *Rājan* Jayatasimharāyadēva; his son was the *Bājan* Narasimharāyadēva, his son was Jagadīśarāyadēva; his son was the *Mahārāja* Viranārāyanadēva. His son, the illustrious *Mahārāja* Virasimhadēva; possessed of every glory; who protected the progeny of the four castes like his own issue; a (veritable) flag of accumulated fame; accompanied by his great queen Vadanakumaridēvi of the family of the moon, went to heaven after ruling the earth for 67 years. His son, the illustrious *Mahārāja* Dikpālādēva with appropriate name; resplendent with various titles; high in honour; brave and daring in war; who with his sword tore asunder the cheeks of his rival kings; who destroyed the group of his enemies with the bow drawn by his powerful arms; who captured the Navarāṅgapura fort with ease; who with his chief consort, the great queen, Ajabakumaridēvi protected the *trivarga*<sup>७</sup>; who became<sup>८</sup> effulgent through the sacred precepts taught by the illustrious Bhagavānaguru; who was the very incarnation of king Prithu, (and) to whom was born Prince Rakshapālādēva on attaining his 18th year, is now ruling the earth without obstacle (for a period which may last) for 100 years. By him was once performed a *kuṭumbayātrā* (pilgrimage with family), having come to Dantāvalā with the inhabitants of his capital. Then he made the river Śaṅkhinī red by the streams of blood from the killing of many thousands of buffaloes and goats. For this purpose this is written on the plain slab; may it last as long as the moon and stars do. In the Kali (age) there will not be a king like Dikpālādēva. Written on the 3rd of the dark fortnight of Vaisākha (month) Samvat 1760 by the Maithila Paṇḍit Bhagavānamiśra.

## HINDI TEXT.

- 1 दंतावला देवी जयति ॥ देववाणी-मह प्रशस्ति लिखाए<sup>१</sup> गय<sup>२</sup> है महा-  
राजा दिकपालदेव-के क-
- 2 लियुग-मह संस्कृत-के वचवेष्ट<sup>३</sup> थोरही हैं ते-पांड दूसर पायर-मह  
भाषा लिखे(खे) है [१\*] सोमवंशी पांड-

<sup>१</sup> Read ओषितोदामकरोत.<sup>२</sup> Metre : Anuṣṭubh.<sup>३</sup> Read दिकपालदेवसदृशो भूपी.<sup>४</sup> Read सम्यत्.<sup>५</sup> Read पडितेन.<sup>६</sup> That is, on his death.<sup>७</sup> *Trivarga* here probably means *dharma* (virtue), *artha* (utility) and *kāma* (pleasure).<sup>८</sup> Read लिखाए.<sup>९</sup> Read पायर.<sup>१०</sup> Read वचवेष्टा.

- 3 व-अर्जुन-के संतान तुरकान हस्तिनापुर छाडि श्रीरंगल-के राजा भए  
[1\*] ते वंश-मह काकती प्र-
- 4 तापरुद्र नाम राजा भए जे राजा शिव-के वंश नउ लाख<sup>1</sup> धातुक-के  
ठाकुर जे-के राज्य सुवर्ण वर्षा भै ते रा-
- 5 जा-के भाई अन्नमराज<sup>2</sup> वस्तर-मह राजा भए श्रीरंगल छाडि-कै ॥ ते-के  
संतान हंसीरदेव राजा भए
- 6 ता-के पुत्र<sup>3</sup> भैराजदेव राजा ॥ ता-के पुत्र पुरुसोत्तमदेव महां(हा)राजा ॥  
ता-के पुत्र जैसिंहदेव राजा
- 7 ता-के पुत्र नरसिंहरायदेव महाराजा जे-कर महारानी लक्ष्मिमादेई  
अनेक ताल वाग करि सोरह महा-
- 8 दान दीहे ॥ ता-के पुत्र जगदीशरायदेव राजा ॥ ता-के पुत्र विर-  
नारायणदेव महाराजा ॥ ता-के पुत्र
- 9 वीरसिंहदेव देव नाम धर्म-अवतार पंडित-दाता सर्व-गुन-सहित देव-  
ब्राम्हण-पालक चंदेल-
- 10 नि वदनकुमरि महारानी-विषे दंतावला-के प्रसाद-ते दिकपाल देव पुत्र  
पाए ॥ 'शतसठि वर्ष रा(स)-
- 11 ज्य करि दिकपालदेव देव-कहं राज्य सौपि-कै दैशाधी(खी) पूर्णिमा-मह  
'प्राणायाम समाधि वैकुण्ठ गए ॥
- 12 ता-के पुत्र स्वस्ति श्री महाराजाधिराज सकल-प्रशस्ति-स[हित] पृथुराज-  
के अवतार<sup>4</sup> बुद्धि-गणेश
- 13 'वल-भीम सोभा-काम पन-परशुराम दान-करण अर्जुन<sup>5</sup> अचल-सुमेरु सील-  
सागर रीक्षे-कु(न)-
- 14 वेर तेज-पौन षोभे<sup>6</sup>-यम प्रताप-अग्निनि खांडा<sup>7</sup> धरे निररिति सहैघो धरे  
वरुण सेना-सरदार हं-
- 15 द्र वध[दि]त महादेव आचार-ब्रम्हा विद्या-सेसनाग एह भान्ति. दस दिक-  
पाल-के गुन जानि पंडित
- 16 वामन दिकपाल देव नाम धरे ॥ ते दि[क]पाल देव विष्णु कीहे  
वरदी-के चंदेल राव रतनराजा-के कन्या

<sup>1</sup> Read लाख.<sup>2</sup> Read वस्तर.<sup>3</sup> Read भैरवराज<sup>0</sup><sup>4</sup> Read शतसठि. The स which is added at the end of the line after रा is perhaps meant as a correction of स in शत<sup>0</sup>.<sup>5</sup> Read प्राणायाम.<sup>6</sup> Read बुद्धि<sup>0</sup>.<sup>7</sup> Read वल<sup>0</sup>.<sup>8</sup> Read खीमे.<sup>9</sup> Read खांडा.

- 17 अजवकुमरि महारानी विषे अठारहें वर्ष रक्षपाल देव नाम जुवराज  
पुत्र भए ॥ तव हज्जा ते नवरंग
- 18 पुरगढ टोरि फारि सकल वंद करि जगन्नाथ वस्तर पठै-कै फेरि  
नवरंग पुर दे-कै ओडिया राजा थापे-
- 19 [र]वाजे ॥ पुनि सकल पुरवासि लोग समेत दंतावला-के कुटुम-जात्रा  
करे सम्वत् सत्रह सै साठि १७६०
- 20 चैत्र सुदि १४ आरंभ वैशाख(ख) वदि ३ते संपूर्ण भै जात्रा कतकी  
हजार भैसा वोकरा मारे ते-कर र-
- 21 कत-प्रवाह वह पांच दिन संधिनी<sup>१</sup> नदी लाल कुसुम वर्न भए ॥  
ई अर्थ मैथिल भगवानमित्र रा-
- 22 जगुन पंडित भाषा श्री संस्कृत दोउ पाथर-मह लिषाए<sup>२</sup> ॥ अस राजा  
श्री दिकपाल देव देव समा-
- 23 न कलि युग न होहै आन राजा ॥ ॥ ॥

## TRANSLATION.

(Lines 1—2.) Victory to the goddess Dantāvalā. There is a stone on which Mahārāja Dikpālādēva's *prastuti* (eulogy) is written in the language of gods, (but as) the readers of Sanskrit are (very) few in the Kali age, therefore (this) second stone has been inscribed in the vernacular.

(Ll. 2—17.) The descendants of the Pāṇḍava Arjuna of the lunar race having left Hastināpura (when it went to) the Turks (Musalmāns) became kings of Oraṅgal. In that family there was a king named Kākati Pratāparudra, who was an incarnation of Śiva, the lord of 9 lākh archers, in whose reign golden rain fell. That king's brother Annamarāja became king of Bastar having abandoned Oraṅgal. His son was king Hammirādēva; his son Rājā Bhai[rava]rājādēva; his son Mahārājā Purushōttamadēva; his son Rājā Jaisimhādēva; his son Mahārājā Narasimharāyādēva, whose Mahārānī Lachhimādēī made several tanks and gardens and gave the sixteen charitable gifts; his son (was) Rājā Jagadīśarāyādēva; his son Mahārājā Viranārāyaṇādēva. His son named Virasimhadēva was the very incarnation of virtue, charitable to the learned, possessed of all good qualities, a protector of gods and Brāhmanas. He begat through the favour of Dantāvalā a son Dikpālādēva with his Mahārānī Vadanakumari of the Chandēlla family. Having ruled for 67 years he went to the region of gods by absorbing himself in devout meditation by suspending his breath, on the full moon day of Vaiśākha, after making over the kingdom to Dikpālādēva-dēva. His son, the illustrious Mahārājādhirāja, being possessed of all glory, the very incarnation of Prithurāja, a Gaṇeśa in wisdom, a Bhīma in prowess, a Cupid in beauty, a Paraśurāma in (sticking to his) vow, a Karna in charity, an Arjuna (in archery), immoveable like Sumēru, an ocean of good conduct, was named Dikpālādēva by Paṇḍit Vāmana, knowing that he possessed the quantities of the 10 guardians of the quarters, (resembling) a Kubēra when pleased, Wind in swiftness, the god of death when displeased, fire in splendour, a Nirṛiti when wielding

<sup>१</sup> Read रुखिनी.<sup>२</sup> Read लिखाए.

a sword, a Varuṇa when carrying a noose (?), an Indra when commanding the army, Mahā-dēva when promoting destruction (?), a Brahmā in behaviour and a Śeṣhanāga in knowledge. This Dikpālādēva married *Mahārānti Ajabakumari*, daughter of the Chandēlla Rāo Ratanarāja of Vardī. Unto her was born an heir-apparent named *Rakshapālādēva* in his (or her) 18th year.

(Ll. 17—23.) He (Dikpālādēva) having stormed and destroyed the Navaraṅgapura fort and having imprisoned all (and) having sent Jagannātha to Bastar gave away Navaraṅgapura and established an Oṛiyā Rājā there. Afterwards he performed the *kuṭumbayātrā* to Dantāvalā with all the residents of his capital in Samvat seventeen hundred (and) sixty, 1760, beginning on the 14th of the bright fortnight of Chaitra and ending on the 3rd of the dark fortnight of Vaiśākha. Several thousands of buffaloes and goats were killed, through the streams of whose blood the river Śaṅkhinī for 5 days assumed the colour of red flowers. This matter the king's preceptor the Paṇḍit the Maithila Bhagavānamīśra got written on two stones both in the vernacular and in Sanskrit. A king like the illustrious god-like Dikpālādēva there shall not be in the Kali age.

#### No. 31.—BHANDUP PLATES OF CHHITTARAJADEVA; A.D. 1026.

By J. F. FLEET, I.C.S. (RETD.), PH.D., C.I.E.

The record on these plates, which were found at Bhāṇḍūp, a village in the Sālaette tāluka of the Thāṇa District, Bombay, was first brought to notice, from the original plates, by Mr. W. H. Wathen in 1835, in JRAS, first series, vol. 2, p. 388; and a reading of the text, with a partial translation, was given by him in 1837, in the same journal, vol. 4, p. 109. Subsequently the plates came into the hands of Professor Bühler, who published a critical reading of the record, with a nearly full translation, in 1876, in *Ind. Ant.*, vol. 5, p. 277, but omitted to give a facsimile. After that, the plates were lost sight of till 1913, when they came to light in London: they were then secured by Sir C. Hercules Read, and are now deposited in the British Museum. I edit the record again, from the original plates lent to me by Sir C. H. Read, in order to give the long-required facsimile illustration, and to make a few improvements in the general treatment of the record and its surroundings. The facsimile has been prepared from excellent ink-impressions which Mr. Cousens was good enough to make for me; and the illustration of the seal is from a drawing by him. The plates have always been known as "the Bhāṇḍūp plates"; the record is entered under this name as No. 307 in Professor Kielhorn's List of the Inscriptions of Southern India, *ante*, vol. 7, appendix; and the name has become so well established that we need hardly change it now: but a more strictly appropriate designation of the record would be "the Nōura grant," as it registers the gift of a property at a village named Nōura, and is not really connected with Bhāṇḍūp.

The plates are three in number, each about 7½" in width by 4½" in height: the first and last plates are engraved on the inner side only; the second, on both sides. They are for the most part well preserved<sup>1</sup>; and the inscription is quite legible all through: but in a

<sup>1</sup> The gaps above and below the ring-holes are the result of the ink-impressions having been made without cutting the ring; not of any damage to the plates.



few places a rather faint superscript  $\bar{e}$  or an *anusvāra*, discernible on the original plates, has failed to appear in the lithograph. The plates are strung on a ring about  $\frac{1}{4}$ " thick and  $2\frac{1}{4}$ " in diameter which passes through holes in them. The ring has not been cut. The ends of it are secured by the back part of a seal which is circular, about  $2\frac{1}{4}$ " in diameter. The face of the seal is surrounded by a beaded edge, and bears, in high relief, a representation of Garuḍa, the devico on the banner of the Śilāhāras (see line 18 of the text), shown as a man with an eagle's beak, squatting and facing full-front, with his hands joined palm to palm and held up before his chest, and with somewhat imaginative wings projecting from behind his shoulders: his head is surmounted by a tiara, and has a halo behind it. There is no legend on the seal. The weight of the three plates



Scale 80.

with the ring and seal is closely about 5 lbs. 4 oz.

The characters are Nāgarī, of the usual Western India type of the eleventh century, well and uniformly formed. The average size of them is a little less than  $\frac{1}{4}$ ". The interiors of the letters show, as usual, marks of working the engraver's tool. The plates are substantial; and so the letters, though reasonably deep, do not show through on the backs of the first and last plates. The characters include a form of the rather rare *jh* in *Jhamjha*, line 8, and *jhampi*, line 18. The forms of *ḥ* and *v* are very similar; and so also are those of *ch* and *v*, *p* and *y*, and *ś* and *s*. The *b* is always denoted by *v*; but the cases are few: I have not thought it necessary to mark them by correcting the text. The vowel  $\bar{e}$ , attached to a consonant, is made sometimes above the consonant, as in *labhatē*, line 1, sometimes on the left of it, according to the earlier practice, as in *kētu*, line 3: a similar remark applies to this stroke as part of  $\bar{o}$ ; contrast *Sivō* and *kal-ōpamā*, line 2. In line 34 we have forms of the decimal figures 1, 4, 5, 8, and 9: the 8, which somewhat resembles an inverted 4, is peculiar. The verses are punctuated with single and double marks of punctuation: this use of the single mark is rather exceptional for that time.—The language is Sanskrit, sufficiently accurate all through. The introductory part, as far as line 16, is given in eleven verses; and in the subsequent part, in lines 27, 30, 47—50, and 54, there are some of the standard verses on the subject of the merit of making grants, the sin of confiscating them, etc. Verse 1 uses the word *yaka*, for *ya*, 'who,' for the sake of a rather feeble pun on the name Gaṇanāyaka, i.e. Gaṇapati. In line 18 we have the word *jhampin*, which is given in Monier-Williams' Sanskrit Dictionary as meaning 'a leaper, an ape,' from *jhampa*, 'a jump': it is used here in the sense of 'one who excels.'

<sup>1</sup> The expression here is *tyāga-jagaj-jhampin*. It occurs in other inscriptions, too, if I remember aright. But there are also variations:—

- (1) *tyāga-jagaj-jhampa-jhampad-āchāryya*, in line 61 of the Khārēpāṭa Śilāhāra plates of A.D. 1085, *Ind. Ant.*, vol. 9, p. 38. For *jhampad*, of which the *jhampaḥ* and *jhampaṇa* which we have below seem to be variants, Monier-Williams gives the meaning '(in music) a kind of measure': this makes it equivalent to *jhampā-tāla*, which also means 'a kind of cymbal.'

In records of the Kādambas of Goa from the Kanarese country, we have the following, which I check and revise from ink-impressions:—

- (2) *tyāga-jaga-jhampa-jhampal-āchāryya*; in the Gōlīhaḷlī inscription, JBBRAS, vol. 9, p. 296, line 11.
- (3) *tyāga-jaga-jhampa-jhampān-āchāryya*; in the Siddhāpūr inscription, *Ind. Ant.*, vol. 11, p. 273, line 11.
- (4) *tyāga-jhaga-jhampān-āchāryya*; in the Kittūr inscription, JBBRAS, vol. 9, p. 304, line 8. Here, there is a temptation to regard *jhaga* as a mistake for *jaga-jhampa*; but it may be taken quite well as the word *jhaga* itself, which Kittel gives as meaning 'glittering, shining; notoriety, greatness,' and which is evidently connected with Monier-Williams' *jhaga-jhagāya*, 'to sparkle, flash.'

As regards orthography, we may note the following points :—(1) As remarked above, the record uses *r* for *b* throughout, in the few cases which are involved. (2) The dental sibilant is found very often for the palatal one ; and this has entailed many corrections, though, in cases of doubtful readings, I have given the benefit in favour of the record having the right sibilant, *s* or *ś* as the case may be : this feature is perhaps due to carelessness in writing or engraving more than to any orthographical peculiarity. (3) Except in *ṇḍ*, a nasal in combination is very often represented by the *anusvāra* ; and we have such contrasts as *raṅg-*, line 10, against *raṅgu*, line 8, and *paṁcha*, line 23, and *paṁchadasyām*, line 34, against *paṁchabhir*, line 53 : on the other hand, we find the nasal used, where the *anusvāra* would have been quite correct, in *saṁvatsar-*, line 33 (against *saṁvatsara* in the same line), and in *saṁvyavahār-*, line 40, and (in *saṁdhi*) in *trayan=tēna*, line 31, *dattām=vā*, line 54, *-āksharam=vā*, line 59. (4) Consonants are usually doubled after *r* ; but we have in even the first line *kāryēshu*, against *sarva*.

The inscription is a record of the *Mahāmaṇḍalēśvara* or great feudatory prince *Chhittarāja-dēva*, a member of the family of the *Śilāhāras* of the Northern Konkan : and the object of it is to notify that he gave to a Brāhmaṇ a field at a village named Nōura. Verses 3 to 11, lines 3 to 16, present his pedigree, but are of no interest except for the names that they give ; they do not add any historical details : it may be noted that verses 1 and 2, and 3 to 9, are verses 1 and 2, and 4 to 10, in the *Thāṇa* plates of A.D. 1017 ; and verses 1 to 3, and 7 to 9, and 11, are found again as verses 1 to 3, 10 to 12, and 17, in the *Khārōpāṭaṇ* plates of A.D. 1095.<sup>1</sup> Verse 3 claims the mythical *Jimūtavāhana*, son of (the *Vidyādharma* king) *Jimūtakētu*, as the founder of the family ; whence *Chhittarāja* has the title, among others, of “ born in the lineage of *Jimūtavāhana* ” (line 17). But the first historical name is that of *Kapardin I*, in verse 4. The pedigree, as given in this record, is shown on the opposite page : for a continuation of it, and for dates and further information, reference may be made to my *Dynasties of the Kanarese Districts*, in the *Gazetteer of the Bombay Presidency*, vol. 1, part 2 (1896), p. 538 ff., and to No. 302 and subsequent entries in Professor Kielhorn's *List of the Inscriptions of Southern India*<sup>2</sup> : regarding the names *Pulāsakti*, *Vappuvanna*, and *Kēśidēva* see notes to lines 5, 8, and 14 of the text.

The family-name is presented in line 5 as *Silāra*, with the dental *s* (perhaps by mistake for the palatal *ś*) ; in line 15 as *Śilāra* with the palatal *ś* (perhaps by mistake for the dental *s*) ; and in line 17 as *Silāhāra*, with, certainly, the mistake of *s* for *ś*.<sup>3</sup> It is a moot-point whether the original form was *Śilāhāra* and *Silāra* or *Śilāra* was a corruption of it, or whether *Śilāhāra* is only a Sanskritized form of a vernacular name : in either case, however, the form *Śilāhāra* means “ food on a rock,” with reference to the “ lofty rocky slab,” “ the rock of execution or sacrifice,” of the story about *Jimūtavāhana*, *Garuḍa*, and *Śaṅkhachūḍa*, to which allusion is made in verse 3 : about this, see note 2 on p. 265 below.

<sup>1</sup> For these two records see the next note, Nos. 306 and 309. The record on the *Thāṇa* plates has after its verse 2 another verse invoking *Śiva* again.

<sup>2</sup> The full references for three of these records, which I have occasion to mention several times in my remarks, may be given here : they are :—

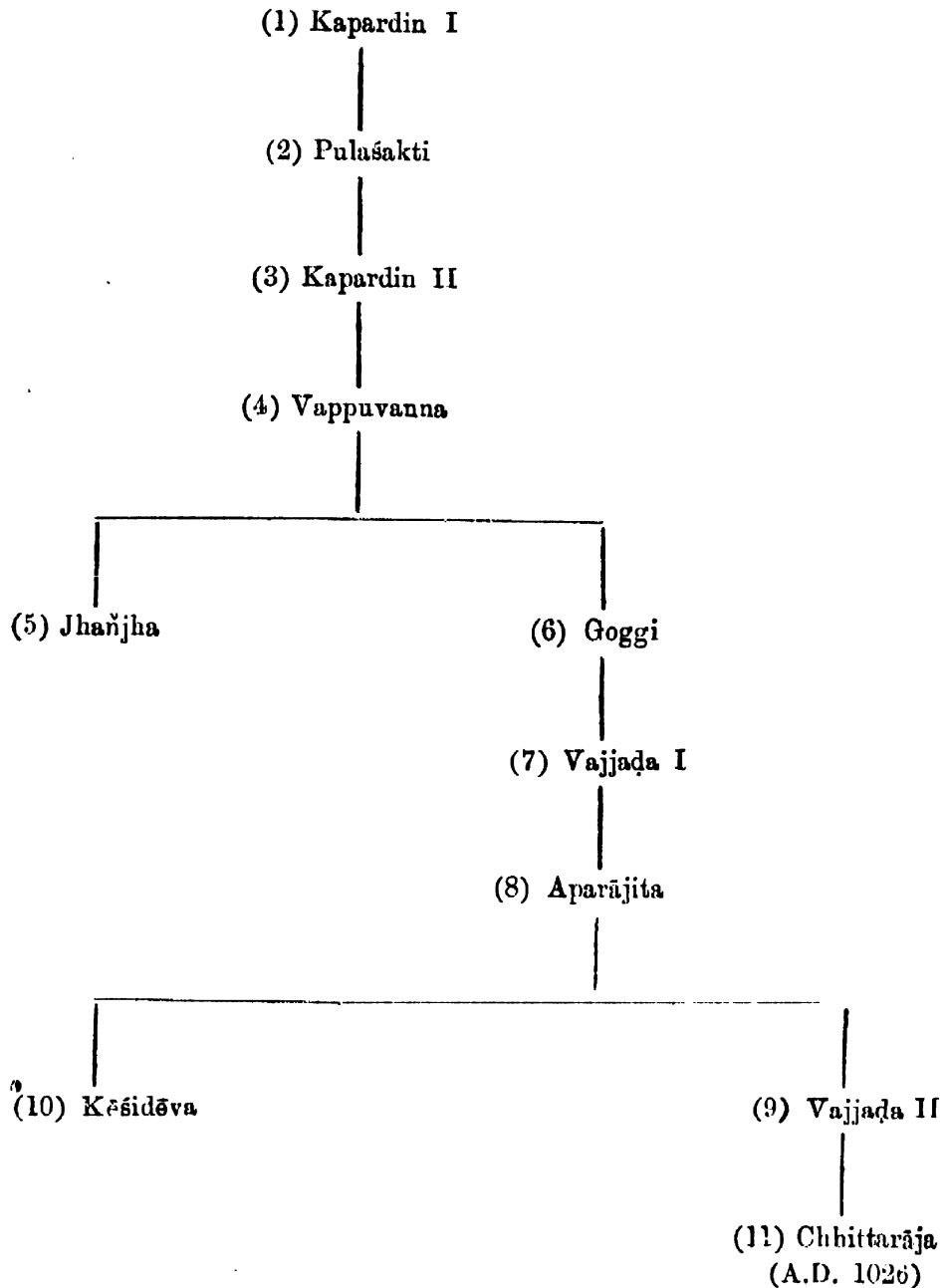
No. 305 : the *Bhādāna* grant of *Aparājitadēva*, dated in A.D. 997 : edited, with a facsimile, by Professor Kielhorn in *Epi. Ind.*, vol. 3 (1894-5), p. 271.

No. 306 : the *Thāṇa* plates of *Arikēsaridēva* (the *Kēśidēva* of the present record), dated in A.D. 1017 : translation, with part of the text (as far, perhaps, as the end of the first plate), by Ramalochana Pandit in *Asiatic Researches*, vol. 1 (1788 ; fifth edition, 1806), p. 357 : see also p. 259 below.

No. 309 : the *Khārōpāṭaṇ* plates of *Anantapāla-Anantadēva*, dated in A.D. 1095 : edited, with a lithograph, by Mr. K. T. Telang in *Ind. Ant.*, vol. 9 (1880), p. 33.

<sup>3</sup> Elsewhere we have the following forms : *Silāra* (with the dental *s* and short *i*) in a record of A.D. 1008, Kielhorn's *Southern List*, No. 301 ; *Śiyālāra* in a record of A.D. 1058, *ibid.*, No. 315 ; *Śailāhāra* in a record of A.D. 1110, *ibid.*, No. 317 ; and *Seḷara* and *Śilāhāra* (short *a* in the second syllable) in two records of the tenth and the eleventh or twelfth century, see *ibid.*, No. 94, note 4.

The Śilāhāras of the Northern Koṅkaṇ according to the Bhaṇḍūp plates  
of A.D. 1026.



Among the titles given to Chhittarāja in this record one is *Tagarapura-paramēśvara*, "supreme lord of the town Tagara" (line 17).<sup>1</sup> The ancient city Tagara, mentioned in the first and second centuries A.D. as a place of importance on the great trading-route between the east coast of India and Broach on the west coast, is the present Tēr, the 'Tair, Thair, and Ther,' of some maps and gazetteers, in the Naldrug District of the Nizam's territory, in lat. 18° 19', long. 76° 12', about ninety-five miles towards south-east-by-south from the well-known

<sup>1</sup> In titles of this kind the more usual term was *puravarēśvara*, or *puravar-ādhiśvara*, "supreme lord of [so-and-so] a host of towns."

Paṭhaṇ on the Gōdāvarī.<sup>1</sup> This title does not imply that Chhittarāja had any dominion at Tagara, Tōr, which is far away from what was his territory; it only means that his family claimed that city as the original home of their ancestors. The same hereditary title belonged also to another branch of the same stock, that of the Śilāhāras of Karād.<sup>2</sup> From among various similar titles, and in illustration (if such is needed) of the point that they do not involve territorial dominion, we may conveniently quote here that of "lord of Māhishmatī a best of towns," which belonged to the Ahihaya princes of the Gulbarga District.<sup>3</sup> There is not the slightest reason for thinking that the power of any member of Chhittarāja's branch of the Śilāhāra stock reached anywhere above the Western Ghats: especially in view of the points that the actual extent of his territory is expressly defined in line 20 f. of this record as being "the whole land of the Koṅkaṇa, comprising many territories acquired by his own arm<sup>4</sup> and containing fourteen hundred villages headed by Puri," and that none of the records claim more than the Koṅkaṇ. And even the expression "the whole land of the Koṅkaṇa" must be taken with a limitation. The term Koṅkaṇ denotes properly the whole strip between the Western Ghats and the Arabian Sea, from the river Tapti as far certainly as Pālghaṭ at the south of the Malabar District, Madras, and perhaps as far as Cape Comorin: and the territory consisted of seven divisions which were known as "the Seven Koṅkaṇs."<sup>5</sup> The Śilāhāras certainly did not at any time possess the whole of that territory, from either point of view as to its southern limit. It is unlikely that their power extended on the north beyond the river Ambikā, which falls into the sea some twelve miles north of Balsār in the Surat District; or at any rate beyond the Pūrṇā, which flows into the sea some ten or twelve miles farther north in the same district: in A.D. 1051 the territory just above the river Miṇḍhōjā, about eight miles north of the Pūrṇā, belonged to a Chālukya or Chaulukya prince Trilōchanapāla of Lātādēśa<sup>6</sup>; and we have also a record of his grandfather Kirtirāja from the same parts.<sup>7</sup> Towards the south, Chhittarāja's uncle Arikēsarin (the Kēśidēva of the present record), who is similarly described in the Thāṇa plates of A.D. 1017<sup>8</sup> as ruling "the whole land of the Koṅkaṇa, comprising many territories acquired by his own arm, and containing fourteen hundred villages headed by Puri," seems to have gained for his family a domain reaching as far perhaps as Goa, by taking the country in that direction from a member of the southern branch of the Śilāhāra stock, the Maṇḍalika Raṭṭarāja, who was ruling there in A.D. 1008<sup>9</sup>: but that is the utmost limit that can be given to the Śilāhāras in that direction.

Another of the titles given here to Chhittarāja is "the *Mahāśmantādhipati* who has attained all the *pañchamahāśabda*" (line 16-17). As to the meaning of the term *pañchamahāśabda*, regarding which there had been different views, in a full note in my *Gupta Inscriptions*, p. 296, note 9, I arrived at the conclusion, in agreement with some other writers, that it denotes the sounds of five great musical instruments (*pañcha-mahāvādya*), the use of which was allowed, as a special mark of distinction, to persons of high rank and

<sup>1</sup> See my paper in JRAS, 1901, p. 537.

<sup>2</sup> See *Dyn. Kan. Distrs.*, p. 548.

<sup>3</sup> See farther on in this journal under my note on the Kambhāvi inscription of A.D. 1054 attached to Dr. Barnett's paper on the Yēwūr inscription A.

<sup>4</sup> This acquisition, however, was actually made by his uncle Arikēsarin, the Kēśidēva of the present record (if not by even some earlier member of the family), who is described in exactly the same way in the Thāṇa plates of A.D. 1017 (see just below).

<sup>5</sup> See *Dyn. Kan. Distrs.*, p. 282, note 5, and p. 436.

<sup>6</sup> See No. 356 in Kielhorn's List of the inscriptions of Northern India, *ante*, vol. 5, appendix; and for the identification of the places mentioned in the record see *Ind. Ant.*, 1902, p. 255.

<sup>7</sup> *Ibid.*, No. 354.

See p. 252 above note 2, No. 306.

See the Khācāpāṇ plates of A.D. 1008, No. 301 in Kielhorn's Southern List.

authority. Since then, the term has been found used in a different sense in Kashmir, as meaning "five offices, the names of which began with the word *mahā* (*mahat*), 'great,' " in a passage in the *Rājatarāṅgiṇī*, 4. 140-3, where we are told that king Muktāpīḍa-Lalitāditya (about A.D. 700-37) conferred on his minister Mitraśarman the *pañcha-mahāśabda*,<sup>1</sup> namely *mahāpratiṣṭhārapīḍā*, "the office of high chamberlain"; *mahāsamādhivigraha*, that of "chief minister for peace and war"; *mahāśvaśālā*, that of "chief master of the horse"; *mahābhāṇḍāgāra*, that of "high keeper of the treasury"; and *mahāśādhānabhāga*, that of "chief executive minister": the text, it may be added, further seems to imply that the king created these as new posts (so far as Kashmir was concerned), over and above the "eighteen offices" which already existed. That, however, is a quite exceptional case. We are concerned here with the epigraphic use of the term, in which it occurs in connection, not with ministers, but with great feudatory princes and paramount sovereigns.<sup>2</sup> And there is no reason for departing from the decision that the expression refers in the case of Chhittarāja, and generally, to the privilege of having played before him five such instruments as the *śrīṅga* or *kombu*, 'the horn,' the *tammaṭa* or *haliṅga*, 'the tabor, timbrel, or tambourine,' the *śāṅkha* or *davaṭa*, 'the conch-shell,' the *bhēri* or *bājā*, 'the kettle-drum,' and the *jayaghaṇṭā* or *jāṅgaḷe*, 'the bell, cymbal, or gong.'<sup>3</sup>

<sup>1</sup> *Pañcha-mahāśabda-bhājanam taṁ vyadhatta*: for the meaning compare *ibid.*, verse 680, where the *pañcha mahāśabdāḥ* are distinctly marked as "offices": that verse says:—"His eldest (maternal uncle) Utpalaka took the *pañcha mahāśabdāḥ*: the other maternal uncles took the other *karmasthānāni*."

<sup>2</sup> Another instance in which it is found coupled with a paramount title, in addition to those given by me in the note mentioned above, is in a Baḷagāmi inscription of A.D. 1158, *Pāli, Sanskrit, and Old-Kanarese Inscriptions*, No. 183, line 15; *Epi. Carn.*, vol. 7, Shimoga, Sk. 123; where the Kulacharya Bijjala is styled *samadhigatapañchamahāśabda-mahārājādhirāja*: but the actual position of Bijjala at that time is not clear; he had a reckoning of his own beginning in A.D. 1156; but the Western Chālukya Taila III was still reigning, at least nominally, in A.D. 1158 and down to 1161.

The reason why the cases are so few in which there is a mention of the *pañchamahāśabda* in connection with paramount sovereigns, is obviously that the privilege belonged to them as a matter of course. In literature the playing of the *pañcha-mahāśabda* and auspicious drums in a royal procession is mentioned in a passage from a tale by a Jain Kanarese writer, Rōvākōṭyāchārya, given in *Ind. Ant.*, vol. 12, p. 96: the words there are *pañchamahāśabdanṅgaḷum baddavanada pāre(ṇe)gaḷum bājise*.

To my previous notes on this matter (see also vol. 5 above, p. 216, note 3) the following may be added:—

(1) Two cases of ministers who possessed this privilege, but who were also *Sāmantas*, are (a) the *Mahāsamādhivigrahika*, the *Sāmanta* Bappabhaṭṭi, who wrote the record of A.D. 739 on the Nausāri plates of the Chālukya prince Avanijanāśrīya-Pulakēśīrāja of Gujārāt; Seventh Oriental Congress, Vienna (1886), Arian Section, p. 234, text line 49; here the term is *prāpta*<sup>3</sup> instead of the usual *sumadhigata*<sup>2</sup>; and (b) the *Mahāsamādhivigrahādāhikṛita*, the *Sāmanta* Māndalla, who wrote the record of A.D. 775 on the Pimpri plates of the Rāshtrakūṭa prince Dhārāvārsha-Dhruvarāja of Gujārāt; vol. 10 above, p. 89, text lines 65-6.

(2) From lines 56-6 of the record of Tivaradēva on the Baloda plates we learn that his son-in-law Nannarāja (who is mentioned without any indication of princely or official rank) had this privilege; vol. 7 above, p. 105; and line 2 (as also line 2 of the Rājim plates, *Gupta Inscriptions*, p. 294) speaks of it as belonging to princes in general.

(3) The record on the Kanker plates of A.D. 1213-14 speaks of the privilege in connection with the *Mahāmaṇḍaliṅga* Pamparājadēva as a boon obtained from the goddess Kātyāyanī; vol. 9 above, p. 168, text line 2.

(4) A mention of the *pañchamahāśabda* of the Jains, as a religious item, is found in an inscription of A.D. 1368, embodying a compact between the Jains and the Vaiṣṇavas which was sanctioned by king Bukkarāja I of Vijayanagara; *Epi. Carn.*, vol. 2, Inscr. at Śrāvāṇa-Belgoḷa, No. 136.

<sup>3</sup> These are the instruments, specified according to both their Sanskrit and their Kanarese or other vernacular names, in the passage in the Kanarese Vivākachintāmaṇi (referred to in *Ind. Ant.*, vol. 12, p. 96) as given by Kittel in his Kannada-English Dictionary under *pañcha-mahāvādya*. Under *aydu*, he has quoted from Maṅgarāja's Nighaṇṭu a list of the *aydu uttama-vādya* or "five best musical instruments" as being *vīṇa*, 'the lute,' *tāḷa*, 'the cymbal,' *muraḷa*, 'the tambourine,' *kakale*, 'the metal horn or trumpet,' and *rāsa*, 'the flute or pipe.' There was evidently a difference between the "great" instruments and the "best" ones!

The details of the date of this record (lines 32-5) are, the Śaka year 948 expired, the Kshaya *samvatsara*; the fifteenth *tithi* of the bright fortnight of Kārttika; Ravi, i.e. Ravivāra (Sunday); an eclipse of the sun. The date is an irregular one; because, on even a preliminary point, of course there cannot be an eclipse of the sun on the fifteenth *tithi* of the bright fortnight, i.e. at the full-moon. For the rest the position is as follows:<sup>1</sup>—The Kshaya *samvatsara* in question began, as a Chaitrādi lunar year according to the southern lunisolar system of the cycle, on 22 March A.D. 1026. The full-moon *tithi* of Kārttika answered in that year to 28 October, on which day it ended at 18 hrs. 18 min. after mean sunrise, i.e. 18 min. after midnight, (for Ujjain); but the day was a Friday (not a Sunday as stated): there was a large eclipse of the moon, visible in India<sup>2</sup>; but, as has been said, the record specifies an eclipse of the sun. The new-moon *tithi* of Kārttika answered in that same year to 12 November, on which day it ended at about 1 hr. 38 min. after mean sunrise (for Ujjain); but the day was a Saturday (not a Sunday): there was an annular eclipse of the sun; but it was not visible in India<sup>3</sup>; and, as has been said, the record specifies the full-moon *tithi*. In these circumstances, while the intended date seems to have been either 28 October or 12 November A.D. 1026, and while there may be a preference in favour of the earlier date because of the eclipse which certainly occurred visibly then, we cannot decide which of these two days was really meant; because the week-day is not right from either point of view.

Of the local places mentioned in this record, the first is a town named Puri, which is marked as the chief town of a province consisting of fourteen hundred villages (line 20 f.): it and its province are thus referred to in the record with a view to locating in a general way the village at which the grant was made. Various proposals have been made to identify Puri<sup>4</sup>: but the name is too vague for any certain conclusion to be arrived at. An idea, however, as to the position and extent of the fourteen-hundred province of which it was the chief town, is got as follows. As will be seen, the places mentioned in the present record were in the Sālsotte tāluka of the Thāna District. Further, in the Thāna plates of A.D. 1017<sup>5</sup> there is the same reference as in our present record to “the fourteen hundred villages headed by Puri”: and at any rate one of the villages granted by that record, namely Chāvināra, can be identified (see p. 260 below), and is found in the Bhiwṇḍi tāluka of the same district, immediately on the north-east of the Sālsotte tāluka. Again, the Bhādāna grant of A.D. 997<sup>6</sup> places in the Mahirihāra *vishaya* of what it calls “the Koṅkaṇ marked out by fourteen hundred villages” the village Bhādāna, which is about seven miles farther on towards the east-north-east in the Bhiwṇḍi tāluka. And the record on the Khārēpāṭaṇ plates of A.D. 1095,<sup>7</sup> which makes the same reference that we have in our present record to the whole land of the Koṅkaṇa and the fourteen hundred villages headed by Puri, shows by its statements in lines 77-9 that the Puri province included the ports of Sthānaka, Nāgapura, Surpāraka, and Chēmūli or Chēmūlya,<sup>8</sup> which it says, were “on the coasts in the Kuṅkaṇa

<sup>1</sup> Compare Professor Kielhorn's examination of this date in *Ind. Ant.*, vol. 24, p. 13, No. 179.

<sup>2</sup> Sewell, *Eclipses of the Moon in India*, table E, p. 23.

<sup>3</sup> Von Oppolzer, *Canon der Finsternisse*, p. 214, and plate 107.

<sup>4</sup> See *Dyn. Kan. Distr.*, p. 284.

<sup>5</sup> See p. 252 above, note 2, No. 306.

<sup>6</sup> See p. 252 above, note 2, No. 305.

<sup>7</sup> See p. 252 above, note 2, No. 309.

<sup>8</sup> In this passage this name may be taken either as Chēmūli (as was practically done by Mr. Telang, who, however, wrote “Chemuli”), or as Chēmūlya: but it is given plainly as Chēmūlya in lines 29 and 57 of the Khārēpāṭaṇ plates of the Southern Silāhāra prince Rattarāja; *ante*, vol. 3, p. 297. The place is of considerable antiquity and repute, and is mentioned as Chēmula (perhaps for Chēmūla) in early inscriptions at Kānhēri; Lüders, *List of the Brāhmī Inscriptions*, *ante*, vol. 10, appendix, Nos. 996, 1033. For some twenty different corruptions of the name in foreign writings, beginning with the Simylla and Timoula of Ptolemy, see the Gazetteer of the Bombay Presidency, vol. 11, Kolāba and Janjira, p. 269.

(i.e. *Koṅkaṇa*) fourteen-hundred."<sup>1</sup> *Sthānaka* is the present *Ṭhāṇa* itself.<sup>2</sup> *Nāgapura* has not been identified. But *Surpāraka* is *Sōpārā* or *Supārā*, near the coast, in the Bassein *tāluka* of the *Ṭhāṇa* District, some thirty miles north of Bombay. And *Chēmūli* or *Chēmūlya* is *Chēmwal*, *Chēul*, *Chaul*, on the coast, in the *Alibāg* *tāluka* of the *Kolāba* District, about twenty-five miles south of Bombay. Thus, the *Puri* or *Koṅkaṇa* fourteen-hundred seems to answer fairly closely to the Bassein, *Sālsette*, *Bhiwṇḍi*, and *Kalyāṇ* *tālukas*, with perhaps also the *Karjat* *tāluka* of *Ṭhāṇa*, and the *Panwel*, *Pēṇ*, and *Alibāg* *tālukas* of *Kolāba*.

As regards other local places, the record registers the grant of a field, presumably a large one, in a village named *Nōura* (line 42), which it places in the *Shatshashti-vishaya* and in (the territory of) "the famous *Sthānaka*." This last name, *Sthānaka*, is, of course, the earlier form of the present *Ṭhāṇm*, *Ṭhāṇa*.<sup>3</sup> *Shatshashti* is the present *Sashti*, *Sālsette* the island which forms the *tāluka* of which the head-quarters station is at *Ṭhāṇa*: its name means "sixty-six," and marks it as having consisted originally of a group of sixty-six villages<sup>4</sup>: this name is found in the intermediate form of *Sāsaṭi* in the *Ṭhāṇa* plates of the *Dēvagiri-Yādava* king *Rāmachandra* dated in A.D. 1272.<sup>5</sup> In defining the field that was granted, the record tells us that it was bounded on the east and north-east by *Gōmvani*; on the south by *Gōrapavali*; and on the west by the king's high-way. We may safely follow Professor Bühler in identifying *Nōura* with a village in the *Sālsette* *tāluka* shown as 'Nowohur' in the Indian Atlas sheet 25 (1854), in lat. 19° 9', long. 73° 1', about two miles south-south-west from *Ṭhāṇa*, and *Gōmvani* with the 'Gowhan' of the same map, about half a mile north-by-east from 'Nowohur,' which, it may be added, is shown about one mile and a half north-east from *Bhāṇḍūp*: these two villages, however, do not exist now: the Atlas quarter-sheet 25, N.E. (1905), marks the places which they occupied as being now waste land on the foreshore of the *Ṭhāṇa* Creek.<sup>6</sup> The maps do not show any representative of *Gōrapavali*, which must have been somewhere on the east of *Nōura*, and perhaps was a hamlet (*palli*, *vālī*) of that place: this village must have disappeared even before the other two.<sup>7</sup>

<sup>1</sup> The form *Kuṁkaṇa* occurs in line 79 and again in line 84: in line 65 the record presents the more usual form *Koṁkaṇa* = *Koṅkaṇa*.

<sup>2</sup> Regarding this name see the next note.

<sup>3</sup> The text, line 41, uses the expression *śrī-Sthānaka*: and the same combination occurs in line 55 of the *Bhādāna* grant of A.D. 997; in the *Ṭhāṇa* plates of A.D. 1017; and in line 77 of the *Khārāpāṭaṇ* plates of A.D. 1095 (for these records see note 2 on p. 252 above). There might be a temptation to take the original name as *Śrīsthanaka*. But it seems to be fixed as simply *Sthānaka*, not only by the modern name, but also by line 86 of the *Bhādāna* grant; *tach=cha Sthānakē dhruvam*: and it was so taken by Professor Kielhorn. Also, there was a practice of prefixing another *śrī* to names beginning with that word itself: see my *Gupta Inscriptions*, p. 8, note 3; and as another instance add *śrī-Śrīdharaṇ* from *Ind. Ant.*, vol. 6, p. 212, line 17.

<sup>4</sup> The modern name is certified as *Sāshti* in the compilation "Bombay Places and Common Official Words" published in 1878: it must be a contraction of *sāsashṭi* as an earlier form of the Marāṭhī *sāsashṭ*, 'sixty-six'; but the corruption 'Sālsette' seems to point rather to a form *sadsashṭ*, *saśashṭ*.

<sup>5</sup> JRAS, first series, vol. 5, p. 183.

<sup>6</sup> 'Nowohur' is not to be confused with the 'Nahur' of the quarter-sheet, which is shown in the old full sheet as 'Nawoor,' about one mile west-by-south from 'Nowohur.'

<sup>7</sup> 'Nowohur' and 'Gowhan' seem to have disappeared between 1854 and 1879, as their names are not in the Postal Directory of the Bombay Circle which was published in 1879: the facts about 'Gowhan,' however, are not quite clear, as the Directory of 1898 (second edition) shows a 'Gawhān' with *Ṭhāṇa* as its post-town. A consideration of the statements of the record, with an inspection of the maps, will show that *Gōrapavali* cannot have been an earlier name of *Bhāṇḍūp*, as was thought by Professor Bühler.

## SPECIAL NOTES.

## 1. The city Hamyamana, Hamjamana.

In line 26 we read that the notification contained in this record on the Bhāṇḍūp plates was addressed to (among other people) "the three classes of citizens, and others, of the city Hamyamana." The same place is mentioned, in the same way, in the Thāṇa plates of A.D. 1017, and again in line 72 of the Khārēpāṭaṇ plates of A.D. 1095<sup>1</sup>; but in the last-mentioned record the name is given, with a slight but perhaps instructive difference, as Hamjamana. And it has been proposed, on the strength of the latter form, to identify this city with Sanjān or Sanjān,—a place on a creek and near the sea, in the Dāhāpū tāluka of the Thāṇa District, about ninety miles north of Bombay,—which, now only an ordinary village, has been thought to have been a town of considerable importance in bygone times.<sup>2</sup> The case is, in brief, as follows:—

A Persian poem entitled *Kissah-i-Sanjān*, written in A.D. 1600,<sup>3</sup> says that one hundred and fifteen years after the death of Yazdajird (16 June A.D. 632), that is, in A.D. 747, the Parsees came by ship from the island of Hormuz to India, and landed and settled at Dib, that is Div, Din, on the coast in the south of Kāthiāwār. Nineteen years later, in A.D. 766, some angury led them to move on: so they sailed to Gujarāt, and after a tempestuous voyage arrived at Sanjān. After giving certain explanations, they were made welcome by the local ruler, a good and righteous prince named Jādi Rānā,<sup>4</sup> who gave them permission to make a settlement in his territory. So they selected a vacant spot "in the desert," in forest land and uncultivated, but pleasant, and cleared it, and raised a city to which their Dastur gave the name Sanjān,—in memory (it is suggested) of places bearing that name in Khorāsān and elsewhere in Persia: and with the permission of the Rāja the land was cleared for three *farsakhs* all round, so that they might be without any hindrance in keeping up the sacred fire of Bahram. And there they abode for three hundred years "more or less"; which takes us on to about A.D. 1066. During the next two centuries, it seems, some of them went on and settled at Nausārī, Vañkānēr, Broach, Añklēshwar, Cambay, and other places. Later on, apparently about A.D. 1507, trouble arose at Sanjān, through an invasion by the Musalmān ruler of Chāmpānēr: but into this we need not go.

In connection with that recital, it has been proposed to explain Hamjamana as the original name given by the Parsees to their settlement, and Sanjān as the corruption thereof, figuring naturally though by an anachronism (it is urged) in the Persian poem because the latter was written so late as in A.D. 1600<sup>5</sup>; to account for the name as being equivalent to the present term *anjuman*, used by the Parsees in the sense of "an assembly, a large communal meeting," from the Avestic *han*, 'together,' and *jam*, 'to go'; to explain *trivarga*, 'the three classes,' as referring to the Avestic word *thrayavan*, denoting the three grades of the priestly class, the Dasturs, Mobeds, and Herbeds; and to account for the epigraphic references to the place on the grounds that this foreign independent community at Sanjān was of such importance as to deserve, if not to actually require, attention of that kind.

<sup>1</sup> For these two records see p. 252 above, note 2, Nos. 306, 309; and for the first of them see fully p. 259 below.

<sup>2</sup> For this proposed identification see (1) the *Gazetteer of the Bombay Presidency*, vol. 14 (1882), Thāṇa, p. 302, where, however, no grounds are given; and (2), for reasons in support, two papers by Mr. Jivanji Jamshedji Modi in *JBBRAS*, vol. 21 (1904), pp. 4-18, and *Ind. Ant.*, 1912, pp. 173-6.

<sup>3</sup> There is a translation of this poem by Eastwick in *JBBRAS*, vol. 1 (1841-4; reprint of 1870), pp. 168-90.

<sup>4</sup> No such name has been found in the epigraphic records.

<sup>5</sup> For these proposals see *JBBRAS*, vol. 21 (1904), pp. 14-17, and *Ind. Ant.*, 1912, pp. 175-8.



All that reads well : but there are objections. (1) While the account in the *Kissah-i-Sanjān* certainly seems to refer to the present Sanjān in the Dāhānū tāluka, we are told that the belief that Sanjān was an important place in former times rests on a misunderstanding of statements by the Arab geographers of the tenth to the twelfth centuries, and that their references to a place called Sindān by them belong, not to Sanjān, but to a town in Cutch, somewhere near Cambay : this, then, disposes of the idea that Sanjān was formerly a place of special importance. (2) The word *trivarga* seems to be a well-established term for the three higher Hindū castes, the Brāhmaṇas, Kshatriyas, and Vaiśyas : and it is to be noted that it occurs again in a passage of the same general nature in line 48 of the Bhādāna grant of A.D. 997,<sup>1</sup> in which record there is no mention at all of the place Haiyamana, Haijamana. (3) As regards etymology, the usual change is from *s* to *h*, not from *h* to *s* : we might expect to have a form Hanjān from Saihjamana, but not Sanjān from Haijamana. And (4) it is not easy to think that Hindū rulers would deem it necessary to address a community of foreigners in respect of donations in which those foreigners were not in any way concerned, and which could not have the slightest interest for them.

More evidence is wanted, to settle this matter in any particular direction. But we are at least not disposed to accept the identification of Haiyamana, Haijamana, with Sanjān. It looks as if the place was some administrative head-quarters of these Śilāhāra princes, apart from their actual capital, where their official records and archives were written and kept, and public notifications were issued about any matters likely to be of any general interest.

## 2. The places mentioned in the Thāna plates of A.D. 1017.

This record, No. 306 in Professor Kielhorn's List of the Inscriptions of Southern India, *ante*, vol. 7, appendix, is on three plates which were found in 1786 or 1787, along with another set of three plates which cannot be identified, in digging for some new works at the fort at Thāna. It is much wished that these plates could be traced ; so that a critical edition of the record might be published, with a facsimile. As matters stand, for our knowledge of its contents we are dependent on the translation by Ramalochana Pandit, with a partial transcription of the text as far perhaps as the end of the first plate, communicated by General J. Carnac, and published in 1788 in the *Asiatic Researches*, vol. 1 (fifth edition, 1806), p. 357.

It is a record of the Śilāhāra prince Arikēsariḍēva, whose name is given as Kāsīdēva in the Bhāṇḍūp plates (see p. 253 above). It is dated in the Piṅgala *saṃvatsara*, Śaka 939 expired ; on the full-moon of Kārttika<sup>2</sup> ; on the occasion of an eclipse of the moon : and these details answer quite regularly to 6 November, A.D. 1017, on which day there was an eclipse of the moon, visible in India, the moment of full-moon being at 19 hrs. 22 min. after mean sunrise, i.e. at 1 hr. 22 min. after midnight, (for Ujjain).<sup>3</sup>

Just as the record on the Bhāṇḍūp plates of A.D. 1026 does in the case of Chhittarāja, so this record describes his uncle Arikēsarin as ruling "the whole land of the Koṅkaṇa, comprising many territories acquired by his own arm, and containing fourteen hundred villages headed by Puri" ; the last statement being made with a view to locating in a general way the grants that were made, by indicating the province.

<sup>1</sup> See p. 252 above, note 2, No. 305 : the text there is :— . . . . . *purapati-tri(tri)vargga-sthāna prabhṛiti-pradhān-āpradhāna-janō(nā)n* . . . . . ; and Professor Kielhorn rendered it (*Epi. Ind.*, vol. 3 p. 269) by :— "informs . . . . . heads of towns and the chief and common people of the three (principal) castes, places of abode, . . . . ."

<sup>2</sup> The week-day is apparently not stated.

<sup>3</sup> Sewell, *Eclipses of the Moon in India*, table E, p. 23 : and compare Professor Kielhorn's note on the date in *Ind. Ant.*, vol. 28, p. 115, No. 11.

The notification contained in the record was issued to (among others) all the inhabitants of "the city the famous *Sthānaka* (Ṭhāṇa)."<sup>1</sup> and to "all the holy men and others inhabiting the city *Hamyamana* or *Hamjamana*."<sup>2</sup> And it announces the grant of three villages to a Brāhmaṇa who was an inhabitant of "the city the famous *Sthānaka*," as follows:—

1. The first village was *Chāvināra*, "standing at the extremity [perhaps we should rather say 'on the edge'] of the territory of *Vatsarāja*." It was bounded, on the east by the village *Pūagambā* [we should probably read *Pūagāmṇā*]<sup>3</sup> and "a water-fall from a mountain"; on the south by the villages *Nāgambā* [read probably *Nāgāmṇā*]<sup>4</sup> and *Mūlādōṅgarikā*; on the west by the river *Sāmbharapallikā*; and on the north by the villages *Sāmbivē* and *Kāṭiyālaka*.

We may safely identify *Chāvināra* with the 'Chavindra' of the Indian Atlas quarter-sheet 24, S.E. (1903), in lat. 19° 18', long. 73° 8', in the Bhiwṇḍī tāluka of the Ṭhāṇa District, one mile and a half east-north-east from Bhiwṇḍī, and about ten miles north-east-half-north from Ṭhāṇa. This name, it may be added, is not shown in the Atlas full sheet 24 (1857), where the place for it is filled by the name 'Bhewndeo' in capitals: but it is entered, as 'Chāvindri,' in the Postal Directory of the Bombay Circle (1879, and second edition 1888). The maps and Postal Directory do not show any names answering to *Mūlādōṅgarikā*, *Sāmbivē*, and *Kāṭiyālaka*: unless, by chance, *Sāmbivē* (in which the *b* is very questionable)<sup>5</sup> is a printer's mistake for *Sāmdivē*, i.e. *Sāmdivē*, in which case this village might easily be the 'Sauda' of the quarter-sheet, one mile north of 'Chavindra.'<sup>6</sup> But half a mile east-by-north from 'Chavindra' there is the 'Pohgaon' of the full sheet, the 'Pogaon' of the quarter-sheet, answering to the *Pūagambā* (? *Pūagāmṇā*) of the record, with hills close on the east and south-east, where we might easily find the "water-fall from a mountain." And about three quarters of a mile south-west-by-south from 'Chavindra' there is the 'Nagaon, Nāgaon' of the maps, answering to the *Nāgambā* (? *Nāgāmṇā*) of the record. About one mile on the west, there is a large nullah, the 'Kamwaree, Kamvari,' of the maps, which may be a later name of the *Sāmbharapallikā* river of the record.

2. The second village was *Tōkabalāpallikā*<sup>7</sup>; this was bounded on the east by *Sidābali*; on the south by the river *Mōthala*; on the west by *Kakādēva*, *Hallapallikā*, and *Bādaviraka*; and on the north by *Talāvalipallikā*.

3. The third village was *Aulakiyā*, which was bounded, on the east by *Tādāga*; on the south by *Gōvinī*; on the west by *Charikā*; and on the north by *Kalibalāyachōli*.

I have not succeeded in finding these two groups of places. The Postal Directory gives possible equivalents for some of the original names as follows: for the first group, *Sadavli*, *Shedāli*, *Shedivli*, *Hāloli*, *Vadvihir*, *Wadvir*, *Talavli*, and *Talāvli*; and for the second group, *Āvla*, *Āvli*, *Govana*, *Chari*, *Chariv*, *Kalavli*, *Kālavli*, *Kalivli* and *Kālvār*. But the places bearing

<sup>1</sup> See note 3 on p. 257 above.

<sup>2</sup> The transcription of the text does not go as far as this. I quote, as far as "city," the words given in the published translation. The translation gives "Hanyamana"; with, no doubt, a printer's mistake of *n* for *m* or of *y* for *j* (see p. 258 above). For the rest of the expression we can hardly doubt that the text has in reality *nagara-paura-tricargga-prabhṛtiṃś-cha*, like line 26 of the Bhāṇḍūp plates of A.D. 1026 and line 72 of the Khārēpāṭa plates of A.D. 1095.

<sup>3</sup> Ramalochana Pandit gave in his translation *b* in some words, and *v* in others. But we can only think that, like the Bhāṇḍāna grant of A.D. 997, the Bhāṇḍūp plates of A.D. 1026, and the Khārēpāṭa plates of A.D. 1095 (all records of the same family), the original record has no separate sign for *b*, but uses only the *v*.

<sup>4</sup> See the preceding note.

<sup>5</sup> See note 3 above.

<sup>6</sup> This name, also, is not in the full sheet: but it is given, as 'Sāwde, Sāvda,' in the Postal Directory.

<sup>7</sup> The translation says "the full (district) of Tōcabalā Pallikā." But there can be no doubt that we have to take this as the name of a village, not a district.

these names are only found in the maps singly, in detached positions;<sup>1</sup> whereas, to identify either group with any confidence, we must find representatives, together and in the stated relative positions, of at least two of the original names in each group. In these circumstances, I can only give these notes about these two sets of places in the hope that some reader of this paper, with local knowledge or opportunities, may be able to trace the places.

TEXT.<sup>2</sup>*First plate.*

- 1 Om<sup>3</sup> Jayas=ch=ābhayudayaś=cha || <sup>4</sup>Labhatē sarvva-kāryōshu pñjayā gaṇanā yakah |  
vighnam nighnan=sa vaḥ pāyād=apāyā-
- 2 d=Gaṇanāyakah || [1\*]<sup>5</sup> Sa vaḥ pātu Si(śi)vō nityam yan-maulō(lau) bhāti  
Jāhnavi | Sumōru-si(śi)khar-ōdgachchhad-achchha-chandra-kal-ōpa-
- 3 mā || [2\*] <sup>6</sup>Jimūtakētu-tanayō niyatam dayālur=Jjimūtavāhana iti trijagat-  
pṛasiddhaḥ | dēham nijam tripa-
- 4 m=iv=ākalayan=par-ārthō yō rakshati sma Garudāt=khalu Sa(śa)mkhachūdam ||  
[3\*] Tasy=ānvayō narapatiḥ samabhūt=Kapa-
- 5 rddi Silāra-vaṁsa(śa)-tilakō ripu-darppa-marddi | tasmād=abhūch=cha tanayaḥ  
Pulasa(śa)kti<sup>7</sup>-nāmā mārtaṇḍa-maṇḍa-
- 6 la-samāna-samiddha-dhāmā || [4\*] <sup>8</sup>Jātavān=atha laghuḥ sa Kaparddi sūnur=  
asya śakalair=ari-vargaiḥ | yad-bha-

<sup>1</sup> I have examined also various sheets of the Bombay Survey series, in addition to the Indian Atlas sheets mentioned above.

<sup>2</sup> From the original plates.—Verses 1 and 2, and 3 to 9, are verses 1 and 2, and 4 to 10, in the Thāṇa plates of Arikēsariḍvā, of A.D. 1017, *As. Res.*, vol. 1 (1788; fifth edition, 1806), p. 357; No. 306 in Kielhorn's List of the Inscriptions of Southern India, *ante*, vol. 7, appendix: that record has after verse 2 another verse invoking Śiva again. And verses 1 to 3, 7 to 9, and 11, are found again as verses 1 to 3, 10 to 12, and 17, in the Khārēpāṭa plates of Anantapūla-Anantadēva, of A.D. 1095, *Ind. Ant.*, vol. 9, p. 83; No. 309 in Kielhorn's List.

<sup>3</sup> Represented in the original by a symbol.

<sup>4</sup> Metre, Ślōka (Anuṣṭubh); and in the next verse.

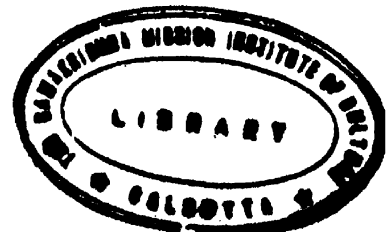
<sup>5</sup> The verses are not numbered in the original.

<sup>6</sup> Metre, Vasantatilaka; and in the next verse. In verse 4 each pair of *pādas* has rhyming ends.

<sup>7</sup> This name occurs in exactly the same form, Pulasakti (with the single *l* and the dental *s*), in line 8 of the Khārēpāṭa plates of A.D. 1095; and there, as here, though the verses are different, the metre requires the single *l*. As regards the Thāṇa plates of A.D. 1017, where the verse is the same as here, Rāmalochana Pandit gave Pulasakti (with the single *l* and the palatal *s*) in his translation: but the transcription shows Pulasakti, as here (with the dental *s*). In line 25 of the Bhādāna grant of A.D. 997, vol. 3 above, p. 271, No. 305 in Kielhorn's Southern List, the name is Pulasakti (with the single *l* and the palatal *s*); and there, too, though the verse is again different, the metre requires the single *l*. In the Kānhēri inscription of this prince himself, and in one of his son Kapardin II at the same place, *Ind. Ant.*, vol. 13, pp. 134, 136, Kielhorn's List, Nos. 302, 303, the name is Pullasakti (with the double *ll* and the palatal *s*).

There can be no doubt, I think, that the second component of the name is *sakti*, 'power, strength, energy,' etc.; not *sakti*, 'attachment, adherence.' As regards the first component, it appears that Lexicons give both (1) *pula*, 'extended, wide'; also, as equivalent to *pulaka*, 'bristling of the hairs of the body'; and (2) *pulla*, 'expanded, blown; a flower,' as a corruption of *phulla*. The first of these may well be taken as a shorter form of *vipula*, with the same meanings. In any case it seems most likely that the first part of the name was *pula*, just as in the Western Chalukya name Pulakēśin.

<sup>8</sup> Metre, Svāgatā.



- 7 yēna salil-āṃjalir-u[oh]air-ddiyatō nija<sup>1</sup>-rājya-sukhāya || [5\*] <sup>2</sup>Tasmād=abhūch=cha  
tannyo bhuvan-aika-viraḥ śri-Vvapuva-
- 8 nna<sup>3</sup> iti saṃgara-raṅga-viraḥ | śri-Jhaṃjha ity-abhavad=asya sutah  
sukirttir-bh[r\*]āt-ātha Goggi-nripatīḥ sama-
- 9 bhūt=umārtīḥ || [6\*] <sup>4</sup>Tasmād=vismaya-kāri-hāri-charita-prakhyāta-kīrtīḥ sutah  
śrīmān=Vajjadādēva-bhū-
- 10 patir=abhūd=bhūchakra-ohādāmaṇīḥ | dār-ddaṇḍ-aika-valasya yasya sahasā  
saṃgrāma-raṅg-āṃganō
- 11 rājya-śriḥ svayam=ētya vakshasi ratim cakrō Murār=iva || [7\*] <sup>5</sup>Jayanta iva  
Vṛitrārōḥ Purārō-
- 12 r=iva Shaṇmukhaḥ | tataḥ śrīmān=abhūt=putraḥ sach-charitro=Parājitaḥ || [8\*]  
Kārṇas=tyāgēna yaḥ
- 13 sākshāt=satyōna cha Yudhishtīraḥ | pratāpād=dipti-mārttaṇḍa[h\*] Kāla-  
daṇḍāś=cha yō dvishām || [9\*]
- 14 <sup>6</sup>Tasmād=abhūd=Vajjadādēva-nāmā tatō-grajaḥ śri-Kēsi(śi)dēvas(ś)-cha | \* (||) [10\*]  
<sup>7</sup>Tad=bhrātri-
- 15 jō Vajjadādēva-sūnuḥ śri-Chohhittarājō nripatir=vvabhūva | Śilāra-vamśa(śa)ḥ  
śisu-

Second plate : first side.

- 16 pi<sup>8</sup> yēna nītaḥ parām=unnatim=unnatēna || [11\*] Ataḥ svakiya-puny-ōdayāt=  
samadhigat-āśēsha-pañcha-mahā-
- 17 śavda - mahāsāmantādhipati - Tagarapura - paramōśva(śva)ra - Si(śi)lāhāra - narēndra-  
Jīmūtavāhan-ā-

<sup>1</sup> Read uchchhair=ddiyatō sma nija-

<sup>2</sup> Metre, Vasantatilaka.

<sup>3</sup> Read Vappuvanna. Wathen read Vayuchanna, but gave the name as Vayutanna in his translation. Bühler read Ghayuvanta, without noting that the metre requires the vowel of the first syllable to be long, whether by nature or by position, but added that it might perhaps be Vappuvanna or Vappuvanta. In the same verse, standing as verse 7 in the Thāpa plates of A.D. 1017, Ramalochana Pandit read Vappuvanna. The same name occurs, in a different verse, in line 26 of the Bhādāna grant of A.D. 997, vol. 3 above, p. 271; Kielhorn's Southern List, No. 305; here Professor Kielhorn read tasmād=Va[ppu]vannād=abūūd, and remarked:—"The second akṣara of this name, which I read ppu, might possibly be read tpu:" in this case the metre (Ślōka) does not help; but in my opinion the facsimile distinctly gives [p]pu: also, the next syllable seems clearly to be vva, which, however, the other records mark as a mistake for va. The name occurs again, in still another different verse, in line 14 of the Khārēpāṇ plates of A.D. 1095, Ind. Ant., vol. 9, p. 33; Kielhorn's Southern List No. 309: here the facsimile distinctly gives Vapuvanna; but here, again, the metre requires a long vowel in the first syllable. In the present record, at the end of line 7, the first syllable is certainly not gā as read by Bühler; contrast, e.g. the gā which we have twice in line 38: it is, in fact, vva, which, however, can only be a mistake for va. The second syllable might be read either as pu or as yu. The required lengthening of the vowel of the first syllable might be effected, of course, by correcting va into vā, instead of pu into ppu. But, everything being taken into consideration, it can hardly be doubted that the intended word was Vappuvanna.

<sup>4</sup> Metre, Śārdūlavikrīḍita.

<sup>5</sup> Metre, Ślōka (Anushtubh); and in the next verse.

<sup>6</sup> Metre, Upajūti of Indravajrā and Upēndravajrā; but there are only two pādas, and the second of them is faulty; and we have nothing that enables us to restore the whole verse. The text is altogether different in the Thāpa plates of A.D. 1017 and the Khārēpāṇ plates of A.D. 1095: (here, these two princes, Vajjadādēva II and his brother, are dealt with in two verses (15 and 16, as it happens, in both cases); and the brother's name is given as Arikōsarīn.

<sup>7</sup> Metre, Indravajrā.

<sup>8</sup> Read śisu=āpi.

८ अथ शान्ति यथा नमो भगवते वासुदेवाय ॥ नमो भगवते वासुदेवाय ॥ नमो भगवते वासुदेवाय ॥  
 २ नमो भगवते वासुदेवाय ॥ नमो भगवते वासुदेवाय ॥ नमो भगवते वासुदेवाय ॥  
 ४ नमो भगवते वासुदेवाय ॥ नमो भगवते वासुदेवाय ॥ नमो भगवते वासुदेवाय ॥  
 ६ नमो भगवते वासुदेवाय ॥ नमो भगवते वासुदेवाय ॥ नमो भगवते वासुदेवाय ॥  
 ८ नमो भगवते वासुदेवाय ॥ नमो भगवते वासुदेवाय ॥ नमो भगवते वासुदेवाय ॥  
 १० नमो भगवते वासुदेवाय ॥ नमो भगवते वासुदेवाय ॥ नमो भगवते वासुदेवाय ॥  
 १२ नमो भगवते वासुदेवाय ॥ नमो भगवते वासुदेवाय ॥ नमो भगवते वासुदेवाय ॥  
 १४ नमो भगवते वासुदेवाय ॥ नमो भगवते वासुदेवाय ॥ नमो भगवते वासुदेवाय ॥

[illegible]



- 18 nvaya-prasūta-suvarṇṇa-Garuda-dhvaja-sahaja-Vidyādhara-tyāga-jagaj-jhampi-maṇḍalika-  
si(śi)khā-
- 19 maṇi-sa(śa)raṇāgata-vajra-paṃjara - prabhṛiti - samasta - rājāvali - samalamkṛita - mahā -  
maṇḍalēśva(śva)ra-śrī-
- 20 mach-Chhittarājādēv[ā\*] nija-bhuj-opārjjit-ānēka-maṇḍala-samēt[ā\*]m Puri-  
pramukha-ścha(cha)turddasa(śa)-grāma-
- 21 sa(śa)ti-samanvit[ā\*]m samasta-Komkapa-bhuvan samanusā(śa)sati tath-aitad-rājya-  
chintā-bhāram-udvahatsu sarvvādhikā-
- 22 rī-śrī - Naganaiya - sām̐dhivigrahika - śrī - Sīhapaiya - Karṇam̐ta - sām̐dhivigrahika<sup>1</sup> -  
śrī - Kaparddi-śrīkaraṇ-ā-
- 23 di-paṃcha-pradhānēśhu saten asmin kālē pravarttamānē sa cha mahā-  
maṇḍalēśva(śva)ra-śrīmach-Chhitta-
- 24 rājādēvāḥ sarvvān-ēva sva-samvadhyaamānakān-anyān-api samāgāmi-rājaputra-  
maṃtri-purohi-
- 25 t-āmātya-pradhān-āpradhāna-naiyogikāms=tathā rāshṭrapati-vishayapati-nagarapati-  
grāmapa-
- 26 ti-niyukt-āniyukta-rājapurusha-janapadā[m]s=tathā Hanyamana-nagara-paura-  
trivargga-prabhṛitīmā-cha
- 27 praṇati-pūjā-satkāra-samādēśai(śai)ḥ sam̐disa(śa)ty=astu vaḥ samviditam yathā ||  
<sup>2</sup>Chalā vibhūtiḥ
- 28 kṣapa-bha[m\*]gi yauvanam | Kṛitānta-dant-āntara-varṭti jivitam || Sainsāraḥ  
sahaja-<sup>3</sup>jarā-marapa-sādhāra-
- 29 paṃ sa(śa)rīrakam pavana-chalita-kamalini-dala-gata-jala-lava-taralatare dhan-āyushi  
iti matvā,
- 30 draḍhayanti dāna-phalam | tathā ch=aktam bhagavatā Vyāsēna || <sup>4</sup>Agnōr-  
apatyam prathamam suvarṇṇam bhūr=Vvaishṇa-

*Second plate : second side.*

- 31 vi sūrya-sutās(ś)=cha gāvah | loka-trayan-tōna bhavēd=dhi dattam yaḥ  
kāncchanam gām cha mahīm cha dadyāt || Iti dharm-ādha-
- 32 rmma-vichāra-chāru-chirantana-muni-vachanāny = avadhāryya mātāpitṛr=ātmanas = cha  
arē(śrē)yo-r̥thina mayā Sa(śa)ka-
- 33 nripa-kāl-ātita-samvatsara-sa(śa)tēshu navasu asṭachātvarīmśa(śa)d-adhikēshu  
Kṣhaya-samvatsar-āntarggata-Kā-
- 34 r̥tika-su(su)ddha-paṃchadasyā(śyā)m yatr=āmkatō=pi samvat 948 Kārttika  
su(su)ddha 15 Ravau samjātō(ta) āditya-
- 35 grahāna-parvvaṇi su-tirthō snātvā gagan-aika-chakra-uhūḍāmapayē kamalini-  
kāmukāyē(ya) bhagava-
- 36 tē savitrē nānāvidha-kusuma-ślāghyam=arghyam dat[t\*]vā sakala-sur-āsura-gurum  
trailōkya-svāminam bha-
- 37 gavantam=Umāpatim=aḥhyarchohya yajana-yājan-ādhyayan-ādhyāya(pa)n-ādi-shaṭ-  
karmma-niratāya kratu-kriyā-

<sup>1</sup> Read *Karṇāḍa-sādhikā*.

<sup>2</sup> Metre, Upēndravajrā; but there are only two *pādas*: for the missing third and fourth *pādas*, see line 50 of the Bhādāna grant of A.D. 997, vol. 3 above, p. 271.

<sup>3</sup> Read *samēdra-sahaja*.

<sup>4</sup> Metre, Indravajrā.

- 38 kāṇḍa-sa(śa)ṇḍāya Pārāsa(śa)ra-gotrāya Chohhamdoga-sā(śa)khinā mahā-  
vrāhmaṇāya Āmadēvaiya-
- 39 ya vipra-Nōḍamaiva-sutāya yajana-yājan-ādhyayan-ādhyāya(pa)n-ādi-shaṭ-karma-  
karaṇāya āgat-ā-
- 40 bhyāgata-nitya-naimittika samvyaavahār-ārttham valim charuka<sup>1</sup>-vaisva(śva)dv-  
āgnihotra-kratu-kriy-ā-
- 41 dy-upasarppaṇ-ārttham sva-parigraha-pōshaṇ-ārttham cha śri-Sthānak<sup>2</sup>-ābhyantara-  
Shaṭshashṭhi<sup>3</sup>-vishay-āntaḥpāti-
- 42 Nōura-grām-antarvarti Vōḍani-bhaṭṭha(ṭṭa)-kshētram yasya \* ch-āghāṭanāni  
pūrvvataḥ Gōmvaṇi-maryādā dakshi-
- 43 pataḥ Gōrapavali-maryādā paśchimatō rāja-pathaḥ pūrvv-ōttarō(ratō)  
Gōmvaṇi-
- 44 maryādā \* ēvam chatur-āghāṭan-ōpalakshitam sva-sīmā-paryantam samast-ōtpatti-  
samyuktam
- 45 a-chāṭa-bhaṭa-pravōsa(śa)m anādēśya(śya)m-anāsēdhyam udak-ātisva(sa)rggēṇa  
namasya-vṛittiyā paramayā bha-

*Third plate.*

- 46 ktyā pratipāditam | tad=asya s-ānvaya-va[m\*]dhōr=api bhūmjaṭō bhōjayatō vā  
kṛishatḥ karshayatō vā
- 47 na kēn=āpi paripanthanā karaṇiyā || Yata uktam=ēva mahā-munibhiḥ [I\*]  
\*Vahnubhir=vvasudhā bhu-
- 48 ktā rājabhiḥ Sagar-ādibhiḥ || (I) yasya yasya yadā bhūmis<sup>4</sup>=tasya tasya tadā  
phalam || \*Iat[t\*]vā bhūmim bhāvinaḥ
- 49 pārtthivēndrān=bhūyō bhūyō yāchatō Rāmabhadraḥ | sāmānyō-yam dharmma-  
sētur-nṛipāṇām kalē kalē pālani-
- 50 yō bhavadbbhiḥ || Iti maharshi-vachanāny=avadhārya sarvvair=api samāgāmibhir-  
bhūpālai[b\*] pālana-dha-
- 51 rmma-phala-lōbha ēva karaṇiyāḥ | na punas-tal-lōpana-pāpa-kalamk-āgrēsarēṇa  
kēn=āpi bhavitavyam ||
- 52 Yas=tv=ēvam=abhya[r\*]tthitō=pi lōbhād=ajñāna-timira-pāṭal-āvṛita-matir=āchēbhindiyād-  
āchēbhidyamānam=anu-
- 53 mōḍēta vā sa pañchabhir=api pātakair=upapātakais(ś)=cha liptau(ptō)  
Raurava-Mahāraurav-Āindhatāmīsr-ā-
- 54 di-narakāms(ś)=chiram=anurbhavishyati<sup>7</sup> | Tathā ch-ōktam Vyāsēna || \*Sva-  
dattām para-dattām=vā yō harēta vasuṁ-

<sup>1</sup> Read *rali-charuka*.

<sup>2</sup> On the point that the *śri* here is not part of the name, see note 3 on p. 257 above.

<sup>3</sup> Read *Shaṭshashṭi* : the same mistake of *ṣh* for *ṣ* occurs in *bhaṭṭha* in the next line.

<sup>4</sup> Metre, Ślōka (Anushtubh).

<sup>5</sup> The syllables *yadā bhū* are crowded in round the lower part of the ring-hole in a manner which suggests that they were omitted at first, and then were inserted on revision.

<sup>6</sup> Metre, Śālīnī.

<sup>7</sup> Read =*anubha*°.

<sup>8</sup> Metre, Ślōka (Anushtubh).



- 55 dharām | sa viśṭhāyām kṛmir-bhūtvā kṛmibhiḥ saba pachyatē || Yathā  
ch=aitad=ēvaṁ tathā śāsana-dātā
- 56 lōkhaka-hastēna sva-matam=ārōpayati | yathā matam mama mahāmaṇḍalēsva-  
(śva)ra-śrī-Chchittarājadēvasya ma-
- 57 hāmaṇḍalēsva(śva)ra-śrīmad-Vajjadadēvarāja-sūnōr=yad-atra sā(śū)sanō likhitam ||  
Likhitam ch=aitan=mayā
- 58 śrīmad-rāj(j)-ānujñayā bhāṇḍāgārasēna-Jōgapaiyēna bhāṇḍāgārasēna-mahākavi-śrī-  
Nāga.<sup>2</sup>
- 59 laiya-bhrātṛi-sutēna yad=atr=ōn-āksharam=adhik-āksharam=vā tat=sarvvaṁ  
pramāṇam=iti || Śrīr=bhavatu ||

## TRANSLATION.

Om! Victory and elevation!—(Verse 1) May he [Gaṇapati], the Leader of the Gaṇas, who receives attention by worship in affairs,<sup>1</sup> protect you from misfortune, removing (*every*) obstacle!

(Verse 2) May he, Śiva, always protect you, on whose crown there shines the Jāhnavī [the Ganges], resembling the clear digit of the moon rising over the summit of Sumēru!

(Verse 3) (*There was*) Jimūtakētu's son, always compassionate, renowned throughout the three worlds by the name Jimūtavāhana, who, counting his own body as (*mere*) grass for another's sake, saved Śaṅkhachūḍa from Garuḍa.<sup>2</sup>

(Verse 4) In his lineage there arose a king, Kapardin (I), a forehead-mark of the Silāra race, who destroyed the pride of (*his*) enemies: and from him there was a son, by name Pulaśakti,<sup>3</sup> possessed of intense splendour equal to (*that of*) the sun.

(Verse 5) Then there was born his son, Laghu-Kapardin [*i.e.* "Kapardin junior," Kapardin II], through fear of whom all (*his*) enemies offered up freely, for the welfare of (*their*) kingdoms, water in (*their*) hands joined together so as to make cups.

(Verse 6) And from him there was a son, a sole hero in the world, by name the illustrious Vappuvanna,<sup>4</sup> brave in the field of battle: his son was the illustrious Jhañjha, possessed of good fame: and then there was born (*his*) brother, king Goggi, possessed of good appearance.

<sup>1</sup> As Bühler pointed out, this verse contains a pun on the syllables *gaṇanāyakaḥ*: from one point of view these denote Gaṇapati as "the leader of the Gaṇas, the attendants of Śiva," who, as being also the god of wisdom and obstacles, is frequently invoked at the beginning of undertakings, specially of a literary nature; from the other point of view, they have to be analysed as meaning *gaṇanāḥ*, accusative plural of *gaṇanā*, 'counting,' and *yakāḥ*, = *yah*, 'who.' It is rather difficult to find a suitable rendering of the words *labhatē gaṇanāḥ*, lit. "he receives countings": previous translators have given "claims precedence," "receives consideration," "is honoured."

<sup>2</sup> The allusion is to a story which is found in the Kathāsaritsāgara, chapters 22 and 30: translation by Tawney, vol. 1, p. 174; vol. 2, p. 307. Jimūtakētu was a king of the Vidyādharas, a class of demigods; and Jimūtavāhana was his son and heir. Garuḍa, the eagle-man, the servant and vehicle of Viṣṇu, had obtained from Viṣṇu the boon that the Nāgas, the serpent-men, should be his food; and Vāsuki, king of the serpents, sent one of them every day to serve as the required meal. One of them, Śaṅkhachūḍa, was found by Jimūtavāhana waiting to be devoured at "the rock of execution or sacrifice" (trans., 1, 183; 2, 315), otherwise mentioned as "a lofty rocky slab" (2, 313). Jimūtavāhana, who was by nature very compassionate, took Śaṅkhachūḍa's place, and was duly eaten, or partially so, by Garuḍa. The position, however, was then explained by Śaṅkhachūḍa to Garuḍa, who moved by remorse, went to get nectar from heaven to revive Jimūtavāhana. Meanwhile, the goddess Gaurī, pleased by the devotion paid to her by Jimūtavāhana's wife, came and rained nectar on him, and so restored him to life. After that, of course, Garuḍa abstained from devouring any more Nāgas. The story was dramatized in the Nāgānanda of Śrīharsha: for an abstract of P. Boyd's translation of this work, see *Ind. Ant.*, vol. 1, p. 147.

<sup>3</sup> Regarding this name, see note 7 on p. 261 above.

<sup>4</sup> On this name, see note 3 on p. 262 above.

(Verse 7) From him there was a son, the illustrious king **Vajjaḍadēva (I)**, a head-jewel of the circle of the earth, the renowned fame of whose achievements caused astonishment and was attractive: the goddess of sovereignty, going quickly of her own accord on the field of battle, took delight (*in resting*) on the bosom of him whose only force was the staff of (*his*) arm, just like the goddess Śrī on the bosom of [Vishṇu] the *Foe of Mura*.

(Verses 8, 9) As Jayanta (*was born*) from [Indra] the *Foe of Vṛitra*, and *Shanmukha* [Kārttikēya] from [Śiva] the *Foe of Pura*, so from him there was a glorious son, **Aparājita**, of good achievements, who manifestly (*was*) a very *Karṇa* in liberality and a *Yudhisṭhira* in truth, and, being a very sun in splendour through (*his*) brilliant power, a staff of Death to (*his*) enemies.

(Verse 10) From him there was (*a son*) named **Vajjaḍadēva (II)**: and then (*there was*) the illustrious **Kēśidēva**,<sup>1</sup> elder brother (of *Vajjaḍadēva II*).

(Verse 11) The son of his (*Kēśidēva's*) brother, a son of **Vajjaḍadēva (II)**, was a king, the illustrious **Chhittarāja**, by whom, even when he was child, being eminent, the *Śilāra* race was raised to a very high elevation.

(Line 16) Accordingly, while the *Mahāmaṇḍalēśvara* the illustrious **Chhittarājadēva**,—who through the development of his own religious merit is adorned by the whole list of kingly titles beginning with "the *Mahāsāmāntādhipati* who has attained all the *pañchamahāśabda*; [the sounds of the five great musical instruments]<sup>2</sup>; the supreme lord of the town *Tagara*; the *Śilāhara* king; born in the lineage of *Jīmūtavāhana*; he who has the banner of a golden *Garuḍa*; he who is by nature a *Vidyādhara*<sup>3</sup>; he who excels in the world in liberality<sup>4</sup>; a crest-jewel of chieftains; a cage of thunderbolts to (*protect*) those who come for refuge,"—is ruling over the whole land of the *Koṅkara*, comprising many territories acquired by his own arm, and containing fourteen hundred villages headed by *Puri*:—

(Line 21) And while those who are bearing the burden of the cares of this kingdom are the *Sarvādhipārin* the illustrious **Nāgaṇaiya**, the *Sāṃdhivigrahika* the illustrious **Siḥapaiya**, the *Karṇāṭa-Sāṃdhivigrahika* the illustrious **Kapardin**, and the *Śrīkarana* and other five ministers:—

(Line 23) At this current time, he, the *Mahāmaṇḍalēśvara* the illustrious **Chhittarājadēva**, makes a communication, with expressions of salutation and worship and respect, to all future sons of kings, counsellors, priests, councillors, ministers, minor ministers, and functionaries, both those connected with himself and others too, also to the lord of the country, the lord of the district, the lord of the city, the lord of the village, the *Niyukta*, the *Aniyukta*, the king's men, and the country people, and also to the three classes of citizens, and others, of the city **Hamyamana**:—

(Line 27) Be it known to you as follows:—Power is fluctuating; youth is shattered in a moment; life lies between the teeth of Death: the body is subject to the growing and dying which are natural to worldly existence; wealth and health are more unstable than drops of water on the leaves of a group of water-lilies shaken by the wind: having thought of this, they confirm the advantage of making gifts. And so it has been said by the saintly *Vyāsa*:—"Gold is the first offspring of fire; the earth is the daughter of *Vishṇu*; and cows are the children of the sun: verily the three worlds are given by him who gives gold and a cow and land!"

<sup>1</sup> Regarding this name, see note 6 on p. 262 above.

<sup>2</sup> See p. 254 above.

<sup>3</sup> He was a *Vidyādhara*, a kind of demigod, as being a descendant of the *Vidyādhara* king *Jīmūtakētu*: and from another point of view he was "a supporter (*dharma*) of learning (*vidyā*)."

<sup>4</sup> *Tyāga-jagaj-jhampin*, line 18; see p. 251 above, and note.

(Line 31) By me, having reflected on such sayings of ancient saints, which are pleasing through discriminating between right and wrong, and being desirous of bliss for my parents and myself:—

(Line 32) When nine centuries of years, increased by forty-eight, have gone by since the time of the Śaka king, on the fifteenth day of the bright fortnight of Kārttika in the Kṣhaya saṃvatsara; and in figures, the year 948, Kārttika, the bright fortnight, (the tithi) 15; on Sunday; on the occurrence of an eclipse of the sun:—

(Line 35) [By me], having bathed at an excellent tīrtha, (and) having given an oblation commendable on account of various flowers, to the divine Savitrī [the Sun], the sole crest-jewel of the circuit of the sky, the lover of the water-lilies (which flower in the daytime), (and) having worshipped the divine [Śiva] Lord of Umā, the preceptor of gods and demons, the lord of the three worlds:—

(Line 37) To the great Brāhmaṇ Āmadēvaiya, son of the Brāhmaṇ Nōdamaiya, who is devoted to the six duties of sacrificing, causing (others) to sacrifice, studying, teaching, etc., etc.,<sup>1</sup> who is versed in the ritual work which relates to the performance of sacrificial rites, (and) who is of the Pārāśara gōtra (and) of the Chhandōga śākha,—for the performance of the six duties of sacrificing, causing (others) to sacrifice, studying, teaching, etc.; for the perpetual and occasional entertainment of guests and visitors; for the maintenance of the sacrificial rites of the *bali*, *charuka*, *vaśvadēva*, *agnihōtra*, etc.; and for the nourishment of his own household:—

(Line 41) The field known as the field of Voḍanibhaṭṭa in the village Nōura which lies in the Shatshaṣṭī district which is included in (the territory of) the famous Sthānaka,<sup>2</sup>—the limits of which are, on the east, the border of Gōmvaṇi; on the south, the border of Gōrapavalī; on the west, the king's road; on the north-east, the border of Gōmvaṇi,—this field, thus defined by four limits, with (everything included) up to its boundaries, along with all the produce, not to be entered by the irregular or regular troops,<sup>3</sup> not to be pointed at (by the finger of confiscation), (and) without subjection to legal restraints,<sup>4</sup> has been assigned with a free pouring of water, with deferential behaviour, (and) with the greatest devotion.

(Line 46) Therefore, no one should interfere with him and (his) descendants and relatives in enjoying it or causing it to be enjoyed, (and) in cultivating it or causing it to be cultivated. For, verily it has been said by the great saints:—"The earth has been enjoyed by many kings, Sagara and others: whosoever possesses the earth at any time, to him belongs the fruit (of it) at that time!" Having given land, Rāmaḥhadra again and again makes a request to future kings: "this general bridge of piety of kings should at all times be preserved by you!" Having borne in mind these sayings of the great sages, an eagerness for the reward of the law of preserving should verily be shown by all future kings: on the other hand, no one

<sup>1</sup> According to Manu, 1. 88, the remaining two of these six duties are *dāna* and *pratigraha*, "the giving and acceptance (of gifts, etc.)."

<sup>2</sup> Regarding this name, see p. 257 above, note 3.

<sup>3</sup> *A-chāṭa-bhaṭa-pravēṣa*. The last term in this expression is sometimes *pravēṣa*, sometimes *prāvēṣya*. On the terms *chāṭa* and *bhaṭa* see remarks in vol. 9 above, p. 284, note 10, and p. 296. I prefer to adhere, for the present at any rate, to what has been accepted for a long time as the meaning of them.

<sup>4</sup> *Anāsēdhya*, line 45: the four legal restraints, as given in Monier-Williams' Sanskrit Dictionary, are (1) *kāl-āsēdhya*, limitation of time; (2) *ālān-āsēdhya*, confinement to a place; (3) *pravāsa-āsēdhya*, prohibition of removal or departure; and (4) *karm-āsēdhya*, restriction from employment. Instead of *anāsēdhya* the term is sometimes *anāchchhādhya*, 'not to be assumed': see, e.g., *Ind. Ant.*, vol. 25, p. 150, line 21; and compare the literary quotation given by Burnell in his *South-Indian Palaeography*, p. 103, line 28.

should behave as a leader in the stain of violating that (*law*) ! But, indeed, he who, even when requested, through greed (*or*) having a mind obscured by the screen of the darkness of ignorance, may confiscate (*a grant*) or assent to an act of confiscation, he shall be soiled with all the five sins and the minor sins, and shall enjoy for a long time Raurava, Mahāraurava, Andhatāmisra, and other hells ! And so it was said by Vyāsa :—" Whosoever takes away land that has been given, whether by himself or by another, he becomes a worm in ordure and is cooked along with worms ! "

(Line 55) And as all that is so, the giver of the charter expresses his opinion by the hand of the writer ; just as that which is written in this charter is the opinion of me, the *Mahāmaṇḍalēśvara* the illustrious Chhittarājadēva, son of the *Mahāmaṇḍalēśvara* the illustrious Vajjadēva (II).

(Line 57) And this has been written, by the order of the illustrious king, by me, the *Bhāṇḍāgārasēna* Jōgapaiya, son of a brother of the *Bhāṇḍāgārasēna* and *Mahākavi* Nāgalaiya : whatever is in this, whether it has syllables wanting or in excess, the whole of it is evidence. Let there be good fortune !

## No. 32.—INSCRIPTIONS AT YEWUR.

By LIONEL D. BARNETT.

Yēwūr is a village in the Shōrāpūr or Sūrāpūr tāluka of the Gulbarga District of the Nizam's territory.<sup>1</sup> It is shown as 'Veyoor' in the Indian Atlas sheet 57 (1854), in lat. 16° 44', long. 76° 40', and as 'Yeyoor' in the Hyderabad Survey sheet 79 (1885) : it is situated about seventeen miles north-west-by-north from 'Soorapoor,' and forty-two miles towards east-by-north from Bāgewādi in the Bijāpūr District, Bombay. The inscriptions give the earlier form of the name as Ēhūr ; and one of them, C, of A.D. 1105, places it in an ancient territorial division known as the Sagara three-hundred, regarding which see p. 272 below. At Yēwūr there are seven inscriptions, ranging in date from about A.D. 1040 to 1179 : I am editing them from ink-impressions furnished by Dr. Fleet, and am doing them under his guidance, as this is my first essay at dealing with Kanarese epigraphs.

### A.—OF THE TIME OF JAYASIMHA II : ABOUT A.D. 1040.

This inscription is on a stone built into a wall near the house of the Mathapati-Ayya, in the village. At the top of the stone there are sculptures : the sun and moon ; below them, a *liṅga* on an *abhiśhēka*-stand, a recumbent bull, and a cow and calf ; and below the *liṅga* a seated figure. The writing covers a space about 1' 7" broad by 1' 5" high, and is well preserved as far as it goes. The characters are Kanarese, of the eleventh century : the size of them ranges from about  $\frac{1}{8}$ " to 1". The language is Old-Kanarese prose.

This inscription is only a fragment, not requiring to be translated : all that is extant is its first eleven lines complete, with parts of the next four lines. It refers itself to the reign of the

<sup>1</sup> [The true local form of the name of the tāluka town seems to be Surapura : it is so known in the neighbouring British Districts ; and it is spelt in that way in the titlings of transcriptions of inscriptions in the Elliot MS. Collection, and in practically the same way in the Ballad of Rāyanna of Saṅgōlli, *Ind. Ant.*, Vol. XIV, p. 301, verse 2. The place is shown as 'Soorapoor' in the Indian Atlas and Hyderabad Survey maps. But elsewhere it seems to be habitually treated now as 'Shorāpūr' : the Imperial Gazetteer of India gives this form in its atlas volume, map 40 ; in its index volume it gives both 'Shorāpūr' and 'Sūrāpūr' ; its account of the place is under 'Sūrāpūr' in vol. 23.—J. F. F.]

Western Chālukya king Jagadēkamalla, by which it means Jayasimha II. It then introduces a great feudal lord, the Mahāmaṇḍalēśvara Rēvarasa, son of Chanda-bhūpāla. It gives to Rēvarasa the formal *biruda* or secondary appellation of Mūvaḍi-gaṇḍa, "a three-times hero," and also styles him *manneya-bhēruṇḍa*, "a two-headed dragon-bird to [hostile] chieftains." It also gives him the hereditary titles of *Māhishmatī-puravar-ēśvara*, "lord of Māhishmatī a best of towns," and *Ahihaya-vamś-ōdbhava*, "born in the Ahihaya race." The second of these marks him as claiming to be a Haihaya (see below); the other means that he claimed as the original home of his ancestors Māhishmatī, which is the modern Māndhātā, an island-village on the Narbadā in Central India.<sup>1</sup> The record then introduces someone else; but the extant portion breaks off before we learn who and what he was.

The date of this inscription is lost: but it is fixed approximately, about A.D. 1040, by another record of the same great feudal lord at a neighbouring place, Kembhāvi, regarding which Dr. Fleet has supplied the account and remarks given at pp. 291 ff. below.

### TEXT.<sup>2</sup>

- 1 Svaṣṭi Samasta-bhuvan-āśraya śrī-prithivī-vallabha ma-
- 2 hārāj-ādhirāja param-ēśvara parama-bhūtātārakam Sa-
- 3 tyāśraya-kuḷa-tilakam Chālukya-ābharaṇam śrīma-
- 4 j-Jagaddē(dē)kamalla-dēvara vijaya-rājyam=uttar-ō-
- 5 ttar-ābhivṛddhi-pravarddhamānam=ā-chaṇḍr-ārka-tāram bara[m\*] salutta-
- 6 m=ire Samadhigata-paṇcha-mahāśabda-mahāmaṇḍalēśvaram Mā-
- 7 hishmatī,pura-var-ēśvara Ahihaya-vamś-ōdbhava Mūva-
- 8 ḍi-gaṇḍam manneya-bhēruṇḍa nām-ādi-samasta-prasa(śa)sti-sa-
- 9 hitam śrīmat-Chanda-bhūpāla-sutam Rēvarasar sama-
- 10 sta-nagara-mukha-maṇḍanam Somaśvara-dāsiy-āśrī(śrī)ta-ja-
- 11 na-kalpa-vṛkṣam divā|ichara-dhavalam ś[r\*]ī-rāsi(śī) samant-ā-
- 12 . . . . . si(st)-lalāṭa-paṭṭa vaiśya<sup>3</sup>-kuḷa-kamaḷa-sarō-
- 13 . . . . . [sa]muddharanam vyavahāra-Mēru
- 14 . . . . . [sa]masta-prasa(śa)sti-sahi-
- 15 . . . . .

### B.—OF THE TIME OF VIKRAMADITYA VI : A.D. 1077.

A tentative edition of the historical introduction and of part of the rest of this record was published by Dr. Fleet in 1879, in the *Indian Antiquary*, Vol. VIII, p. 11 ff. But the only materials available to him then were inaccurate transcriptions: consequently, a more satisfactory treatment of the record has always been wanted, and is given now, with a facsimile, from excellent ink-impressions which he obtained at a much later time. I am indebted to Mr. H. Krishna Sastri for some valuable suggestions in connection with a few verses in this record which puzzled both Dr. Fleet and me.

<sup>1</sup> See JRAS, 1910, pp. 444 ff.

<sup>2</sup> From the ink-impression.

<sup>3</sup> The character for *vai* has been first omitted by the stone cutter, and afterwards inserted in a much smaller size than the other letters.

<sup>4</sup> In line 15, only the upper parts of the last eight or nine *akṣaras* are extant: none of them can be read with any certainty.

This inscription is on the four faces of a stone in a detached *manṣapa* at a temple, on the north of the village, which is now known as the temple of Sōmēśvara. The stone is about 6' 4" high: the front and back faces are about 2' 6" wide, and the two side faces are about 1' 4" wide.—A space about 8" high at the top of the front face is occupied by sculptures: in the centre, a *linga* on an *abhishēka*-stand; on the left, two seated figures, with the sun above them; on the right, a cow and a calf, with a crooked sword or dagger and the moon above them.—The writing covers all the rest of that face and the whole of the other faces: it includes two short separate records, each of three lines: one is below line 65 on the front; the other follows line 283 on the second side face. It is in a state of good preservation almost all through. In lines 198 and 199 there were left blank spaces of about 8" and 7", apparently because of some fault in the stone which prevented easy incision there.—The characters are well-formed Kanarese ones, characteristic of the eleventh century. The size of the letters ranges from about  $\frac{1}{8}$ " to  $\frac{3}{8}$ " : they are mostly between  $\frac{1}{8}$ " and  $\frac{1}{4}$ ". In *rit-āṁkuraṁ*, line 180, we have a form of the very rare initial *ri*. In the word *kaḷeyal*, line 283, the *virāma* on the last consonant is indicated by the vowel *u*, a mode of writing often used on other inscriptions; but elsewhere in the present record (e.g. *mattar*, line 232, *iral*, line 235, etc.) it is denoted by its proper sign, which somewhat resembles a superscribed *e*. The vowel *e* is usually denoted by the curve on the top of the consonant; but in a few cases we find instead the loop on the right-hand foot of the consonant (*Eḍdore*, l. 129; *beṭṭuḡaḷaṁ*, l. 174; *Maleyāḷa*, l. 226; *Mirinṇeja*, l. 227; *kavileya*, l. 261; *kavileyumam*, l. 264; *kālē*, l. 267).—The language of the inscription is from the beginning to line 104 Sanskrit, and thence to the end Old-Kanarese, including however the usual minatory Sanskrit verses on lines 266-76. The Kanarese portion is interesting in various respects. It contains several words or forms of words which are not to be found in Kittel's Dictionary: on l. 140, *upāste*, for *upāsti*; on l. 144, *māntana*, with the sense of *mahantatana*; on l. 146, *anwita*, on which see *Ind. Ant.*, Vol. XVIII, p. 273, l. 16; on l. 163, *nimiḷḍa*, the past participle of *nimiḷ*, apparently the same as *nimir*; on l. 176, *amaḷḍu*, for the ordinary *amardu* or *amṛita*; on ll. 178, 184, *bāppu*, "bravo! well done!" a form found also in other inscriptions, for which Kittel gives only *bāpu* and *bhāpu*; on l. 191, *rōḍisi*, showing a variant of the root which Kittel gives only in the form *rōḍu*; on l. 221, *pavitra*, for the meaning of which see Mr. R. Narasimhachar's article in the *Ind. Ant.*, Vol. XXXVIII, p. 52; *ibid.* *pāvula*, apparently a variant of *pāvuda* (perhaps a derivative from the Sanskrit *prābhṛita*), which Kittel explains as "a cloth waved like a fan in front of a procession"; on l. 222, *vakkhāṇisu*, as in some other inscriptions, for which Kittel has only the forms *okkanisu* and *vakkanisu*; on ll. 229, 233, *baḷiya*, for *baḷiya*, in the sense of *antarvartin* and *madhyavartin*, on which see JBRAS, Vol. X, p. 280, note 37, and *Ind. Ant.*, Vol. IV, p. 181, note \*; on ll. 231, 236, 239, 242, 249, 251, *ghaḷe*, here clearly meaning a 'measuring staff,' and found in other inscriptions as well as the form *gaḷe* for *gaḷe*, which Kittel explains as "a bamboo rod or stake, a pole, a staff"; on l. 231, *gaḍimba*, a word found in other inscriptions, and apparently denoting a particular measure of length (compare l. 238, *māvatt-ayḍu-gēna Dānavinōdana ghaḷe*); on l. 237, *kuḷiya*, of unknown meaning; on l. 241, *gaḷḍa*, "rice-land," a form found in other inscriptions (e.g. *Ind. Ant.*, Vol. IV, p. 180, l. 16), as is also the form *garḍe*, and which stands to the modern *gaḍḍe* in the same relation as *maḷtar*, occurring in some inscriptions, to *mattar* (ll. 232, 236, 239, 242, 243, 250-4 of the present record); on l. 251, *eḍe-vola* (a compound of *eḍe* and *pola*), which possibly may mean "land of medium height or quality"; on ll. 255-8, *tēja*, by itself and in the compounds *tēja-svāmya* and *tējadavar*, apparently meaning some kind of right of usufruct (compare *ashṭabhōga-tēja-svāmya* in some inscriptions).—In respect of orthography there is not much to observe. Usually, but not invariably, the intervocalic *l* in Sanskrit words is changed into the *kṣaḷa*. In several cases the Old-Kanarese *ḷ* appears in its modern form *ḷ*; e.g. *pogaḷ°* on line 189, but *pogaḷ°* on line 154; *iḷisi* on line 111; *pēḷ°* on lines 164 and 177;

*upadorgga* on line 188. Beside the regular *kalpa* (l. 161) we find *kalpa* (ll. 160, 162, 181), which is not known to Kittel. The form *purpa* (l. 203) is found in Kittel's Dictionary and some inscriptions, and is parallel to the spellings *nirpanda*, *nirpanna*, *nirpāva*, *bārpa*, *vārpāra*, recorded by Kittel: in such cases it is possible that the *r* represents the old *upadhma*-*niya* breathing, which was designated by a character similar to that of the consonant *r*.

As regards the contents of the inscription, it falls into three parts. The first part (lines 1-104) is a Sanskrit historical poem recounting the pedigree of the Western Chalukya kings down to Vikramāditya VI; it has been noticed in connection with the Nilgunda inscription recently published in this journal (p. 149 above), and need not be discussed further here. As the composer or editor of the inscription tells us (lines 105, 106), this prelude has been copied from a charter on copper-plates; and the copyist has done his work so slavishly that at the end of it he has actually included the words *Sa tu*, with which the formal deed of conveyance began on the original plates (line 104). The second part (lines 107-204) is a poem in Old-Kanarese celebrating the virtues of a certain Ravidēva (Raviyāṇa or Raviga), a Brāhmaṇa minister of high rank, and of his ancestors, especially in connection with his construction of a temple of Svayambhūṣa-Siva at Yēwūr, and concluding with praise of the Pergaḍe Nāgavarma, to whom this pious work was deputed. The third part (lines 205-283) contains the formal deed of conveyance, recording the grant of certain lands to the temple of Yēwūr at the instance of Ravidēva, and concluding with the usual Sanskrit minatory verses against infraction of the gift and some Kanarese rules prescribing celibacy for the inmates of the sanctuary.

Ravidēva, the hero of our inscription, was a Brāhmaṇa of distinguished ancestry. The first of his lineage who is here mentioned is Rēvaṇabhaṭṭa, of the Kāśyapa gōtra (l. 138), after whom are named his son Śaṅkarārya and the latter's son Koppadēva or Koppaṇa (ll. 139-141). Koppadēva, who was appointed a royal treasurer by the Western Chalukya king Jayasinha II, married Pampakabbe or Pampādēvi, and by her had six sons, viz. Vāvaṇārya, Śaṅkarārya, Rēvaṇa, Māchaya, Ravidēva, and Śrīvara (ll. 145, 152, 160). Ravidēva married Dēvalabbe, who bore him Nāchapa (Nāchi), Koppa, Vāvaṇa, Rēvaṇa, and Sōvaṇa (ll. 156-158, 160, 199). Verse 85, line 173 f., tells us that he held high offices under three successive kings: he was made Lāḷa-sandhivigrahin by king Āhavamalla (Sōmēśvara I), from whom he received the villages of Mukkunde, Gaṅgāpura, and Ēhūr (Yēwūr), which he settled upon his family (ll. 166-170); Sōmēśvara II appointed him his Hēri-sandhivigrahin (l. 171); and Vikramāditya VI gave him authority to use the insignia of royalty (ll. 172-173). In this connection we may notice the interesting point raised in the words *tannayad=ond=upadhā-viśuddhiyim* of l. 145, "by the unique manner in which he showed his uprightness under test": from the Kautīliya Artha-śāstra, prakaraṇa 6, p. 16 (compare Kāmandakiya-Nīti-sāra iv. 25, *upadhā-sōdhitāh*), we know that it was a feature of Hindu polity to test the virtue of officials in the fire of temptation; and our text supplies us with an actual instance.<sup>1</sup>

The details of the date of this inscription (l. 213 ff.) are: the Piṅgala *saṁvatsara*, being the second year of the Chālukya-Vikrama-varsha, i.e. of the reign of Vikramāditya VI; the full-moon of Śrāvaṇa; Ādityavāra (Sunday); an eclipse of the moon. On this Dr. Fleet gives me the following remarks:—"The Piṅgala *saṁvatsara* in question began, as a Chaitrādi lunar year according to the southern lunisolar system of the cycle, on 26 February, A.D. 1077. The given *tithi*, the full-moon of Śrāvaṇa, answers in that year to 6 August, on which day it ended at 21 hrs. 21 min. after mean sunrise (for Ujjain). That day was a Sunday, as

<sup>1</sup> Mr. Krishna Sastri remarks that an inscription at Hūvinahadagalli mentions a certain Raviyāṇa and his wife Rebhalabbe as having built there a temple to Kēśava-svāmi (*Ep. Report*, 1914, p. 67).

specified. And on it there was a total eclipse of the moon, visible in India.<sup>1</sup> Accordingly the date answers quite satisfactorily to Sunday, 6 August, A.D. 1077."

Among the places mentioned in this record, the first is the Brāhmaṇ village **Mukkunde** on the river **Kirudore** in the **Eḍedore nāḍ** or country (line 130, verse 57). Dr. Fleet having told me that he had good reasons for believing that the name **Kirudore** denotes the **Tuṅgabhadrā** and that **Mukkunde** should be found somewhere on that river in the Nizam's territory, I searched the maps and have found the place: it is in the 'Sindunoor' taluka of the Raichūr District, and is shown as '**Mookoondi**' in the Hyderabad Topographical Survey sheet 83 (1880) and in the Indian Atlas sheet 58 (1893), in lat. 15° 36', long. 76° 52', on the north bank of the **Tuṅgabhadrā**: it is situated about twelve miles south-south-east from 'Sindunoor' and thirty-two miles north-by-west from Bellary in Madras, and is about seventy-eight miles south-by-east from **Yēwūr**.<sup>2</sup> This identification of **Mukkunde** both endorses the identification of the **Kirudore** with the **Tuṅgabhadrā** and also helps to locate the **Eḍedore country**; for some further information on these points reference may be made to Dr. Fleet's notes on pp. 293-295 below. **Mukkunde** is mentioned again in line 169, verse 82, where we learn that the minister Ravidēva obtained a gift of this village along with **Gaṅgāpura** and **Ēhūr** from the Western Chālukya king Āhavamalla-Somēśvara I, and presented them to the members of the Brāhmaṇ family at **Mukkunde** to which he himself belonged. **Ēhūr**, which is mentioned again in verses 94, 100, and lines 219, 245, is obviously the modern **Yēwūr** itself. **Gaṅgāpura** may possibly be the 'Gungapoor' of the Atlas sheet 58, in lat. 15° 5', long. 75° 56', on the north bank of the **Tuṅgabhadrā**, in the Gadag taluka of the Dhārwar District, Bombay, about seventy miles towards west-south-west from 'Mookoondi': but the name is not an uncommon one, and this identification is only conjectural. **Miriñje** (l. 227) is the present **Miraj**, the chief town of the Miraj State in the Southern Marāṭhā Country, Bombay, about twenty-eight miles east-by-north from **Kōlhāpūr**. We find mention likewise of **Kiriya-Bellumbatti** in the **Nariyumbole** seventy (ll. 229-30, 249) and **Piriya-Bellumbatti** in the **Sagara three-hundred** (ll. 233-4). Regarding **Sagara** see just below. **Nariyumbole** may be safely identified with the '**Nurriboli**' of the Atlas sheet 57, on the south bank of the **Bhīmā**, about twenty-seven miles north-east from **Yēwūr**; and one or the other of the two **Bellumbattis**—probably **Piriya**, the "larger, senior, or older" one—is the '**Bellubutti**' of the maps, four miles north-north-east from **Yēwūr**. As regards **Śivapura**, on the west of **Piriya-Bellumbatti** (ll. 233-5),<sup>3</sup> the maps show a '**Shewapoor**' about one mile and a half on the north-east of '**Bellubutti**'; but this does not seem to answer to the **Śivapura** of the record: there is, however, nothing special about the name **Śivapura**; it might be given to any small settlement, and the place could afterwards develop into a village. As for **Elārāve** (ll. 230, 249, 251), Dr. Fleet tells me that an inscription of A.D. 1095 at the place itself shows that this is the modern **Yeḍarāve**, a village about ten miles towards the north-north-west from **Yēwūr** which is shown in the Hyderabad Survey sheet 78 (1885) as '**Yeddurawi**,' but in the Atlas sheet 57 as '**Yeddura**' with a careless omission of the last syllable. On the subject of the **Sagara three-hundred** (l. 233) Dr. Fleet makes the following remarks:—"This ancient territorial division is connected more or less directly with the present **Sagar**,—the '**Suggur**' of the Atlas sheet 57 and the Survey sheet 79,<sup>4</sup>—now a *jāgīr* town in the **Shāhpūr** ('Shawpoor') taluka of the Gulbarga District, about fifteen miles towards the

<sup>1</sup> Sewell, *Eclipses of the Moon in India*, table E, p. 25, from which I quote the exact time of full-moon.

<sup>2</sup> It may as well be said that neither Dr. Fleet nor I can find any other representative of **Mukkunde** in any direction.

<sup>3</sup> This place is also mentioned in the short separate record No. I: see p. 273 below.

<sup>4</sup> Elliot MS. Collection, R. As. Society's copy, Vol. I, p. 223.

<sup>5</sup> In the Imperial Gazetteer this name has been given as '**Sāgar**,' with the long *ā* in the first syllable. But the inscriptions and the maps disclose the correct form.



south-east-by-east from Yēwūr. At the same time, the maps show close on the north-east of 'Shawpoor,' which is about five miles towards the north-east-by-north from Sagar, a village named 'Hulli Suggur,' which seems to mean Halē-Sagar, "Old Sagar"; and the Survey sheet shows also a 'Suggur Droog,' or "Sagar hill-fort," among the hills close on the south-west of 'Shawpoor.' Accordingly, and in view of the point that the name Shāhpūr is evidently of late origin, the ancient Sagara should perhaps be located where Shāhpūr is now. The Sagara territory is specified as a three-hundred district in the Kembhāvi inscription of A.D. 1054 (p. 202 below), in the present Yēwūr inscription B of A.D. 1077, and in the Yēwūr inscription C of A.D. 1105; but it is mentioned as a five-hundred district three times in an inscription of A.D. 1129 at Hirē-Mudanūr, about twelve miles towards the south-west from Yēwūr, and again in an inscription of A.D. 1218 at Chikka-Mudanūr, next door to Hirē-Mudanūr.<sup>1</sup> It thus seems to have received an increase of extent at some time about A.D. 1110-20, through an absorption of the whole or part of some adjacent district or districts, lying probably on the east of the original three-hundred."

As was said above, the stone which bears this inscription contains also two short separate records. One of these is at the bottom of the front face, the other at the foot of the second side-face. The language and script of both are Kanarese; their date is later by a few years than that of the main record. They are as follows:—

I.—Below line 65.<sup>2</sup>

- 1 Ōm<sup>3</sup> Svasti Śrīmad-dāṇḍanāyakara maga! Muddaladēviy-akkamga! hāga hāga  
vriddiyim Sivapurada aśēsha-ma-
- 2 hajanamgaḷa kayyalu kotta gadyāṇav-āru i(i) poṁna vpi(vri)ddiyim agniśṭheyam<sup>4</sup>  
mahajānam naḍasuvaru ||
- 3 Mattam gadyāṇam 1 e(a)ntu gadya 7 [||\*]

Translation.

Ōm! Good fortune! Six *gadyāṇas* have been deposited with the collective body of merchants of Sivapura by the lady Muddaladēvi, daughter of the fortunate General, at the interest of twenty-five per cent; from the interest of this sum the merchants shall maintain a fire-offering (*agni-śṭhī*). Likewise one *gadyāṇa* [was given], thus [making in all] 7 *gadyāṇas*.

II.—Below line 283.<sup>5</sup>

- 1 Brāhmaṇara key-maneya tēja-svāmyam=ellam brāhmaṇar-ade | mikkud=ellam  
dēvargge ||
- 2 Dēvara taja-vriddiyim mūḍa[l\*] kalkuṭiga-geyi mattar=panneradu | . . . . . |
- 3 dēvara kēriyim mūḍal-avargge . . . . . manigala mābā-śrī [||\*]

Translation.

All ownership of *tēja*-rights in the fields and houses of Brāhmaṇas [belongs] to the Brāhmaṇas; all the remainder [belongs] to the god. On the east of the estate of the god, twelve *mattar* [occupied by] the stone cutters' field . . . . . east of the god's street, to them . .

<sup>1</sup> I quote these Mudanūr records from ink-impressions.

<sup>2</sup> From the ink-impression.

<sup>3</sup> Represented by the spiral symbol.

<sup>4</sup> Perhaps this is for *agni-śṭhī*, and answers to the common *agni-kārya* or preliminary oblation in the sacred

fire.

<sup>5</sup> From the ink-impression.

TEXT.<sup>1</sup>

## Front of the Stone.

- 1 Ōm<sup>2</sup> [1\*] <sup>3</sup>Namas=tuṅga-śirāś-chuṁbi-chāndra-chāmara-chāravō trailōkya-nagar-  
āraṁbha-māla-stāmbhāya Śāmbhavō || [1\*]<sup>4</sup>
- 2 Ōm<sup>5</sup> Svasti || <sup>6</sup>Jayaty-āvishkṛitān Viṣṇōr-vvārāham kṣhōbbit-ārṇavān |  
dakṣiṇ-ōnnata-dāmshtṛ-āgra-viśrānta-
- 3 bhuvanam vapuḥ |( ||) [2\*] <sup>7</sup>Śriyam=upaharatād=vaḥ Śrī-patiḥ krōḍa-rūpō vikāṭa-  
viśada-dāmshtṛā-prānta-
- 4 viśrānti-bhājam || (|) avahad=adaya-dasht(dāmshtṛ)-ākṛishṭa-vispashtā-kāṇḍa-pratanu-  
viśa(sa)-jaṭ-āgra-granthi-
- 5 vad=yō dharitṛim || [3\*] <sup>8</sup>Kari-makara-makarik-āmkita-jāla-nidhi-bhasanām<sup>9</sup>  
vaśikarōtv=avani-va-
- 6 dhām || (|) Tribhuvanamalla-kṣhmāpatir=akāḷaṁka-yaśō-mbu-rāśi-valayita-bhuvanaḥ ||  
[4\*] Gadyam ||
- 7 Svasti samasta-bhuvana-samstūyamāna-vyā<sup>10</sup>-sagōtrāṇām Hārīti-putrāṇām Kauśiki-  
vara-pra-
- 8 sādā-labdha-śvēt-ūtapatr-ādi-rāja-chihṇānām sapta-mātrikā-parirakṣitānām Kārttikē-  
9 ya-vara-prasāda-labdha-mayūra-piṇchha(pichchha)-kunta-dhvajānām bhagavan-Nārā-  
yaṇa-prasād-āsā-
- 10 dita-vara-varāha-lāṁchhan-ēkṣhaṇa-khaṇa-vaśikṛit-ārāti-rāja-maṇḍalānām sama-  
11 sta-bhuvan-āśraya-sarvva-lōk-āśraya-Viṣṇuvarddhana-Vijayādity-ādi-viśēsha-
- 12 nāmān rāja-ratnānām=udbhava-bhūmiḥ || Vṛittam || <sup>11</sup>Kabaḷita-Nāḷa-lakṣmī[r\*]=  
durjjay-aurjji-
- 13 tya-hārī vihata-prithu-Kaḍamb-āḍambarō Mauryya-nirjīti | nija-bhūja-bāḷa-bhūmn=ō-  
14 tpātayan=Rāptra(shṭra)kūṭa[n\*] khilīta-Kaḷachuri-ārīr=asti Chāḷukya-vaṁśaḥ ||  
[5\*] <sup>12</sup>Taj-jōshu
- 15 rājyam=anupālya gatēshu rājasv-ēkānta(n=na)-shashtī-gaṇanēshu purādyayādhyam<sup>13</sup>  
|| (|) tad-vaṁśa-jāḥ(s)=ta-
- 16 d-anu shōḍaśa bhūmi-pālāḥ kṣhmām Dakṣiṇāpatha-jusham bibharām babhūvuḥ |  
( ||) [6\*] Dusht-āva-
- 17 shtābdhāyām katipaya-purush-āntar-āntarītāyām | Chāḷukya-kula-sampadi bhūya-  
18 ś=Chāḷukya-vaṁśya ēva | <sup>14</sup>[Kandaḥ\*] kṛtti-lat-āmkurasya kamaḷam Lakṣmi-  
vilās-āspadam vajram vairi-mahī-bhṛi-
- 19 tām pratinidhir=dēvasya Daitya-drubhaḥ | rāj=āstī=Jayasīmhavallabha iti  
khyātaś=charitrai-
- 20 r=nnijair=yō rōjō chiram=ādi-rāja-charit-ōtkamṭhaḥ(thāḥ) prajānām harat(n) ||[7\*]  
<sup>15</sup>Yō Rāshtrakūṭa-kulam=Imdra iti prasi-

<sup>1</sup> From the ink-impression.<sup>2</sup> Metre : Ślōka (Anuṣṭubh).<sup>3</sup> Represented by the spiral symbol.<sup>4</sup> Metre : Mālinī.<sup>5</sup> Read -*rafanām*.<sup>6</sup> Metre : Mālinī.<sup>13</sup> Metre : Vasan tatilakā.<sup>14</sup> Metre : Śārdūlavikrīḍita.<sup>8</sup> Represented by the spiral symbol.<sup>9</sup> The verses are not numbered on the stone.<sup>10</sup> Metre : Ślōka.<sup>11</sup> Metre : Āryāgiti.<sup>12</sup> Read -*Mānavya*-.  
<sup>13</sup> Read *pur-ādhy-Ayōdhyam*.<sup>14</sup> Read *pur-ādhy-Ayōdhyam*.<sup>15</sup> Metre : Vasantatilakā.

- 21 ddham Kṛishṇ-āhvayasya sutam=ashta-śat-ēbha-sainyam | nirjjitya dagdha-nripa-  
pamcha-śatō babhāra bhūyaś=Chalukya-kuḷa-vallabha-
- 22 rāja-lakshmiṁ || [8\*] <sup>1</sup>Chatula-ripu-turaga-paṭu-bhaṭa-karaṭi-ghaṭā-kōṭi-ghaṭita-rapa-  
rāgaḥ | sukṛita-Hara-charaṇa-rāga-
- 23 s-tva(ta)nayō=bhūt-tasya Raṇarāgaḥ || [9\*] <sup>1</sup>Tat-tanayaḥ Pulakēśi Kēśi-  
niś(śhṭ)dana-samō=bhavad=rājā | Vātāpi-purī-vara-patir=akāṭita-
- 24 khaḷa-Kaḷi-kāḷamka-kaḷaḥ || [10\*] <sup>2</sup>Vayam=api Pulakēśi-kshamāpatim varṇṇayantaḥ  
pulaka-kāṭita-dēhāḥ paśyat=ādy=āpi santaḥ | sa
- 25 hi turaga-gaj-ōmra-grāma-sāram sahasra-dvaya-parimitavṛittisyāch<sup>3</sup>=chakār=āśva-  
mēdhē || [11\*] Tat-tanayaḥ | <sup>2</sup>Nala-nīlaya-vi-
- 26 lōpi Maurya-niryyāṇa-hōtuḥ prathita-prithu-Kaḍamba-stamba(bha)-bhēdi kuṭhāraḥ |  
bhuvana-bhavana-bhāg-āpūraṇ-āraṇbha-
- 27 bhāra-vyavasita-sita-kirttiḥ Kirttivarmma nripō=bhūt || [12\*] Tad-anu tasya-  
ānujaḥ | <sup>4</sup>Sarvva-dvip-ākramaṇa-mahasō yasya nau-
- 28 sētu-bandhair=ullamghy=ābdhim vyavi(dhi)ta pritanā Rēvati-dvipa-lōpaṁ [1\*]  
rājya-stri(śrī)ṇām hadha(ṭha)patir=abhūd=yaś=cha Kālachoha(chchu)riṇām  
babhrē
- 29 bhūmiṁ saha sa sakalair=mmamgaḷair=Mmamgaḷisāḥ || [13\*] <sup>4</sup>Jyēshṭha-bhrātus-  
sati suta-varū=py=arbbhakatvād=aśaktē yasminu=ātmany=akṛita hi dhu-
- 30 raṁ Mamgaḷisāḥ prithivyāḥ [1\*] tasmin pratyārppipad=aṭha mahim yāni  
Satyāśrayō(yē)=sau Chālukyanām ka iva hi puthō darppataḥ<sup>5</sup> prachya-
- 31 vēta || [14\*] <sup>6</sup>Jētur-diśām vijita-Harsha-mahā-nripasya dātur=mmānōratha-śat-  
ādhikam=artthayadbhāḥ(dbhyaḥ) | saty-ādi-sarvva-guṇa-
- 32 ratna-gaṇ-ākarasya satyāśrayatvam=upalakṣhaṇam=ēva yasya || [15\*] <sup>7</sup>Adamari-  
kṛita-dig-valayō=[r\*]ddita-dvid(d)-ama-
- 33 ri-parigita-mahā-yaśāḥ | Mṛḍam=arishṭa-ti(bhi)daṁ manas=ōdvaham(n) Tada-  
(Naḍa)mari-kshitipō=jani tastu(t-su)taḥ || [16\*]
- 34 <sup>8</sup>Sutas=tadiyō guṇa-ratna-māḥ | bhū-vallabhō=bhṛi(bhū)d=bhūja-viryā-sāḥ |  
Ādityavarmma=ārjjita-puṇya-karmma
- 35 tējōbhīr=āditya-samāna-dharmma || [17\*] <sup>9</sup>Tat-suto Vikramādityō vikram-ākṛānta-  
bhū-taḥ | <sup>10</sup>tatō=pi Yuddhama-
- 36 ll-ākhyō yuddhē Yama-samō nripaḥ || [18\*] <sup>9</sup>Taj-jaṇmā Vijayādityō vīrān-ōk-  
āṅga-saṅgarē | chaturṇām=maṇḍalānām=a-
- 37 py=ajayad=Vijay-ōpamaḥ || [19\*] <sup>9</sup>Tad-bhavō Vikramādityaḥ Ki[r\*]ttivarmma  
tad-ātmajaḥ | yēnō(na) Chālukya-rājya-śrīr=amta-
- 38 rāyiny=abhūd=bhūvi || [20\*] <sup>9</sup>Vikramāditya-bhūpāḷa-bhrātā bhīma-parākramaḥ |  
tat-sūnuḥ Ki[r\*]ttivarmma=ābhūt mṛi-
- 39 t-p[r\*]ās-ā[r\*]ddita-durjjanaḥ || [21\*] <sup>9</sup>Taila-bhūpas=tatō jātō Vikramāditya-  
bhūpatiḥ | tat-sūnur=abhavat=tasmād=Bhīma-rājō=ri-
- 40 bhīkaraḥ || [22\*] <sup>9</sup>Ayyaṇ-āryyas=tatō jaṇnō yad-vaśāsya śriyam śukam(svakām) |  
prāpayanti(nn=i)va dhassam(vaśsam) śva(svam) sam(sa) babhrē(vavrē) Kṛishṇa-  
nandanān(m) || [23\*]

<sup>1</sup> Metro : Āryā.<sup>2</sup> Metro : Mālinī.<sup>3</sup> Read *parimitam=ṛitoik-sāch*.<sup>4</sup> Metro Mandākrāntā.<sup>5</sup> Read *dharmy=ataḥ*.<sup>6</sup> Metro : Vasantatilakā.<sup>7</sup> Metro : Drutavilambita.<sup>8</sup> Metro : Trishṭubh Upajāti, with *pāda* 1 Upēndravajrā and *pādas* 2-4 Indravajrā.<sup>9</sup> Metro : Ślōka.

- 41 <sup>1</sup>Abhavat=tayōḥ tanujōḥ<sup>2</sup> vibhava-vibhāsi virōdhi-vidhvamsi | tējō-vijit-  
ādityaḥ satya-dhaṇo Vikramādityaḥ || [24\*]
- 42 <sup>3</sup>Chēd-īśa-vamśa-tīlakāṁ Laksh[m\*]apa-rāja-ya nandamā(nā)m nula-śīlām |  
Bonthādēvim vidhivat=paripityē(nyē) Vikramā-
- 43 dityaḥ || [25\*] <sup>4</sup>Sutam=iva Vasudēvā[d\*] Dēvaki Vāsudēvam Guham=iva  
Giri-jāmir=ddēvam=Arddhēmdumanlēḥ |
- 44 ajanayad=atha Bonthādēvy=ataḥ Taila<sup>5</sup>-bhūpaṁ vibhava-vijita-Śakram  
Vikramāditya-nāmnāḥ || [26\*] <sup>6</sup>Ari-
- 45 kumbhi-kumbha-bhēdana-ripu-durgga-kavāṭa-bhaṁjana-prabhṛtiḥ | sahaja-baḥasā(sya)  
Harēdhdhava<sup>7</sup> bāḷa-kra(krī)ḍ=ābhava-
- 46 d=yasya || [27\*] Kim cha | Rāshtrakūṭa-kula-rāja-sambaddhāv=ubhau |  
<sup>8</sup>Aurjijityāch=charaṇāv=iva prachalītau sākshāt=Kalāḥ krāma-
- 47 taḥ krūrau baddha-śarīrakan guru-jana-drōha-prarōhāv=iva | rājā khaṇḍita-<sup>9</sup>  
Rāshtrakūṭaka-kula-śrī-vallī-jūt-āṁku-
- 48 rau lānau yēna sukhēna Karkacha(ra)-Raṇastambhau raṇa-prāṁgaṇē || [28\*]  
<sup>10</sup>Irnaṁ<sup>11</sup> purā Diti-sutair=iva bhūta-dhātṛīm yō Rāshtra-
- 49 kūṭa-kūṭilair=ggamitām=adhaṣṭāt | uddhṛitya Mādhava iv=ādri(di)-varāha-rūpā(pō)  
babhrō Chaḷukya-kula-vallabha-rāja-la-
- 50 ksh[m\*]īm || [29\*] <sup>12</sup>Dū(Hū)ṇa-prāna-hara-pratāpa-dahanō yātrā-trasan-Māraḥ  
Chē(Chai)dya=chehbēdy=akhiḷa-kshamā-jaya-naya-vyutpauna-
- 51 dhīr=Utpalaḥ | yēn=ātyugra-ṇa-āgra-darśita-bāḷa-prāchurya-śauryy-odayaḥ kārāgāra-  
nidhē vē)ṣitaḥ kadhi(vi)-dhṛi(vṛi)shā
- 52 yaṁ varṇayam(yan) ghūrṇaitaḥ || [30\*] <sup>13</sup>Bhammaha-Raṭṭād=abhavad=bhūpālād=  
Rāshtrakūṭa-kula-tīlakāt | Lakshmir=iva sūli-
- 53 la-nidhāḥ śrī-Jākabb-āhvayā kanyā || [31\*] <sup>14</sup>Chāḷukya-vamś-āmbara-bhānu-mālī  
śrī-Taila-bhūpāḷa upāyat=ainām | tayō-
- 54 ś=cha lōk-āśu(bhyu)dayāya yōgaḥ sa chaṁdrikā=chaṁdramasōr=iv=āsit || [32\*]  
<sup>15</sup>Śrī-Taila-bhūmi-pālāt śrī-Jākabbā
- 55 samajījanat | śrīmat-Satyāśrayam Ka(Ska)ndam=Amṇikā Tryambakād=iva || [33\*]  
<sup>16</sup>Tasy-ānujaḥ śrī-Daśavarmma-uāmnā(nā) ta-
- 56 d-vallabhā Bhāgyavat=iti dēvi | tayōr=abhūd=vikrama-śīla-śālī śrī-Vikramāditya-  
nṛipas=tanujāḥ || [34\*] <sup>17</sup>Asau
- 57 nija-jyōshṭha-pituh parōksham babhāra vārāśi-vṛitām dhanitṛīm | Bhujōna  
kēyūra-latām=iv=ōchehair=vvidāri-

<sup>1</sup> Metre : Āryā.<sup>2</sup> Read =tayōr=tanujō.<sup>3</sup> Metre not clear : the words Chēd-īśa . . . nula-śīlām may be scanned as half of an Āryāgiti, and the remainder as the latter half of an Āryā ; cf. Mahābhārata, XIII, xiv, 183, which contains an Āryā hemistich followed by a second Āryāgiti hemistich.<sup>4</sup> Metre : Mālinī.<sup>5</sup> Read =atas=Taila-.<sup>6</sup> Metre : Āryā.<sup>7</sup> Read Harēr=iva.<sup>8</sup> Metre : Sārdūlavikṛīḍita.<sup>9</sup> Read kālāt=khaṇḍita.<sup>10</sup> Metre : Vasantatīlakā.<sup>11</sup> Read ittham.<sup>12</sup> Metre : Sārdūlavikṛīḍita.<sup>13</sup> Metre : Āryā.<sup>14</sup> Metre : Trishṭubh Upajāti, pādas 1 and 2 being Indravajrā and 3 and 4 Upēndravajrā.<sup>15</sup> Metre : Ślōka.<sup>16</sup> Metre : Trishṭubh Upajāti, with pādas 1, 2, and 4 Indravajrā and 3 Upēndravajrā.<sup>17</sup> Metre : Trishṭubh Upajāti, Upēndravajrā.

- 58 t-ārāti-kada[īn\*]bakēna || [35\*] Tad-anu tasy=ānujaḥ | <sup>1</sup>Yasy=ākhiḷa-vyāpi yaśo-  
vadātātam=akāṇḍa-dugdh-āmbudhi-vṛi-
- 59 ddhi-śamkāṁ | karōti mugdh-āmarasundarīṇām=abhūt=sa bhāyo(po) Jagad-  
ēkamallaḥ || [36\*] <sup>2</sup>Sad=āvanasthaḥ paṭu-vikramā-
- 60 d=yō mad-āndha-gandh-ēna(bha)-ghaṭā-vipāṭi | dhar-ōrjita-prasphurita-prabhāva  
rarāja yō=sau Jayasimha-rājah || [37\*] <sup>3</sup>A-
- 61 gamad=ākhiḷa-dhātri yōna rājanvātiva(tva)m nivasati nṛipa-lakṣmīr=yyasya  
śubhr-ātapatrē | sa sakaḷa-namit-āri-
- 62 kshōṇi-bhṛin-mauḷi-ratna-dyuti-samlalita<sup>4</sup>-pādō gaṇḍaroḷgaṇḍa-bhōpaḥ || [38\*] <sup>5</sup>Ā(a)-  
dōsh-ākara-saṁgō=pi vin=āpi makha-
- 63 dūshaṇam | sa[d\*]<sup>6</sup>-bhūti-bhūshaṇō yaś=cha samprāpa jagad-īśatām || [39\*]  
<sup>7</sup>Vikhyāta-Kṛishṇa-varṇṇē Taila-snēh-ōpalabdha-
- 64 saraṭtvō | Kuntaḷa-vishayō nitarām virājatō Mallik-āmōdah || [40\*] <sup>8</sup>Tataḥ  
pratāpa-jvalana-prabhāva-nirmmū-
- 65 ḷa-nirddagdha-virōdhi-vamśah | tasy=ātmajaḥ pālayitā dharāyāḥ śrīmān=abhūd=  
Āhavamalla-dēvaḥ || [41\*] Maṁgaḷam ||

*First side face.*

- 66 Ōm<sup>9</sup> [l\*] <sup>10</sup>Ātm-āvasthāna-hētōr=abhilashati sadā maṇḍapam
- 67 Māḷav-ēśō dōḷam(t)-tālī-van-āntāty(ny)-anusrati sari-
- 68 n-nātha-kūḷāni Chōḷah | Katyā(nyā)kubj-ādi(dhi)rājō bhajati
- 69 cha tarāsā kandarūs-tā Himād[r\*]ēr=uddāmā yat-pratā-
- 70 pa-prasara-bhara-bhay(v)-ōdbhiti-vibhrānta-chittāḥ || [42\*] <sup>11</sup>Ā(a)mlā-
- 71 na-Taila-guṇa-saṁgrahaṇa-piavridha-tējō-viśēsha-daḷi-
- 72 ta-dvishad-andhakūrah | anvarthatām samanusritya kavi-shra(pra)-
- 73 dhānair=yyaḥ prōchyatō naṇu Chāḷukya-kūḷa-pradi(dī)paḥ || [43\*]
- 74 <sup>12</sup>Nāmn=aiv=ātichāḷam dvishan-mṛiga-kūḷam vibhrāsyā<sup>13</sup> tējō-
- 75 dhikai ratyai(tnai)r=astva(skha)ḷitam purā Gajapatēs=tan=nāśayitvā
- 76 madam | tūṅgānām=avanī-bhṛitām=anudinam dat[t\*]vā padam
- 77 mūrdhasu<sup>\*</sup> prāpta[h\*] śrī-Jayasimha-nandana iti khyā-
- 78 tim cha yaḥ prastutām || [44\*] <sup>14</sup>Auddhṛi(ddha)tya-yukt-Āndhakaja-pra-
- 79 bhāva-nirmmūḷan-ōddāma-baḷasya yasya | virājatō
- 80 nirjjita-Minakētā(tō)r-ddēvasya Chāḷukya-mahēśvaratvam || [45\*]
- 81 <sup>15</sup>Tasmād=ajāyata jagaj-janita-pramōda-śṛiṅgāra-vira-ra-

<sup>1</sup> Metre : Trishṭubh Upajāti, with *pāda* 1 Indravajrā and 2-4 Upēndravajrā.

<sup>2</sup> Metre : Trishṭubh Upajāti, Upēndravajrā.

<sup>3</sup> Metre : Mālinī.

<sup>4</sup> Read -śabalita-.

<sup>5</sup> Metre : Ślōka.

<sup>6</sup> Sad-bhūti- according to the Miraj plates.

<sup>7</sup> Metre : Āryā.

<sup>8</sup> Metre : Trishṭubh Upajāti, with *pāda* 1 Upēndravajrā and 2-4 Indravajrā.

<sup>9</sup> Represented by the spiral symbol.

<sup>10</sup> Metre : Sragdharā.

<sup>11</sup> Metre : Vasantatilakā.

<sup>12</sup> Metre : Śārdūlavikrīḍita.

<sup>13</sup> Read vibhrāntya.

<sup>14</sup> Metre : Trishṭubh Upajāti, with *pādas* 1, 2 and 4 Indravajrā and 3 Upēndravajrā.

<sup>15</sup> Metre : Vasantatilakā.

- 82 sikaḥ kavi-loka-kāntaḥ | kāntā-viḷḷa-nayan-ōtpala-  
 83 chāru-chandraś=Chālukya-vaṁśa-tiḷakō Bhuvanaikamallaḥ || [46\*]  
 84 <sup>1</sup>Yah patra[m\*] sphuṭa-pushkar-ākshara-dharaṁ pāṇa kṛipāṇa-  
 85 chehhalād=ā-janma-pratipatta(nna)-dāgya(sya)-vijaya-śrī-dattan(m)=uchchai-  
 86 r=ddadhat | śākyam<sup>2</sup> grāhapi(yi)tu[m\*] ddi(di)śām parivṛḍhān=sarvvān-i-  
 87 va prāhindhō(ṇō)t=pratyāśa(śa)n=nija-kirttim=abhra-taṭini-tya(spa)-  
 88 [rddh-]ānubandh-ōdyatān(m) || [47\*] Tad-anu tasy=ānujaḥ | <sup>3</sup>Āsit-tā-  
 89 [ja]ḥ-kalita-kamaḥ-ollāsana-prauḍha-pāda-sparśād-u-  
 90 [chchai]ḥ śriyam=avanibhṛich-ohhēkarāṇām dadhānaḥ | dhvānta-bhrā-  
 91 [nti]m dadhad=iva dṛiśor=amjanam vairi-vīra-smēr-ākshipām muhu-  
 92 r=apaharan=Vikramāditya-dēvaḥ || [48\*] <sup>4</sup>Bhū-bhāram namita-pha-  
 93 ṇ-iśvaram bhujābhyām vi(bi)bhrāṇaḥ paṭaka-paḷāśra(yi)ta-kshi-  
 94 t-iśaḥ | yaś=ch=ōchchair=apahata-nūki-sā(śā)khi-lilaḥ prakhyā-  
 95 taḥ(tas=) Tribhuvanamalla ity=udāraḥ || [49\*] <sup>5</sup>Yātō=tvai(nvō)-  
 96 shtuṁ Janaka-janitām vallabh-ōdūra-lakshmiṁ bhrātrā sārddham  
 97 hari-bala-yutas=tvā(svā)m Sumitr-ātmajēbha(na) | tīrō si-  
 98 ndhor=bbashu(hu)-mukha-bhayūd=ōtya Vaibhishana-śrī-dhā-  
 99 mnā nēmō Draviḷa<sup>6</sup>-patinā yaś=cha Chālukya-Ramaḥ | (||) [50\*]  
 100 <sup>7</sup>Sarvv-āśa-vijaya-prayāṇa-samaya-jñāt-ākhi-  
 101 ḷ-ōrvvi-patha-prasthān=ēva mahim=atitya vimalā ya-  
 102 t-kirttir=abdhim gatā | prēshya(kahya)s=tō vijaya-śriyā-  
 103 para-vaśō dūri-karōty=ēpa(sha) mām=ity=ākhyātum=i-  
 104 v=ārṇava-sthiti-jushaḥ Sau(Śau)rōs=triḷōki-gurōḥ || [51\*] Sa tu ||  
 105 Idū tām̐bra-śāsanadoḷ=iḷda Chālukya-chakrava-  
 106 rttigala vaṁśada rājyam=geyd=arasugala rāj-āvali māṁgala ||  
 107 Ōm<sup>8</sup> [I\*] Kandaṁ | <sup>9</sup>Śrī-vanit-ādhipan=Aga-tanayā-vibhu Vāg-dō-  
 108 vatā-manōraman=emb=i mūvarum=utsavadim Ravidō.  
 109 va-chamūpatige māḷke sukha-sāmpadamam || [52\*] <sup>10</sup>Āva-  
 110 na tūdi-kōḍoḷ=sakaḷ-āvani kōdageya mugūla tu-  
 111 dig=eragida bhṛiṅgi-vapuvan=iḷisi sogayikum=ā  
 112 Vishṇu-varāha-mūrtti daye-goyg=olpam || [53\*] Vṛitta ||  
 113 <sup>10</sup>Vārija-piṭham=aksha-valāyam māṇi-kunḍalam=u-  
 114 chcharat-trivēdi-ravam=emb=iv=oppe jaghana-sthaḷadoḷ ka-  
 115 radoḷ kapōḷadoḷ smēra-mukh-ābjadoḷ tanag=ōḍam-  
 116 baḍo taj-Jalajāksha-nābhi-nirōruha-garbbhadimdam=oge-  
 117 dom vijit-ārka-maham Pitāmaham || [54\*] <sup>10</sup>Ā Sara-

<sup>1</sup> Metre : Śārdūlavikṛīḍita.

<sup>2</sup> Read *śākyam*.

<sup>3</sup> Metre : Mandākrāntā.

<sup>4</sup> Metre : Praharshipī.

<sup>5</sup> Metre : Mandākrāntā.

<sup>6</sup> This word is perhaps written more usually with *d* instead of *ḍ*, for instance, in this same verse as No. 46, in the record on the Nīlguṇḍa plates: see p. 154 above. But the form *Draviḷa*, also, is found: see, e.g., *Ind. Ant.*, Vol. XIX, p. 17, line 7.

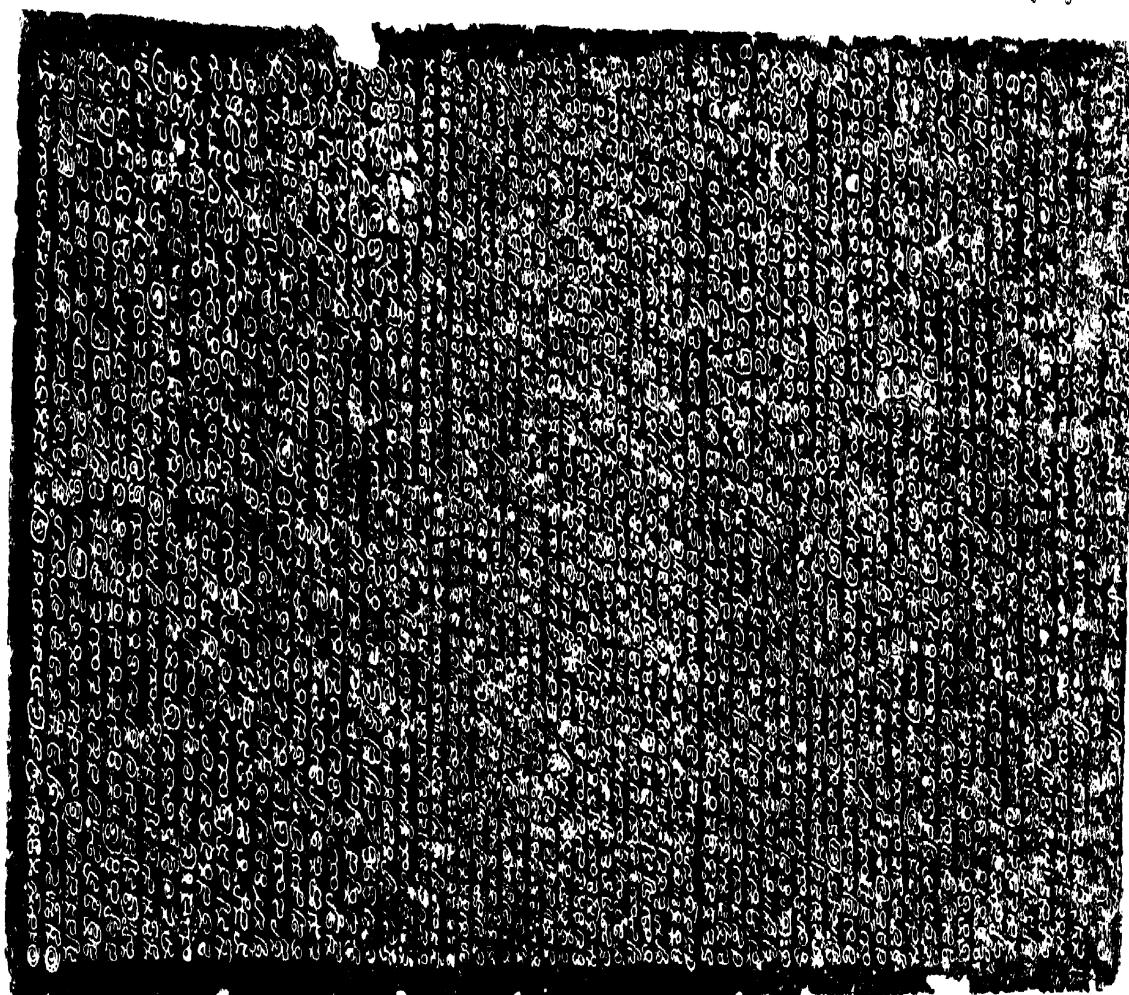
<sup>7</sup> Metre : Śārdūlavikṛīḍita.

<sup>8</sup> Represented by the spiral symbol.

<sup>9</sup> Metre : Kanda.

<sup>10</sup> Metre : Utpalāmālā.

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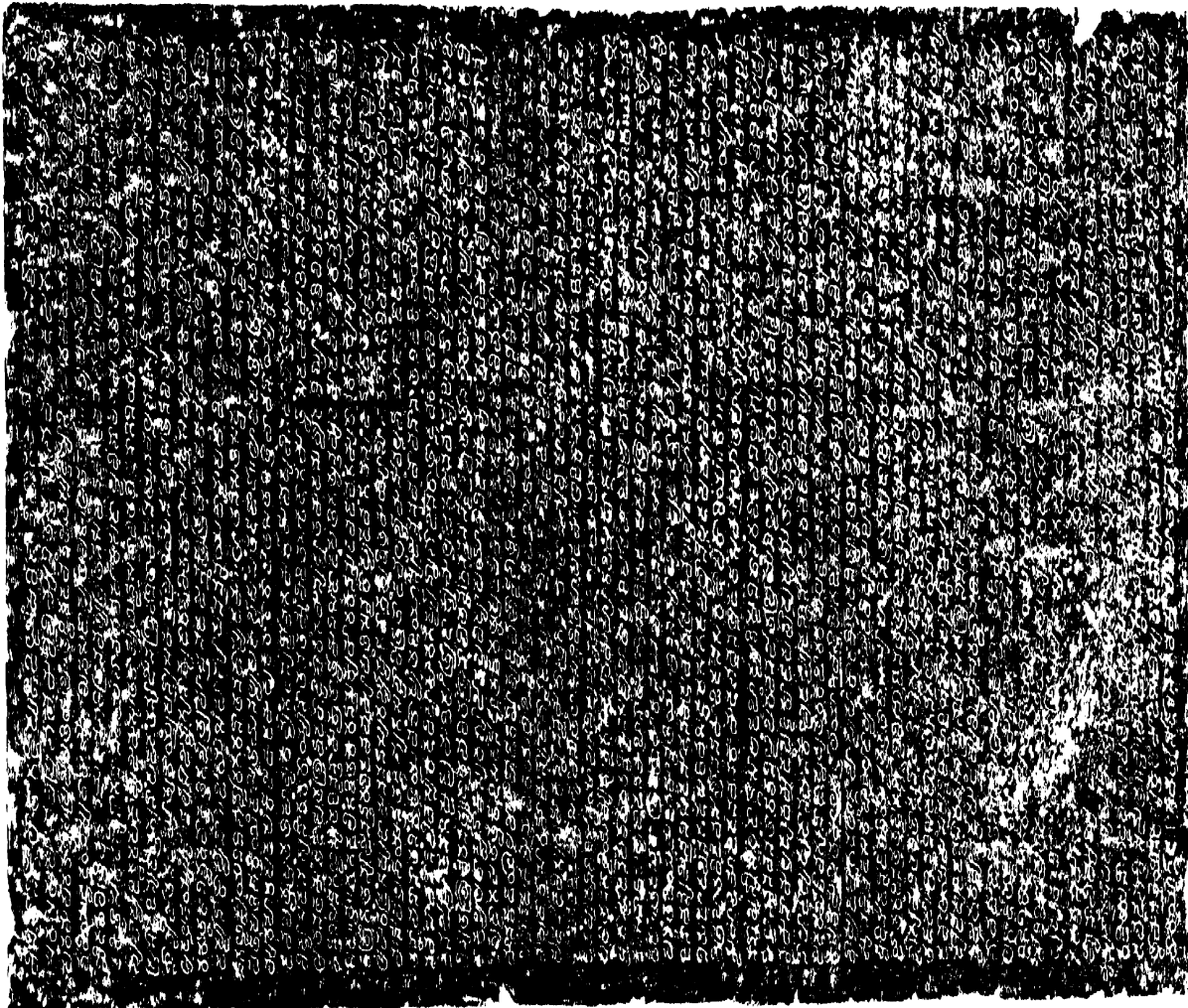
J. F. FLEET

SCALE ONE-SIXTH

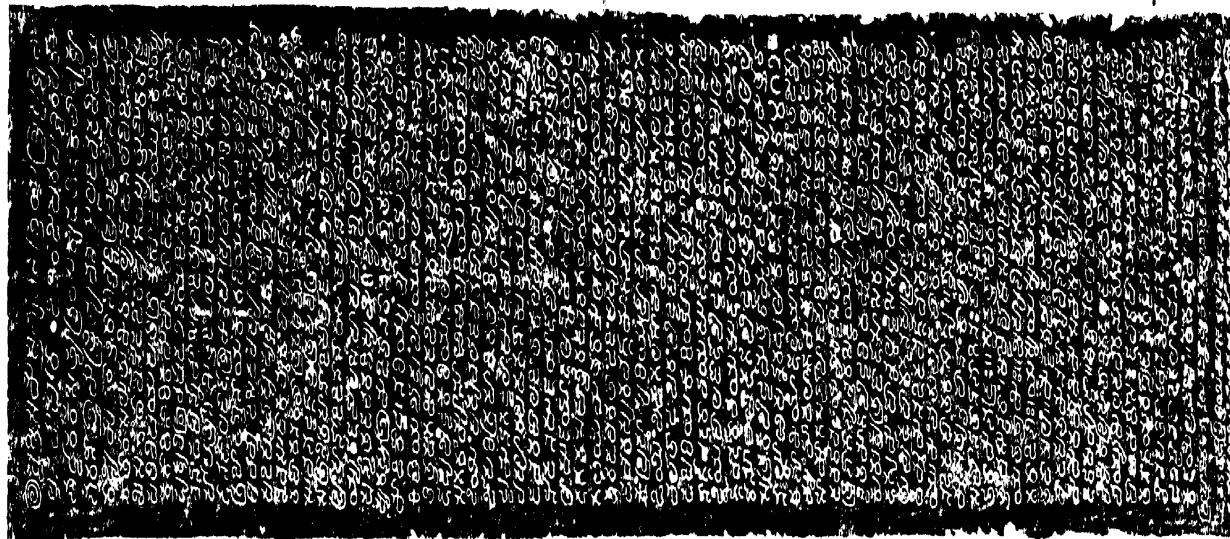


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- 118 sijasambhava-kuḷa-prabhavar-nnegaldor-Chohaḷukya-  
 119 r=udbhāsita-vikramar=ppalabar=ant-avarol kali Tai-  
 120 lan=embavam śāsita-śatruv=ātana magam Daśava-  
 121 rmman=avaṅge puṭṭidom bhāsura-kirtti Vikraman=avam-  
 122 g-anujam Jayasimha-vallabham || [55\*] <sup>1</sup>Śāsvata-kirtti  
 123 tat-tanayan-Āhavamallan=avaṅge sūnu Sōmā-  
 124 śvaran=ātanim kiṛiyan=ol-gali Vikrama-bhūmipā-  
 125 ḷakam viśva-virōdhi-mauḷi-maṇi-ramjita-pāda-payō-  
 126 jan=ātat-ānaśvara-suddha-kirtti sha(pa)ripāḷisut-iḷdan=a-  
 127 śeśha-dhātriyaṁ || [56\*] Antu sukhadin rājyaṁ-geyyuttu-  
 128 m-ire || Kandaṁ || <sup>2</sup>Podavig=ade tāne mukham=enip=Edē-  
 129 dore-nāḍiṅge tiḷakad=andadin=oppam-baḍed=irkum=oseva  
 130 Kīrudore-daḍiyol Mukkunday=emba vipra-grāmaṁ || [57\*]  
 131 Vṛittam || <sup>3</sup>Adu tān dakṣiṇa-dēśadol nelasiyūn lō-  
 132 k-ōttaram Nandan-āspadam=āg-iḷdum=asat-kujāta-tati  
 133 nānā-nīti-vikhyāta-sampadam=āg-iḷdum=aniti-saṁgati

*Back of the Stone.*

- 134 vint-āṇka-lōkaṁgaliṁ pudid-iḷdum paribhāvip=āgaḷ=avinīt-ādihāna-śobh-āvaham  
 [58\*] Aḷi | Kaṁ ||  
 135 <sup>4</sup>Sarasirūhabhava-prabhavam Marichi-muni tat-tanūbhavam sukaḷa-jagat-karaṇ-aika-  
 hētu-bhūtam  
 136 parama-param Kāśyapa-prajāpatiy=embam || [59\*] <sup>4</sup>Tad-viśada-vamśa-jātar=ssad-  
 vidyā-nīlayar=amala-yaśar=akhiḷa-vipaśchid-vamdyar=ātma-vam-  
 137 śa-viyad-vaḷaya-sudhā-maynikhar=esedor=ppalabar || [60\*] Avarol || <sup>4</sup>Kāśyapa-gōtra-  
 pavitraṁ nāsyad-adharmma-prabhāvan=a-  
 138 khīla-dharitri-vaśyan=amaḷina-charitraṇ=avaśya-vratana=esedan=eḷege Rēvanabhaṭṭam ||  
 [61\*] <sup>4</sup>Ā vipr-ōttamana magam bhā-viśru-  
 139 ta-kirtti " sakaḷa-guṇa-gaṇa-nīlayam bhāvabhava-hara-pad-ābja-vibhāvita-mati  
 Śamkarāryyan=embam negaldam || [62\*] Vṛi | <sup>6</sup>Ā vi-  
 140 bhu Koppad-Īśvara-pad-āmbujamaṁ suta-kāmyeyinde sambhāvita-chittan=āgi niya-  
 ma-bratadimdam=upāste-geydu tad-dēva-vara-  
 141 prasādadin=udātta-guṇam paḍedam tanūjanam Śrī-vanitā-manō-nayana-vallabhanam  
 guṇi-Koppadēvanam || [63\*] Kaṁ || <sup>6</sup>Ātam puṭṭe gu-  
 142 ṇ-ōrvi-jātam nere pūtu kāyṭu paṇtu samasta-pritiyan=odavisit=eno vikhyātiyan=  
 eydidan=aśēśha-viśvamabhareyol || [64\*]  
 143 Adalladeyūn | Vṛi || <sup>7</sup>Nele saujanya-guṇakk-udāra-charitakk-āvāsa-sadman  
 samuḷ[j\*]vaḷa-kirtti-prasarakk-aḍarppu kaṇi śauch-śohā-  
 144 ra-ratnak[k\*]e niśchala-vāg-vṛittige bittu māntanada janma-kshōtram=omd=amde  
 kēvaḷamē Vāg-lalanā-mukh-ōḷ[j\*]vaḷa-maṇi-śrī-

<sup>1</sup> Metre : Utpalamālā.

<sup>4</sup> Metre : Kanda.

<sup>7</sup> Metre : Mattābhavikṛīḍita.

<sup>2</sup> Metre : Kanda.

<sup>3</sup> Metre : Utpalamālā.

<sup>5</sup> Metre : Mattābhavikṛīḍita.

<sup>6</sup> Metre : Kanda.

- 145 darppanam Koppanam || [65\*] <sup>1</sup>Jayasimha-bhūpanan=taunayad=ond=upadhā=viśud-  
dhiyim mechchisi tad-dayeyim padedom
- 146 negald=akshaya-nidhi-bhaṇḍāragaraṇatanad=āspadamam || [66\*] <sup>1</sup>Ātana sati sad-  
vamē-ōpēte kaḷ-ānvite vimala-chāritra-guṇ-ō-
- 147 pēte pati-bhaktiyimdam Sitey=enal=Pampakabbe pempan taledo! || [67\*] <sup>1</sup>Ā  
jampatig=agra-sutam bhrājishpu-guṇ-āvalambi
- 148 Murahara-pada-pamkēja-mada-madhukaram rārājita-sita-kirtti <sup>2</sup>Vāvaṇāryyan-  
negaldam || [68\*] <sup>1</sup>Ā vipra-kuḷa-lalāmam
- 149 dēva-pitri-pratati-havya-kavyamaḷan=upd=āvagam=arkkame vaduv-inam=ā-vorttur  
tat-samāja-yajan-aika-ratam || [69\*] <sup>1</sup>Tad-anujan=aśēsha-
- 150 vidyā-sadanam guṇi Śamkarāryyan=ātana tammam vidita-sakaḷ-āgam-ārttham  
sad-amaḷa-mati negaldan=elege Rēvaṇabhaṭṭam || [70\*]
- 151 <sup>1</sup>Ātana tammam śil-ōpētam śrī-vēda-vārddhi-pāraṅgaman=uddhūta-madan=urvvarā-  
vikhyātam śaśi-viśada-kirtti Māchayabhaṭṭam || [71\*]
- 152 <sup>1</sup>Int=enisi negalda sutarindan=tāme kṛit-ārttham=enisid=ā dāmpatig=atyanta-mudam=  
odavo Lakshmi-kāntam Ravidēvan=amaḷa-guṇan=udi(da)yi-
- 153 sidam || [72\*] Vṛi || <sup>2</sup>lingaḷalingo śita-karan=entū Kumārakan=entū Dēva-  
dēvaṅge Mur-āntakaṅge Kusum-āyudhan=entū Jayantan=entū
- 154 Śakraṅge tanūjar-ante Ravidēva-chamūpati sanda Koppadēvaṅge tanūjan=  
endode tad-unnatiyam pogalalke vēlkumē || [73\*]
- 155 <sup>3</sup>Amar-āndraṅge Pulōma-nandane Sura-jyēstharaṅge Vāg-lakshmi Sitamayūkh-  
ābharapaṅge Gauri Vanaj-ākshaṅge Ambuj-āvāsey=entū
- 156 manō-vallabhey=ante tad-vibhūge sach-chāritre tām Dēvalabbe manō-vallabhey=  
ādoḷ=emdoḷ=adan=innē vaṇṇipom baṇṇipom || [74\*] <sup>3</sup>Vinu-
- 157 tan=Nāchanan=ātanim kiṛiyavam Koppan tadīy-ānujanman=avam Vāvaṇan=  
ātanimde kiṛiyātam Rēvaṇam tat-kaniya-
- 158 n=avam Sōvaṇan=emb=ivar=ssakaḷa-vidyā-pāragar=ppunya-bhājanar=ātm-ōdbhavar=  
emdoḷ=ā vibhuvīn=ant=ār=ddhanyar=i dhātṛiyo! || [75\*]
- 159 <sup>3</sup>Vanaj-āksham tanag=ishṭa-dai[va\*]m=adhipam Trailōkyamallam jagaj-jana-vam-  
dyaṁ pitri Koppanam janani Sham(Pam)pādēvi tammam mahi-
- 160 vinutam Śrīvaran=atyudatta-charitam śrī-Nāchi tann=agra-mandan=end=ande  
kṛit-ārtthan=alte Ravigam bhūlōka-kalpa-drumam || [76\*] <sup>3</sup>Kavi-
- 161 tā-kalpa-lat-ārppanakke sura-bhūjam śabda-vidyā-payōbdhi-viśāsakk=amṛit-āṁsu  
tarkka-vimala-vyōma-prakāśakke bhānu
- 162 viśuddh-āgama-tat[t\*]va-kēḷi-sadan-ōd[d\*]yotakko ratna-pradīpav=enippam kuḷa-  
dīpakam Ravi-chamūpam bandhu-kalpa-drumam || [77\*] <sup>3</sup>Anu-
- 163 mānak=ēdey-illa bājipode rēkhā-suddhi bēṛ=onde bhitti-nayam-bett=esed-appuv=i  
nimḷda chamchan-mātrēgaḷ Padmagarbbhanum=ōm
- 164 ballane pēlim=intu bareyalk=emb=annegam tāne netṭane ballam bareyalk-anēka-  
lipiyam śrī-vipra-vidyādharam || [78\*] <sup>4</sup>Idu nava-
- 165 madhu-dhār-āsāramō mēp=sudh-āmbhō-nadiyo kavivud=emb=ond=andadim nuppan=  
impar pudidu Ravi-chamūpam bājip=ānd(ond)=ōje

<sup>1</sup> Metre : Kanda.<sup>2</sup> Metre : Mattēbhavikṛīṭita.<sup>3</sup> Metre : Utpalamālā.<sup>4</sup> Metre : Atisakvari.

- 166 pēl=ēn=odavisugumo karṇṇ-ānandamaṁ dhātrig=ellam || [79\*] Kaṁ || <sup>1</sup>Ā  
vibhuv=Āhavamalla-mahi-vallabhanalli paḍedan=urutara-niḥ-vi-
- 167 dyā-vibhavadimda mechchisi bhū-vinutaṁ lāḷa-sandhi-vigraha-padamaṁ || [80\*]  
<sup>1</sup>Adhikāraṁgaḷa mē[1]-osed=adhikāraṁa-ā nṛip-śāvaraṁ kuḍe pa-
- 168 ḍedaṁ budha-nidhi nij-ānvay-āmbara-vidhu bāndhava-padmini-payōruha-mitraṁ ||  
[81\*] Ad=alladoyūṁ || <sup>3</sup>Piridūṁ kārūpyadimda-ā nara-
- 169 pati taṇag=old=īye Mukkunde Gaṁgaḷapuram-Ēhūr=ōmba mikk=ārggaḷane  
paḍedu sad-bhaktiyimdaṁ tadiy-ōrvvareyaṁ kāl-ga-
- 170 rohchi koṭṭaṁ dinapa-śāsadharaṁ-nilvinaṁ sarvva-bādhā-parihāraṁ māḍi vipr-  
āvaḷige niḥa-kuḷa-vyōma-tār-ādhināthaṁ || [82\*] Tad-anantaram ||
- 171 Kaṁ || <sup>3</sup>Sēnādhīpatyad=ōdane mahi-nāthaṁ hēri-sandhi-vigraha-padamaṁ  
śrī-niḷayaṁ Sōmēśvara-bhū-nāthaṁ kūrṭtu rāgaḍim kuḍe pa-
- 172 ḍedaṁ || [83\*] Tad-anantaram | <sup>3</sup>Śrī-Vikramāṁka-nṛipān=akhiḷ-āvani-pati  
sakaḷa-rāḷya-chihnaṁgaḷan=old=āvagam=ittam taṇag=enal=ō vaṇṇi-
- 173 pen=im tadiya-mahim-ōnnatiyaṁ || [84\*] <sup>3</sup>Int=ene mūrūth-rāḷyadoḷan=tāne  
Chalukya-nṛipargge(rge) kay-gannaḍiy=ādaṁ tanna guḷa-
- 174 diu=āvanum=int=enisidan=ōḷane vipra-vamśa-prabhavaṁ || [85\*] Vṛi || <sup>4</sup>Mahig-  
ene(ni)tānumaṁ parusa-vēdiya beṭṭuḷaḷam sur-āva-
- 175 nīruhe(ha)da banaṁgaḷam pariva siddharasaṁgaḷa baḷ-vonaḷgaḷam bahuvidha-  
yatnadimda Bidi māḍidan=allade lāḷa-sandhi-
- 176 vighrahi-Ravidēvan=orvvanane māḍidanō sakaḷ-ōpakāriyaṁ || [86\*] Kaṁ ||  
<sup>5</sup>Amāḷdaṁ chandanamaṁ chaṁdra-mayūkhamaṁ-o-
- 177 ndu māḍi māḍidan=avanam Kamaḷabhavan=allad=amda=ēm samasta-hita-hētu-  
bhūtan=akkumo pōḷim || [87\*] Vṛi || <sup>6</sup>Manam=old=andadi-
- 178 n=appa baṇṇisal=ad=ārggaṁ sālādō bāppu śiṣṭa-nidhānam Ravidēvan=iḷda  
bhuvanam Lakṣmī-īsan=iḷd=amburāśi niḷimpa-druma-
- 179 m=iḷda Naudana-vanam tār-ōśan=iḷd=ambaram vana-jāta-priyan=iḷda pūrvva-  
kudharam Dēvōndran=iḷd=āspadam || [88\*] <sup>7</sup>Idu Kali-kālad=a-
- 180 ndam=aḷam=alladu dharmmada baḷḷi kūḍe parvvidudu ṛit-āṁkuraṁ baḷedu  
pallavisittu par-ōpakāra-sasyada tone kā-
- 181 ḷal=ādapudu dāna-ghanam kaḷed-appud=aḷṇa nōḍ=idu Ravidēvan=ēmba puruṣ-  
ōttaman=iḷda dharitriy=āgaḍē || [89\*] <sup>7</sup>Nuḍi
- 182 jaḷa-rēkhe śaucha-guṇad=ōḷp=adu tāraḷa-hira-kaṁchalan<sup>8</sup>=naḍeva neḷaḷte gāṁpu  
pati-bhakti kelakk=upachārav=ōḷp=ēḍambaḍu chadur=e-
- 183 kasekkam=aṇitam mola-garttaley=āgi varttip=igaḍinavaram paḷamch-alevud=udgha-  
guṇam Ravi-daḍḍanāthanam(na) || [90\*] <sup>9</sup>Adu lōk-ōttara-
- 184 v=oppadē poḷaḷaḷ=ārggaṁ bāpp=ahamkāram=illada nity-ōnnati mithyey=illad=aḷiv=  
anya-stri-rat-āsaktiy=illada śaucha-pra(vra)ta-
- 185 m=ānām=illad=esakaṁ poḷ=illad=ārpp=ārggaṁ=amjada vidyā-mahim-ōdayam bhuvanadoḷ  
śrī-vipra-māpikyanam(na)||[91\*] <sup>9</sup>Idu nōḍ=a-

<sup>1</sup> Metre : Kanda.<sup>2</sup> Metre : Mahāśrāgadhara.<sup>3</sup> Metre : Kanda.<sup>4</sup> Metre : Champakamālā.<sup>5</sup> Metre : Kanda.<sup>6</sup> Metre : Mattēbhavikrīḍita.<sup>7</sup> Metre : Champakamālā.<sup>8</sup> For this somewhat obscure passage I give the division of words, as well as the translation, with due reserve.<sup>9</sup> Metre : Mattēbhavikrīḍita.

- 186 chchhari nōḍe nōḍe śāśiyind=att-atta tārā-samūhadin=att-atta kuḷ-ādri-samkuḷadin=att-att=arṇav-ānika-tiradin=att-atta diśā-ga-
- 187 j-ōtkaradin=att-att=Abjagarbbh-āṇḍa-khaṇḍadin=att-atta podalpan=ilpudu jasan śrī-vipra-māṇikyanam(na) || [92\*] Kaṁ || <sup>1</sup>Enit-enite lakshmi pe-
- 188 rchchugum=anit-anit=ol-guṇame kiḍugum=ulidorgg=ant=alt=enit-enitu lakshmi perchchugum=anit-anit=ol-guṇaman=alte Ravigam
- 189 taḷedam || [93\*] Int=enisida pogalṭegam negalṭegam neley-āgi || Kaṁ || <sup>1</sup>Tām paḍed-Ēhūrōḷ lokam pogalḍ=inegam Svayambhu-
- 190 dēv-ālayamam sampan-nidhi māḍisidam sampūrṇa-manōratham mah-ōtsavadindam || [94\*] Ad=ent=ene || Vṛi || <sup>2</sup>Esev=enn=unnati ninnu-
- 191 d=umṭe pudid=enn=ī saudha-śumbhat-prabhā-prasara-śrī ninag=umṭe chelvu ninag=enn=ant=umṭe pēḷ=endu rōḍisi raṇpy-āchaḷa-kūṭamam
- 192 sva-jāthara-vyānaddha-ghaṁṭā-mukha-prasara-dhvānadin-āgaḍum naguva-vōḷ=irkkum tad-Īś-ālayam || [95\*] Tat-Svayambhū-dēva-pra-
- 193 bhāvam=ē doret=ene || Kaṁ || <sup>3</sup>Ahi koṭṭaḍe tēḷ=tindaḍe dahanam pattidaḍe bandu tat-kṣhaṇḍol tad-grihamam ba-
- 194 la-goḷe tad-visha-rahitate manujargge nimisha-mātradin=akkum || [96\*] <sup>4</sup>Jaritamge nētra-rōgige śirō-vyath-ārttamge karṇa-śū-
- 195 ḷige nir-ōdarige ruḷā-haraṇam tach-charaṇa-yuga-smaraṇa-mātradin dore-kolḷum || [97\*] Vṛitta || <sup>4</sup>Idu rajat-ādri hē-
- 196 ma-śikhara-pratipattiyam=Īśan=īye pettudu Hara-hāsa-kalpa-taru koṁ-dalirind=esev=agra-bhāgaḍol=pudi-
- 197 dud=Umādhinātha-sita-gātra-sapiṇḍa-sutunga-jūṭad=ond=ōḍav<sup>5</sup>=enipa , Svayambhu-Śiva-gēhada poiṁ-
- 198 gaḷaśam sa-maṅgaḷam || [98\*] <sup>4</sup>Raviyaṇabhaṭṭa-sainya-patigam tad-apatya-samā-
- 199 khya-Nāchi-mukhya- varaja-putra-pautra-paśu-bāndhava-mitra-jaṇ-āḍigam śubh-ōḍbhava-
- 200 mum=udātta-saṁpadamum=ūrjita-vṛittiyum=uttar-ōttar-ōtsavamum=abhishṭut-ābhyudayamum saman=ikk=avargga(rg=a)kko ma[m\*]gaḷam || [99\*]
- 201 <sup>4</sup>Raviyaṇabhaṭṭa-chamūpati Śiva-grihamam māḍis=endu besase nij-ōśam savinayadin pergaḍe Nāgavarman-Ēhūrō-
- 202 ḷ-achaḷa-bhakti-samētam || [100\*] Vṛi || <sup>7</sup>Māḍisidom Svayambhu-Śiva-mandiraṁam niyata-vrataṁgaḷol=kūḍi sa-kūṭa-kōṭi-Śiva-ti-
- 203 rtthaman-arttiyin=ēka-bhuktadin māḍisidom su-śāḷi-vana-purpa-van-āmbra-van-ēkshu-vāṭamam māḍisidom Śiv-ārtthadin=enal
- 204 dorey-ār=ggala Nāgavarmanol || [101\*] Nāgavarman pati-hita-Vainatōyam śaucha-Gāṁgōyam nuḍid-ante-gaḍam praje-mechoche-gaḍam , ma[m\*]-gaḷa[m\*] ||

*Second side face.*

- 205 Ōm<sup>8</sup> Svasti Samasta-bhuvan-āśraya śrī-prithvī-va-
- 206 ḷabha mahārāj-ādhirāja param-ōśvara parama-

<sup>1</sup> Metre : Kanda.

<sup>2</sup> Metre : Mātābhavikṛīḍita.

<sup>3</sup> Metre : Kanda.

<sup>4</sup> Metre : Champakamālā.

<sup>5</sup> The *prāsa* is violated here, with *d* instead of *ḍ*.

<sup>6</sup> Metre : Kanda.

<sup>7</sup> Metre : Utpalamālā.

<sup>8</sup> Denoted by the spiral symbol.

- 207 bhaṭṭāraka Satyaśraya-kula-tiṭaka Chāḷuky-ā-  
 208 bharapa śrīmat-Tribhuvanamalla-dēvara vijaya-  
 209 rājyam=u[tt]ar-ottar-ābhividdhi-pravarddhamānam=ā-chandr-ā-  
 210 rkka-tāram saluttum=ire Kalyāṇada nele-vidinoḷ=su-  
 211 kha-samkathā-vinōdadim rājyam-geyyuttum=ire rāshṭra-  
 212 pati-vishayapati-grāmakūṭak-āyuktaka-niyu-  
 213 ktak-ādhikārika-mahattar-ādi-sammatadim Svasti Śrī-Chā-  
 214 ḷukya-Vikra[ma\*]-varshada 2neya Piṅgaḷa-samvatsarada Śrā-  
 215 vaṇada pauṣṇamāsi Ādityavara sōma-grahaṇa-ma-  
 216 hā-parvva-nimittadim palavu mahā-dānamgaḷam koṭṭu  
 217 dāna-kāladoḷ śrīman-mahā-pradhānam hēri-lāḷa-sandhi-vi-  
 218 grahi danḍanāyakam Raviyaṇabhaṭṭara binnapadim |  
 219 ava[r]-mmādisida Bhūra śrī-Svayambhu-dēvargge gandha-dhū-  
 220 pa-dīpa-naivēdy-ādy-archchanakkam khaṇḍa-sphuṭita-jirṇa-oddhāra-  
 221 nava'sudhā-karmmakkam pāvula-varggakkam oḍuva kēḷva vidy-ārtthi-  
 222 tapōdhanara chhātrara āsan-āchchādanakkam avargge vakkhāpi-  
 223 suva bhaṭṭarggam Chaitra-pavitr-ābhyāgat-ādi-pūjogaḷam  
 224 samkrānti-grahaṇ-ādi-parvva-hōma-bali-kṛi(kṛi)y-ādigaḷam  
 225 brāhmaṇ-ādi-dīn-ānātha-samtarppanakkam=āgo alliy-āchā-  
 226 ryyar=Elēmela-Simha-parshan-maṇḍaliya Maleyāḷa-  
 227 paṇḍita-dēvara śiṣhya[r\*]=Mmirimjeya Chikkadēvara praśi-  
 228 shyar-appa śrīmad-Īśānarāśi-paṇḍitargge dhārā-pūrvvakam  
 229 māḍi koṭṭa | Nariyumboḷey-eḷpattara baliya  
 230 Kiriya-Bellumbattiya polad-oḷag=Elarāveya  
 231 tīrthada gaḍimbada Oramṭara-Mallana ghaḷeyoḷ=a-  
 232 ledu biṭṭa kariya nelam mattar nūr-ayvattu |  
 233 Sagaram-mūnūrara baliya Piriya-Bellumba-  
 234 ṭṭiyim paḍuval dēvara polanam phalaṇ-māḷpa pra-  
 235 je parigrahakk=iral Śivapuram=endu posaran=i-  
 236 ṭṭu mane-gaṭṭal=ā ghaḷeyoḷ biṭṭa mattar pattu  
 237 Bhūra baḍagaṇa kuḷiya poladoḷ=Īsapēśvara-  
 238 dēvara poladim teṁkal mūvattaydu-gēṇa Dānavi-  
 239 nōdana ghaḷeyoḷ biṭṭa mattar ayvattu alli  
 240 ā ghaḷeyoḷ Anṇama-gāvunḍana keṇya ke-  
 241 ḷage Īsapēśvara-dēvara gaḷdeyim teṁkal biṭṭa  
 242 gaḷdeya mattar=ondu alli ā ghaḷeyoḷ=Īsapē-  
 243 śvara-dēvara tōmṭadim paḍuval tōmṭam mattar=ondu  
 244 dēvara puravarggam=āge pādāmūla-parigraha-  
 245 kkam brahmapuriya brāhmaṇarggam Bhūra aṁga-  
 246 ḍiyim baḍagal Sōmēśvara-dēvara dēguladim paḍu-

- 247 val tōmtam-baram biṭṭa palavum-kēri-verasida pura-  
 248 da piriya kēriy-ondu brahmapuriya brāhma-  
 249 nargge Elarāveya ghaḷeyoḷ Kiriya-Bellumba-  
 250 ṭṭiya poladoḷ biṭṭa key=mattar nūru ava-  
 251 rgge Elarāveya ghaḷeya<sup>1</sup> eḍe-volada key=matta-  
 252 r nūraḷ=olage biṭṭa mattar eḷpattu alli  
 253 satrake biṭṭa mattar mūvattu amitu mattar  
 254 nāl-nūra panneradu anikadolam 412 [||]  
 255 Ī bhūmiyoḷ=elliy-ādolam sunkam daṇḍam tēja-svā-  
 256 myam modal-āge mattam tējam=enisidav-ellam dēvara  
 257 somm-āge sarvva-bādhā-parihāram māḍidor=ārānum tēja-  
 258 davar valley=endu suṭṭisi tōḷal=salladu sarvva-namasyam  
 259 tribhōg-ābhyantara-siddhiyam pūrvva-prasiddha-simā-sama-  
 260 nvitam=āge biṭṭar=ī dharmmamam pratipālisidavargge  
 261 Kurukshōtradol sāsira-kavileya kōḍum ko-  
 262 lagumam ponnal=kattisi sūryya-grahanadol cha-  
 263 turvvēda-pāragan=appa brāhmaṇamge koṭṭa phalan=ī  
 264 dharmmamam=alidavargge Vārapūsiyoḷ=sāsira-kavile-  
 265 yamam chaturvvēda-pāragar=appa brāhmaṇaruma-  
 266 n=alida pātakam sārgguṁ || Ślōkam || <sup>2</sup>Sāmānyō=yam dha-  
 267 rmma-sētar=nripāpām kālō kālō pālaniyō bhavadbhiḥ[\*]  
 268 sarvvān=ētān bhāginah pārtthiv-ēndrān bhūyō bhūyō yācha-  
 269 tē Rāmabhadrah || <sup>3</sup>Sva-dattām para-dattām vā yō harē-  
 270 t=tu vasundharām | shasṭir=vvarsha-sahasrāpi viśṭhāyām jā-  
 271 yatō kṛimih || Bahubhir=vvasudhā dattā rājābhis=Sa-  
 272 gar-ādibhiḥ | yasya yasya yadā bhūmih tasya tasya  
 273 tadā phalam || <sup>4</sup>Mad-vainśa-jāḥ para-mahī-pati-vainśa-jā vā pā-  
 274 pād=apāta-manasō bhuvi bhāvi-bhūpaḥ | yē pālayanti  
 275 mama dharmmam=imam samastam tēbhyō mayā virachitā(ō)=mja-  
 276 ḷir=ēsha mūrddhnā || Īsthānada āchāryyar=akke tapōdhanar=ak[k\*]e  
 277 naishṭhika-brahmachārigalḡ=allade maṭhadol=iral=salladu brahma-  
 278 charyam-illadavaran=ārum nakaramum=arasum=iḷdu  
 279 poṛa-maḍisi kaḷavar poṛa-maḍal-ollade moṇḍuya-  
 280 tanam-geydar=appoḍe śva-garddabha-chaṇḍāḷar=antum=allade [(||) Kandaḥ ||  
 281 <sup>5</sup>Sthāna-pati goravan=akk-ī sthānada samayaṁgaḷ=akke rati-lampa-  
 282 ṭan=ī sthānadol=iralāg=avanam sthānamum=arasugaḷum=iḷdu  
 283 kaḷeyalu-vēḷkurū || Ī dharmmam=ā-chamdr-ārka-tēram salguṁ maṅgaḷam ||

<sup>1</sup> Read *ghaḷeyal* or *ghaḷeyoḷ*.<sup>2</sup> Metre : Trisṭubh (Śālinī).<sup>3</sup> Metre : Ślōka (Anuṣṭubh) : and in the next verse.<sup>4</sup> Metre : Vasantatilakā.<sup>5</sup> Metre : Kanda.

## TRANSLATION.

Lines 1 to 104, containing verses 1 to 51, follow mostly a draft which has been sufficiently dealt with in connection with the record on the Nālgunda plates (see p. 142 above). But in addition to the punning verse *Vikhyāta-Kṛishṇa-varṇṇē*, No. 37 in that record and No. 40 in this one,<sup>1</sup> we have here another one of the same kind, *Adōshākara-saṃgō-pi*, No. 39, which is not in the Nālgunda record.

The point of this stanza is a comparison of the king with the god Śiva. In its literal sense it means:—"Though he was in contact with a wealth of flawless [enjoyments], and though he did not outrage any religious rites, he, being adorned with excellent majesty, obtained the empire of the world." Secondly it signifies:—"Though he wore no moon [on his brow, as does Śiva], and though he broke up no sacrifices [as Śiva broke up Dakṣa's sacrifice], yet he became a *jagad-īśa* (Śiva), wearing excellent *bhūtī* (majesty or white ashes)."

We take up the translation of the present record at the point where it makes its own departure:—

(Line 105)—This [namely, the matter in the preceding part] is the royal succession, as it is in a copper charter, of the kings who reigned of the race of the Chālukya emperors. May there be good fortune!

Om! (Verse 52)—May the Triad, the Sovereign of Lady Fortune, the Lord of the Mountain's Daughter, and the Lover of the Goddess of Speech, with joy create happy estate for the general Ravidēva!

(Verse 53)—May that Boar-incarnation of Viṣṇu, on the tip of whose [right] tusk the whole earth appeared in its beauty, resembling the form of a bee perched on the tip of a bud of the *ketaki*-plant, graciously grant welfare!

(Verse 54)—With a lotus-seat, a string of *akṣa*-berries, a jewelled ear-ring, and the ring-sound of the Three Vēdas [respectively] as his attributes in his comely loins, his hands, his cheeks, and his smiling face-lotus, the Grandsire [Brahman], having a brilliance surpassing the sun, arose from the heart of the lotus [issuing] from the navel of the Lotus-eyed [Viṣṇu].

(Verse 55)—One among many distinguished Chālukyas, who were sprung from that race of the Lotus-born One and were illustrious for their heroism, was the hero named Taila [II], ruler over his foes. His son was Daśavarman. To him was born Vikrama [V], of resplendent glory. His younger brother was Jayasimha-vallabha [II].

(Verse 56)—His son was Āhavamalla-[Sōmēśvara I], of everlasting fame. His son was Sōmēśvara [II]. His younger brother was king Vikrama [VI], a true hero, the lotus of whose foot was made radiant by the jewels of the diadems of all his adversaries, and who, amassing imperishable brilliant fame, lived as protector of the whole earth.

While he was thus reigning in happiness:—(Verse 57)—There was a village of Brāhmaṇs, Mukkunde by name, on the beautiful bank of the Kīrudore, which was resplendent after the manner of an ornament to the Eḍedore nāḍ, which is said to be the face of the earth.

(Verse 58)—It is situated in the southern land, yet divine; though it is a Nandana-park, it is without companies of base-born men; though celebrated for its fortune in various

<sup>1</sup> For translation and explanation see p. 144.

disciplines, it is not visited by disasters; though it is frequented by many persons of culture, it displays splendour of possessions undissipated in contemplation.<sup>1</sup>

Here :—(Verse 59)—The sage **Marīchi**, offspring of the Lotus-born [Brahman], had a son, by name **Kaśyapa** the Patriarch, the sole cause of the creation of the whole world, highest of the high.

(Verse 60)—Many scions of his illustrious race flourished, receptacles of true knowledge, stainless of fame, praised by all Brāhmaṇs, moons in the encircling firmament of their family.

Among them :—(Verse 61)—There flourished on earth the doctor **Rēvaṇa**, sanctified in the **gōtra** of **Kaśyapa**, one by whom the power of evil perished, controller of the whole earth, stainless of conduct, unfailing in religious observances.

(Verse 62)—There flourished a son of this noble Brāhmaṇ, by name **Śaṅkarārya**, having his fame spread over the earth, a home of the whole series of virtues, his soul devoted to the lotus-feet of Him [Śiva] who destroyed the Mind-born [Kāma].

(Verse 63)—This lord, being inspired of spirit, exalted in virtue, having paid worship by austere observances to the lotus-feet of [the god] **Īśvara** of **Koppa** through his desire for a son, obtained as a boon from that god a son who was a darling to the soul and eyes of Lady Fortune, the excellent **Koppadēva**.

(Verse 64)—He attained a high reputation throughout the world, of the following tenor—on his birth the produce of the field of virtue fully flowered, ripened, and bore fruit, and caused delight to all men.

Moreover :—(Verse 65)—A seat of the virtue of goodness, a dwelling-place of noble conduct, a bank<sup>2</sup> for the diffusion of brilliant glory, a mine for the jewel of holy conduct, a seed for the growth of unwavering eloquence, a field of birth for greatness, thus **Koppa** in very truth was a lustrous jewel-mirror for the face of the Lady of Speech.

(Verse 66)—Having earned the approbation of king **Jayasimha** [II] by his unique purity under test, he obtained by the favour of the latter the distinguished office of administrator of the stores of his inexhaustible treasury.

(Verse 67)—His good wife, who was of noble race, and was endowed with accomplishments and possessed the virtues of stainless conduct, a very **Sitā** in her devotion to her husband, **Pampakabbe**, attained greatness.

(Verse 68)—Of this couple an eldest son flourished, a possessor of brilliant virtues, a hot bee to the lotus-feet of Mura's Slayer [Vishṇu], endowed with radiant white fame, **Vāvaṇārya**.

(Verse 69)—This ornament of the Brāhmaṇ race, tasting the oblations and funeral offerings of the series of gods and ancestors [respectively] always until the sun set, was entirely devoted to sacrificing for his congregation.

(Verse 70)—His younger brother was the virtuous **Śaṅkarārya**, a seat of all knowledge; his younger brother, **Rēvaṇabhṭṭa**, who understood the purport of all traditional lore and was good and stainless of soul, was famous in the world.

(Verse 71)—His younger brother was **Māchayabhṭṭa**, possessed of virtue, who had crossed to the further shore of the ocean of the blessed **Vēdas**, who cast away passion, who was renowned over the earth, who had fame brilliant as the moon.

<sup>1</sup> The point of this verse lies in a *virōdhābhāsa*, with verbal opposition between *dakṣhiṇa* : *uttara*, *nandana* : *asat-kujāta* (*kujāta* = "base-born" and "tree"), *nīti* : *anīti* ("without disaster" and "lawlessness," according as it is divided as *an-īti* or *a-nīti*), *vinīta* : *avinīta*.

<sup>2</sup> For the word *aḍarpu* cf. the *Śābara-śaṅkara-vīlāsa*, I, 84.



(Verse 72)—To that same couple, who were deemed to be truly blessed by sons distinguished in the manner mentioned, was [also] born Ravidēva, a favourite of fortune, stainless of virtues, causing them exceeding delight.

(Verse 73)—When it is said that as the Moon was born to the Milk-Ocean, as Kumāra was born as a son to the God of Gods, as the [God] of the Flower-Bow to Mura's Slayer, as Jayanta to Śakra, so the general Ravidēva was born as son to the worthy Koppadēva, is it necessary to praise his exaltation [any further]?

(Verse 74)—As Pulōma's daughter [Śachi] was beloved to Dēvēndra [Indra], as the blessed goddess of speech [Sarasvatī] to the Eldest of the gods [Brahman], as Gaurī to Him [Śiva] who wears the moon as ornament, as the lotus-dwelling Lady [Lakshmi] to the Lotus-eyed [Viṣṇu], so to that noble man was the virtuous Dēvalabbe beloved; this said, how can the panegyrist discant further on this matter?

(Verse 75)—The famous Nāchana; his younger brother, Koppa; his younger brother, Vāvaṇa; his younger brother, Rēvaṇa; his younger brother, Sōvaṇa; these were his sons, masters of all the sciences, vessels of righteousness: when this is said, who are so happy on this earth as that noble man?

(Verse 76)—In view of the fact that the Lotus-eyed was his patron deity, that Trailōkyamalla, praised throughout the world, was his king, that Koppaṇa was his father, that Pampādēvī was his mother, that Śrīvara, famous over the earth, was his younger brother, and that Nāchi, a man of exalted career, was his eldest son, truly Raviga is blessed, a tree of desire to the world.

(Verse 77)—A tree of paradise whereon to lay poetry's plant of desire, a moon to illumine the ocean of grammatical science, a sun to irradiate the stainless sky of logic, a jewel lamp to give light in the bower where sport the principles of the holy traditions, is the general Ravi, the light of his family, a tree of desire to his kinsmen.

(Verse 78)—It is no matter for [mere] conjecture that, when he plays music, those swelling quivering instants display the regular character of a [painted] wall-surface (or, display regularity of division), correct decorative lines (or, correct tones) being duly separated and combined: and this same person, a blessed Brāhmaṇ-vidyādhara (master of art, or demigod)<sup>1</sup> knows how to write properly many [kinds of] writing,<sup>2</sup> to such a degree that it is said: "Say! does even Padmagarbha [Brahman] know how to write thus?"

(Verse 79)—The unique manner in which the general Ravi makes music, combining smoothness and sweetness in a singular manner, so that it is said: "is not this a downpour of fresh honey, or a river of nectar, that is falling upon us?" say! does it not cause delight to the ear of the whole world?

(Verse 80)—This noble world-renowned man obtained the office of Lāla-saṁdhi-vigrahin from the earth's favourite Āhavamalla-[Sōmēśvara I], having gained his approval by the splendour of his vast learning.

(Verse 81)—By the gift by the king of [that] office, which is pleasing above [other] offices, he obtained it, being a moon in the firmament of his own race, that treasury of sages, and a sun to the lotus-lake of his kindred.

Moreover:—(Verse 82)—By gift, through great kindness, of that same king, who was pleased with him, he obtained the rich villages of Mukkunde, Gaṅgāpura, and Ēhūr; and

<sup>1</sup> The *Vidyādhara*s were skilled in music as well as in other things.

<sup>2</sup> The *Vikramāṅkadēva-charitra*, III, 17 (and see *Ind. Ant.*, Vol. V, p. 319) speaks of Vikramāditya VI as attaining, as a child, high skill in all the various kinds of writing (*sarvasu lipishu*).

through virtuous devotion, having laved [their] feet, he, the moon of the sky which was his family, gave his property to [that] line of Brāhmaṇs, immune from all opposing claims for as long as the sun and moon may endure.

Subsequently :—(Verse 83)—Along with the post of Commander of the Army, he obtained by gift of king Sōmēśvara [II], lord of the earth, a home of Fortune, through his warm attachment, the office of Hēri-saṁdhivigrahin.

Subsequently :—(Verse 84)—The blessed king Vikramāṅka [VI], lord of all the earth, in his affection gave him further all the insignia of sovereignty ; when this is said, how can I describe further the exaltation of his dignity ?

(Verse 85)—Thus in actually three reigns this scion of the Brāhmaṇ race was by his merit a hand-mirror to the Chāḷukya kings ; is there any one [else] who was such ?

(Verse 86)—Unless the Creator had made for the earth with manifold effort an indefinite number of mountains of the philosopher's stone, and of forests of the tree of the gods, and of flowing great rivers of quicksilver, [and so had acquired experience in creating], could he have made the Lāḷa-saṁdhivigrahin Ravidēva, the unique benefactor of all men ?

(Verse 87)—Unless the lotus-born [Brahman] created him by combining ambrosia, sandal, and moonbeams, say, how could there be [such] a source of good to all men ?

(Verse 88)—In order, brother, to praise in a manner attractive to the mind, is it not enough for any one [to say] : “ Hurrah ! the world where dwells Ravidēva, treasure-house of the refined, [is as] the ocean where dwells the Lord of fortune ; the Nandana-park where stands the tree of the gods ; the sky wherein stands the moon ; the Eastern mountain on which stands the Lover of the Lotus [the sun] ; the abode where dwells Dēvēndra ” ?

(Verse 89)—This is by no means a product of the Kali age ; [it is] a creeping-plant of religion which has spread all at once,—a shoot of truth which has grown and sprouted,—an ear of the corn of beneficence which has become apparent,—a cloud of liberality which has poured forth rain : see, O brother, is not this [the case with] the earth, on which there is the best of men, named Ravidēva ?

(Verse 90)—The model excellence of the general Ravidēva will strike and disturb men of the present time, in whom speech appears as a streak of water, the essence of purity as a glittering of stars and diamonds, the glory of their lives as stupidity, devotion to a lord as subservience to a party, goodness as a subordinate matter, refinement as quips, and knowledge as darkness.<sup>1</sup>

(Verse 91)—Is not this miracle meet for all to praise ? “ Well done ! this ruby of Brāhmaṇs on earth has perpetual dignity without conceit, learning without error, purity without addiction to the wives of other men, splendour without blemish, power without sin, rise of greatness of learning without its being feared by any ” !

(Verse 92)—Lo, this marvel ! as we keep looking on, the fame of this ruby of Brāhmaṇs gathers lustre on all sides from the moon, from the troop of stars, from the group of the primitive mountains, from the shores of all the oceans, from the crowd of the elephants of the regions of space, and from the divisions of the cosmos of the Lotus-dweller [Brahman].

(Verse 93)—In the case of other men, in proportion as fortune increases so virtue diminishes ; but Raviga has waxed greater in virtue as his fortune has increased.

Being thus a seat of glory and distinction :—(Verse 94)—At Śhūr, which he himself had acquired, this treasury of fortune, his desires being fulfilled, constructed a temple of Svayambhū [Śiva] with great pomp, amidst the acclamation of the people.

<sup>1</sup> The word *mola* in composition with *kartale* is not understood.

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As to the style of it :—(Verse 95)—“ Say ; hast thou my splendid height ? : hast thou my glory of an expanse of gleaming lustre of stucco ? : hast thou beauty as I have ? ” : having thus taunted the peak of the Silver Mountain, that house of Īśa is as it were laughing in mockery with the sounds issuing from the mouths of the bells hanging in its inside.

As to the power of this god Svayambhū :—(Verse 96)—If a snake stings them, a scorpion bites them, or fire seizes upon them, at once men go to his house, perform circumambulation, and straightway become free from the poison thereof.

(Verse 97)—The anguish of the decrepit, the sore-eyed, the man tormented with headache, or one suffering from pains in the ears, or the dropsical, is removed merely by the remembrance of his two feet.

(Verse 98)—The golden spire, with its auspicious ornament, of this house of Svayambhū-Śiva is such that it may be said that this is the Silver Mountain, which has obtained, by the gift of Īśa, the possession of a golden summit ; it is a tree of desire on (the white pile of) Hara's laughter [namely, the mountain Kailāsa],<sup>1</sup> crowned by a summit radiant with young red sprouts ; in it there is combined the unique substance of the white body and the tawny towering matted hair of the Lord of Umā.

(Verse 99)—To the general Raviyanabhaṭṭa and to his boon-born sons and grandsons, headed by Nāchi, and to his cattle, kinsmen, friends, and others, [all of whom] are styled his offspring, may there accrue rise of happiness, noble fortune, abundant means, increasing joy, and glorious success ; good fortune to them !

(Verses 100, 101)—On his lord, the general Raviyanabhaṭṭa, commanding him to cause a house of Śiva to be made, the Pergaḍa Nāgavarma, full of immovable devotion, respectfully caused to be made at Ēhūr a temple of Svayambhū-Śiva : joining in the regular festivals with pleasure and with one meal [daily], he caused to be made a *Artha* of Śiva with a crore of peaks ; for the benefit of Śiva he caused to be made a grove of the finest rice, a flower-grove, a mango-grove, and a sugarcane enclosure : when [all this] is said, who indeed resembles Nāgavarma ?

(Line 204)—Nāgavarma is a very Vainatēya [Garuḍa] in devotion to the welfare of his lord, a very Gāṅḍēya [Bhishma] in purity, a man who performs what he promises, a hero in the approbation of the people. May it be auspicious !

(L. 205)—Om ! Hail ! While the victorious reign of His Majesty the fortunate Tribhuvanamalla, asylum of the whole world, favourite of Fortune and the Earth, paramount Emperor, Supreme Lord, Supreme Master, decoration of Satyaśraya's race, ornament of the Chālukyas, is proceeding in its course of increasing success to last as long as the moon, sun, and stars, while He is reigning in His capital of Kalyāṇa in the enjoyment of pleasant conversation ; with the approval of the lord of the country, the lord of the province, the village head-man, the sheriff, commissioner, official, president and others : —

(L. 213)—Hail ! Having on the occasion of the great *parva* of an eclipse of the moon on Sunday the full-moon day of Śrāvaṇa of the year Piṅgala, the second year of the fortunate Chālukya-Vikrama-varsha, bestowed many great gifts, at the time of largesse, on the petition of Raviyanabhaṭṭa, the fortunate high councillor, minister of peace and war for Hēri and Lāḷa, and commander of the forces,—for the blessed god Svayambhū of Ēhūr, whom he had installed there ; for homage with perfumes, incense, lights, oblations, etc. ; for the restoration of things broken, burst, and worn-out, and the supply of fresh plaster ; for the set of procession-cloths ; for the food and clothing of student-ascetics and scholars reading and hearing [lectures] ; for the professors lecturing to them ; for the Chaitra festival and the festival of the sacred thread, and the entertainment of visitors and other such acts of worship ; for the *hōm* at the *parva* of a *samkrānti*, an eclipse, etc., and for *bali*-sacrifices, etc. ; and for the entertainment of poor and

<sup>1</sup> See *Māghaduta*, I, verse 58.

destitute Brāhman and others,—to the *Āchārya* of that place, the fortunate *Īśānarāsi-panḍita*, a disciple's disciple of Chikkadēva of Miriñje, a disciple of Malayāla-panḍita-dēva, of a branch-body of the congregation of Eḷemela-Simha, there are given, with the pouring out of water :—

(L. 229)—In the lands of **Kiriya-Bellumbatti** in the **Nariyumboḷe** seventy, one hundred and fifty *mattars* of black-soil measured out in the staff of Oṇṇṇara-Malla of the *gaḍimba* of the *tīrtha* of **Eḷarāve**. [Also] on the west of **Piriya-Bellumbatti** in the **Sagara** three-hundred, there are assigned ten *mattars*, in that same staff, on which the people who make the god's land bear fruit have built houses, giving it the name of **Śivapura**, for the purpose of acceptance. [Also] in the *kuḷi*-lands on the north of **Ēhūr**, on the south of the field of the god *Īsapēśvara*, there are assigned fifty *mattars* in the staff of *Dānavinōda* of thirty-five spans. [Also] at that same place, in that same staff, below the tank of *Anṇama-gāvunda*, there is assigned one *mattar* of rice-land on the south of the rice-land of the god *Īsapēśvara*. [Also] at that same place, in that same staff, one *mattar* of garden-land on the west of the garden-land of the god *Īsapēśvara*. [Also] as a settlement of the god, for acceptance by the attendants<sup>1</sup> and for the Brāhman of the Brāhman ward, one street, the big one, of the ward consisting of a block of several streets up to the garden-land on the north of the shops of **Ēhūr** and the west of the temple of the god *Somēśvara*. [Also] to the Brāhman of the Brāhman ward there are assigned one hundred *mattars* of arable land, in the staff of **Eḷarāve**, in the lands of **Kiriya-Bellumbatti**. [Also] to them, in the staff of **Eḷarāve**, there are assigned seventy *mattars* in the hundred *mattars* of arable land of the *eḍe*-fields. [Also] at that same place, for the choultry there are assigned thirty *mattars*. Total, four hundred and twelve *mattars*: in figures 412.

(L. 255)—Everywhere in this land they made as property of the god, free from all opposing claims, everything that comes under the head of tolls, imposts, *tēja-svāmya*, etc., and *tēja*. If any whosoever of those who have *tēja* are found pointing at it with the finger [of confiscation or interference], saying :—“I do not approve,” [their act] is not valid. They have assigned it as a grant to be respected by all, with conveyance of everything included in the *tribhōga*<sup>2</sup>, and along with the ancient well-known boundaries.

(L. 260)—To those who preserve this pious foundation the fruit thereof will be as though they should make in gold at Kurukshētra the horns and hoofs of a thousand kine, and give them in an eclipse of the sun to a Brāhman who is a master of the Four Vēdas; for those who destroy this pious foundation the guilt will be the same as if they should destroy at Benares a thousand kine or a thousand Brāhman who are masters of the Four Vēdas! “This general principle of law for kings must be maintained by you in every age”; again and again Rāmabhadra makes this entreaty to all those fortunate monarchs! He who should take away land, whether granted by himself or by others, is born as a worm in dung for sixty thousand years! **Sagara** and many other kings have made grants of land; whosoever holds the soil at any time, to him [accrues] at that time the reward [for preserving grants that have been made]! I clasp my hands in reverence to those future sovereigns on the earth, whether born of my own line or of the lines of other kings, who with souls free from sin shall preserve this my pious foundation in its entirety!

(L. 276)—Whether they are *Āchāryas* of this establishment or ascetics, it is not open to any persons except such as observe strict celibacy to abide in the monastery: the villagers, the burghers, and the king, in concert, shall expel those who do not observe celibacy: if, being unwilling to go forth, they shall attempt to show contumacy, [they are like] dogs, asses, and Chappālas; moreover: Whether it be the head of the establishment, or the *Gorava*<sup>3</sup>, or

<sup>1</sup> For *pādamūla* in the sense of ‘attendant’ see Kielhorn in *Ind. Ant.*, Vol. XXVII, p. 252: see also Vol. XV, p. 39, verse 74, for an instance of *pādakula* instead of *pādamūla*. In my rendering of line 75 of the record on the Nilgunda plates, for “attendance upon the sacred presence” (p. 146, l. 11) read “attendants and retinue.”

<sup>2</sup> On the meaning of this term see *Ind. Ant.*, Vol. XIX, p. 271.

<sup>3</sup> A Śaiva ascetic.

such as are under the rules of this establishment; if there should be a man who lusts for venery in this establishment, the establishment and the kings must expel him. This law shall endure as long as the moon, sun, and stars; may there be good fortune!

### NOTES BY Dr. FLEET.

#### 1. Kembhāvi inscription of A.D. 1054.

About twelve miles south-west-by-south from Yēwūr there is a village named **Kombhāvi**,<sup>1</sup> having five inscriptions. One of them, the only important one, is at a temple which is now known as the temple of Siddhēśvara : it is of interest in connection with the Yēwūr inscription A, edited by Dr. Barnett at p. 268 above.

This record refers itself (lines 1-7) to the reign of the **Western Chālukya king Trai-ḷōkyamalla-(Sōmēśvara I)**, who was reigning at the *nelerīdu* of **Kalyāṇa**. It then gives (ll. 8-16) two verses which present the following short pedigree :—**Chanda (I)**, “a leader among kings (*rāj-āgrani*)”; his son **Nimba**; his son **Allapuli**; his elder brother **Chanda-bhūpālaka (II)**, “a sun in the sky which is the lineage of **Ayyaṇa**”; and his son **Mūvaḍi-gaṇḍa**. Then, reverting to prose, it introduces (ll. 16-24) the **Mahāmaṇḍalēśvara Rēvarasa**. In its description of him it repeats the *biruda* **Mūvaḍi-gaṇḍa** (ll. 17-18), thus identifying him as the son of Chanda II, and also styles him *Mummuni-Koṁkaṇiga-jaladhi-baḍa-ānaḷa*, “a submarine fire to the ocean which is **Mummuni of the Koṁkaṇ**” (l. 22), perhaps with reference to some hostilities with the **Śilāhāra** prince **Mummuni** or **Māmvāni**, for whom we have a date in A.D. 1060.<sup>2</sup> It also gives him the hereditary titles of *Māhishmatī-puravar-ēśvara* “lord of **Māhishmatī** a best of towns” (l. 17), and *Kārttartryya-kuḷa-tiḷaka*, “a forehead-mark of the family of **Kārtavīrya**,” (l. 19). This last title takes here the place of the *Ahihaya-vaṁś-ōdbhava* of the Yēwūr inscription A : but it means the same thing, as **Kārtavīrya** was a name of **Arjuna**, a prince of the **Haihayas**, who was killed by **Paraśurāma**;<sup>3</sup> and it thus gives the explanation of the name **Ahihaya** as another form of **Haihaya**.

It then tells us that **Rēvarasa**'s wife was **Māliyabbarasi** (l. 41);<sup>4</sup> and that she established a god named **Mālibēśvara** (l. 43-44), and made grants to it, beginning with one thousand *mattars* of arable land (*key*) in the eastern fields of the *rājadhāni* **Kombāvi**,<sup>5</sup> and including

<sup>1</sup> This name means “the red well.” The true form of it is **Kembāvi**, as given in the record itself (but with *m* for *n*); the second component being *bāri* = *rāpi* : but modern custom uses *bānvi*, *bhāvi*, and *bhānvi*; and the name is shown as ‘**Kembhavi**’ in the Indian Atlas sheet 57 (1854), and as ‘**Kembhawi**’ in the Hyderabad Survey sheet 79 (1885). The place is very likely the **Kembāvi** which figures in the **Basava-Purāṇa** : see references given by Kittel in his **Kannada-English Dictionary** under *kem*.

<sup>2</sup> See my *Dynasties of the Kanarese Districts* in the **Gazetteer of the Bombay Presidency**, Vol. I, Part II, p. 548.

<sup>3</sup> See **Sørensen's Index to the Names in the Mahābhārata**, under **Arjuna** and **Kārtavīrya**. This **Arjuna** had a thousand arms; whence he was also called **Sahasrabāhu** and **Sahasrārjuna**. For this last form see **Kielhorn's List of the Northern Inscriptions**, No. 415; his **Southern list**, No. 98; and *Ind. Ant.*, Vol. XII, p. 253. It may be noted that the name **Kārtavīrya** is used in the **Raghuvamśa**, which (VI. 37-43) puts forward the thousand-armed **Kārtavīrya** as the original ancestor of **Pratīpa**, king of the **Anūpas**, whose city was **Māhishmatī** on the **Rēvā** (**Narbada**).

<sup>4</sup> Lines 25-40 recite her charms and merits, introducing her as *manō-nayana-vallabhe*, “the favourite of the mind and eyes” of **Rēvarasa**; but there is nothing else to be quoted from this passage : the inscriptions seldom say anything about the pedigrees of ladies, except in the case of alliances between royal families.

<sup>5</sup> **Kembāvi** can hardly have ranked as a *rājadhāni*, “a capital”, except as being the *āḷke-vāḍa* of the **Mahāmaṇḍalēśvara Rēvarasa**, the town at which he ruled.

the rights called *manneya-sāmya* at the two towns (*eraḍum-bāḍu*) of **Karaḍikal** and **Kūḍalige** in the **Kembāvi** twenty-four<sup>1</sup> and at **Nagaravura** in the **Sagara** three-hundred.<sup>2</sup>

The date on which that was done is given (ll. 41-43) as:—**Sa(śa)ka-varsha 976noya Jaya-samvatsarada Pushya-māsado[-uttarāyana-samkrāntiy-anida]**;<sup>3</sup> “at the winter solstice in the month Pushya (Pausha) of the *Jaya samvatsara* which is the 976th Śaka year.” The corresponding English date is **24 December, A.D. 1054.**

From the date thus given for **Rēvarasa**, it follows that the **Jagadēkamalla** in connection with whom he is mentioned in the **Yēwūr** inscription **A** must be the first **Jagadēkamalla**, that is **Jayasimha II**, for whom we have dates running from A.D. 1018 to 1042.<sup>4</sup> That record, accordingly, may be placed about **A.D. 1040.**

Some remarks may be added on certain details in this **Kembhāvi** inscription. What was exactly the *Ayyaṇ-ānaya* or “lineage of **Ayyaṇa**” is not known at present.<sup>5</sup> But the name **Ahihaya** was, as we have seen, a variant of **Haihaya**;<sup>6</sup> and there was probably an original connection of some kind between these local **Ahihayas** and the **Kalachuri** kings of **Chēdi**, who were **Haihayas**.<sup>7</sup> We know, at any rate, that the Western **Chalukya** king **Vikramāditya II** (A.D. 733-746) married two **Haihaya** princesses,<sup>8</sup> and that about a century and a half later the **Rāshtrakūṭa** kings **Kṛishṇa II**, **Jagattuṅga II**, and **Indra III** had **Haihaya** wives:<sup>9</sup> and such alliances would easily lead to an introduction of other members of the same stock into the **Chalukya** and **Rāshtrakūṭa** dominions, and to their settlement there.

There seems to have been quite a group of these local **Ahihayas** in the **Gulbarga** District. Other branches of the “**Ahihaya** race” and “the lineage of **Ayyaṇa**” are mentioned in other records from that locality. Two of these are inscriptions at **Diggāṇve** or ‘**Degaon**’ in the **Chittapūr tāluka**.<sup>10</sup> The dates are illegible; but the records refer themselves to the reign of **Trailōkyamalla**-(**Somēśvara I**); that is, to the period from about **A.D. 1044** to **1068**. The two princes seem to be the *Mahāsāmanta* **Eragarasa** and the *Mahāsāmanta* **Sireyamarasa**. They are both described as “born in the **Ahihaya** race,” “lord of **Māhishmati** a best of towns,” and “a forehead-mark of the family which is the lineage of **Ayyaṇa**.” Also, for **Eragarasa** there is given a short pedigree which claims as its origin “the lineage of **Kṛitavīrya**, lord of the city **Māhishmati**.”<sup>11</sup>

A third record is an inscription at **Ingāligo** in the same **taluka**.<sup>12</sup> It refers itself to the reign of **Pratāpachakravarti-Jagadēkamalla II**, and is dated in **A.D. 1148**. The prince is the

<sup>1</sup> These two towns are shown in the maps as ‘**Kurruḍukul**’, four and a half miles south-east, and ‘**Koodulgi**, five and a half miles south-south-east, from **Kembhāvi**.

<sup>2</sup> This place is shown as ‘**Nugroor**’, five miles north-east from **Kembhāvi**, and about fifteen miles west-north-west from **Sagar**.

<sup>3</sup> The fortnight, *tithi*, and weekday are not stated.

<sup>4</sup> *Dyn. Kan. Distrs.*, p. 436.

<sup>5</sup> The name **Ayyaṇa** occurs among the Western **Chalukyas**, in the cases of an elder brother of **Jayasimha II**. and of an alleged ancestor: see *Dyn. Kan. Distrs.*, pp. 379, 435. But it seems hardly likely that there can be any reference to either of them here.

<sup>6</sup> The name **Ahihaya** has also been met with in a record of A.D. 1415 from Central India: see **Kielhorn's** *List of the Northern Inscriptions*, No. 283.

<sup>7</sup> See, e.g., **Kielhorn's** *Northern List*, Nos. 407, 409, 429.

<sup>8</sup> See, e.g., **Kielhorn's** *Southern List*, No. 48.

<sup>9</sup> See, e.g., *ibid.*, Nos. 86, 91, 105.

<sup>10</sup> *Elliot MS. Collection*, *Royal Asiatic Society's copy*, Vol. I, pp. 112, 115.

<sup>11</sup> **Kṛitavīrya**, of course, was the father of the **Sahasrabāhu-Kārtavīrya-Arjuna** who has been mentioned above: his name was probably used here, instead of his son's, simply to suit the verse.

<sup>12</sup> *Elliot MS. Collection*, Vol. I, p. 494.



*Mahāmaṇḍalēśvara* Lōkāḍityarasa; and he is described as "born in the **Ahihaya** race," supreme lord of **Māhishmatī** a best of towns," and "a [moon] to the group of water-lilies of the family which is the lineage of **Ayyaṇa**."

Another local Ahihaya prince is mentioned in an inscription at Kammārawāḍi in the same tāluka.<sup>1</sup> This record refers itself to the reign of Tribhuvanamalla-(Vikramāditya VI), and is dated in A.D. 1104. It mentions a *Mahāmaṇḍalēśvara*, apparently named **Yāṇemarasa**, whom it styles "supreme lord of **Māhishmatī** a best of towns" and "born in the **Ahihaya** race."

Still another local prince of evidently the same stock, though he is not actually described as an Ahihaya and as being of the lineage of Ayyaṇa, is mentioned in an inscription at Hirē-Mudanūr, about five miles south-west from Kembhāvi.<sup>2</sup> The record refers itself to the reign of Bhūlōkamalla-(Sōmēśvara III), and is dated in A.D. 1129. The prince is the *Mahāmaṇḍalēśvara* **Mallidēvarasa**, with the titles "supreme lord of **Māhishmatī** a best of towns" and "a full-moon of autumn to the ocean which is the family of **Kārtavīrya**."

Another inscription at Inḡaḷige,<sup>3</sup> which refers itself to the time of the Dēvagiri-Yādava king Siṅghaṇa and is dated in A.D. 1210, mentions a *Mahāmaṇḍalēśvara* **Vīra-Bijjarasa**, son of Ānagaḷēva, and styles him "supreme lord of **Māhishmatī** a best of towns" and "born in the **Ahihaya** race."

And still another inscription at Inḡaḷige,<sup>4</sup> which also refers itself to the time of king Siṅghaṇa and is dated in A.D. 1215, contains an earlier passage, apparently dated in A.D. 1191, which mentions a *Mahāmaṇḍalēśvara* **Bācharasa**, with the titles "supreme lord of **Māhishmatī** a best of towns" and "a sun of the **Ahihaya** family."

## 2. The Kīrudore river: the Tuṅgabhadra.

In the *Ind. Ant.*, 1901, p. 107, I gave a verse from a Baḷagāmi inscription of A.D. 1071 which recites that a saint named Guṇagaḷḷadēva founded temples at Tumbigere in the Kōgaḷi country and at Mosulemaḍu:<sup>5</sup> and I showed that these two places are in the Harpanhalḷi tāluka of the Bellary District, Madras. The next verse in the same record (line 37 f.) is noteworthy in connection with verse 57, lines 127-30, of the Yēwūr inscription B (p. 279 above): it runs thus:—

Kīrudoreya teinka-dadiyoḷ=  
 Kuṇuvattiya peṇpu-vetta Muttūr-eḍeyoḷ [!\*]  
 neṇṇe Siddhatirtthamaṇi jagam=  
 ariyal-Guṇagaḷḷadēva-muni nirmmisida[!n\*] ||

<sup>1</sup> Elliot MS. Collection, Vol. I, p. 281. There does not seem to be any reference to "the lineage of Ayyaṇa" in this record.

<sup>2</sup> I quote this record from an ink-impression.

<sup>3</sup> Elliot MS. Collection, Vol. II, p. 179 b.

<sup>4</sup> Ibid., p. 367.

<sup>5</sup> *Pāṇi, Sanskrit, and Old Canarese Inscriptions*, No. 159: and see *Ep. Carn.*, Vol. VII, Shimoga, Sk. 129. In the last-mentioned book the name of the country has been misread as Koṇḍaḷi, though it had been taken, almost correctly, as "Kogali" in *Mysore Inscriptions*, p. 145. So, also, it has been misread in another way, as "Koṅgaḷi", in *Ep. Carn.*, Vol. XI, Chitaldroog, Dg. 12, though here, again, it had been taken as "Kogali" in *Mys. Inscr.*, p. 18.

I may notify here a correction in my treatment of the verse which I quoted in the same place (*Ind. Ant.*, 1901, p. 107) from the Dēvaṅgere inscription of A.D. 1108. Instead of *Kadamba-disāyaraḍ(a)*, "of the region the best of regions, of the Kadambas," read *Kadambaḷi-sāyirad(a)*, "of the Kadambaḷi thousand;" and cancel note 11. This province is also mentioned as the Kadambaḷige thousand (perhaps sometimes with *ḍ* instead of *d*) in various records ranging from A.D. 930 to 1071: *Ep. Carn.*, Vol. XI, Chitaldroog, Cd. 47, 74-77; Dg. 20, 71, 114, 119, 126, 133; Hl. 30.

This tells us that :— “ On the southern bank of the *Kirudore*, at the eminent site *Muttūr* of *Kuruvatti*, the saint *Guṇagaḷḷadēva* founded a place which the world knows well as a *Siddhatirtha* [a sacred resort of pious people].”

Now, it seemed not unreasonable to expect to find *Kuruvatti* somewhere near *Tumbigere* and *Mosalemaḍu*, both of which places are close to the *Tuṅgabhadrā*, within six miles on the east of it : and the *Tuṅgabhadrā* is the only river of any importance in that neighbourhood which could be regarded as having anywhere a south bank.

But further, a *Baḷagāmi* inscription of A.D. 1068 tells us that it was at *Kuruvatti* and in the *Tuṅgabhadrā* that the Western *Chālukya* king *Āhavamalla-Sōmēśvara I* “ by a supreme act of austerity ascended to heaven ”;<sup>1</sup> the reference being to the fact related in the *Vikramāṅkadēvacharita*, IV, 44-68,<sup>2</sup> that the king in question, being attacked by a malignant fever for which no remedies were found to be of any avail, went to the *Tuṅgabhadrā*, and there, after bathing and meditating on *Śiva*, walked into the river until its waters reached his throat, and so ended his own life.

Everything being taken together, it could hardly be doubted that the two inscriptions refer to one and the same *Kuruvatti*, and that consequently the *Kirudore* must be the *Tuṅgabhadrā*. And I find *Kuruvatti* in a place which still exists under the same name in the *Harpanhalli tāluka* : it is shown in the Indian Atlas sheet 42 (1827) as ‘*Heera Cōravutty*’, i.e. *Hirē-Kuruvatti*, “ the larger, senior, or older *Kuruvatti*,” in lat. 14° 46′, long. 75° 46′ : it is on the *Tuṅgabhadrā*, at about seventeen miles due west of *Harpanhalli* and at the same distance towards the north-west from the places *Tumbigere* and *Mosalemaḍu* which have been mentioned above, and is a place of pilgrimage, with a fort and a temple of *Śiva* which is said to be a fine one.<sup>3</sup> This place, indeed, is on what is actually at that point the north bank of the *Tuṅgabhadrā*, which there makes a bend of about four miles from east to west ; but that bank is in reality the south bank of the river with reference to its general course from south-west to north-east : however, the record of A.D. 1071 places on the south bank, not *Kuruvatti* itself, but “ *Muttūr* of *Kuruvatti* ”; and this place may very well be identified with the ‘*Chik Koorwutty*’ of the map, on the opposite bank,—really the north one, but actually the south bank at that point.

The identification of the *Kirudore* with the *Tuṅgabhadrā*, thus arrived at, is well confirmed by finding also *Mukkunde*, which is placed by the *Yōwūr* inscription B on the *Kirudore*, in the ‘*Mookoondi*’ of the map on the *Tuṅgabhadrā* (see p. 272 above).

On this matter it only remains to add that this name *Kirudore*, “ the little river,” seems to have been applied to the *Tuṅgabhadrā* by way of contrast with *Perdore*, *Peḷdore*, “ the great river,” which is well known as a name of the *Kṛishṇā*, into which the *Tuṅgabhadrā* flows about sixteen miles north-north-east of *Karṇāl* in *Madras*.<sup>4</sup>

<sup>1</sup> The record is *Epi. Carn.*, Vol. VII, *Shimoga*, Sk. 136. Here, and indeed possibly in the inscription of A.D. 1071 (the photograph of which is on a small scale), the name of the place is perhaps written *Kuruvartti*.—The date of the death of *Sōmēśvara I* seems to be given in this record as *Chaitra kṛishṇa 8*, *Ravivāra* (Sunday), of the *Kīlaka samvatsara*, Śaka 990 (expired) : the *tithi* answers to 29 March, A.D. 1068, on which it ended at about 14 hrs. 40 min. after mean sunrise (for *Ujjain*) ; but the weekday was a Saturday.

<sup>2</sup> See, e.g. *Ind. Ant.*, Vol. V, p. 319.

<sup>3</sup> *Madras Manual of the Administration*, Vol. III (1893), p. 349 ; and *Sewell's Lists of Antiquities, Madras*, Vol. I, p. 109, where we are also told there is an inscription : this record remains to be explored.

<sup>4</sup> For the name *Kirudore* I find two other references, as follows :—An inscription which is supposed to be of about A.D. 800, *Epi. Carn.*, Vol. X, *Kōlār*, Sp. 30, mentions three chiefs, *Noḷamba*, *Chōḷu-permanaḍi*, and *Mayiṇḍa*, as “ governing with the *Kiru-tore* as the boundary : ” and an inscription which is supposed to be of about A.D. 900, *ibid.*, Bg. 62, mentions a *Vaidumba-mahārāja* as “ ruling the earth with the *Kirudore* as the boundary.” There is nothing in either of these two records to help to identify the river ; and it is possible, if not probable, that the name here denotes some other river than the *Tuṅgabhadrā* just as the name *Beddore* or *Peddore*=*Perdore*, was also used to denote some river in *Coorg* which was at any rate not the *Kṛishṇā* ; see *Ind. Ant.*, Vol. VI, pp. 100, 102, 103.

### 3. The Eḍedore country : the Raichūr District.

The identification (see p. 272 above) of the Brāhmaṇ village Mukkunde, which verse 57, lines 127-30, of the Yēwūr inscription B places on the river Kiṇḍore and in the Eḍedore *nāḍ*, with 'Mookoondi' on the north bank of the Tungabhadra in the Raichūr District, is one guide towards locating the Eḍedore country.

Other help in this direction is given by an inscription at Gobbūr, a village in the Raichūr District, about eight miles south of the Kṛishṇā, which is shown as 'Goboor' in the Indian Atlas sheet 58 (1893), in lat. 16° 18', long. 77° 13', about fourteen miles north-west-by-west from Raichūr and fifty-two miles north-north-east-half-east from 'Mookoondi.' This record refers itself to the reign of Tribhuvanamalla-(Vikramāditya VI), and is dated in A.D. 1084. It mentions as a feudatory of that king the *Mahāmaṇḍalēśvara* Jōyimarasa, who was governing the Eḍedore two-thousand and the (?) Kallakeḷage hundred,<sup>1</sup> and records that he granted to the god Kalidēvasvāmī of the *agrahāra* Piriya-Gobbūr a village belonging to him, named Haḷḷasinte, in the Guṇḍūru three-hundred.<sup>2</sup> There is nothing in the record to show whether Gobbūr was in the Eḍedore two-thousand or in the (?) Kallakeḷage hundred : nor does another inscription at Gobbūr, of the same year,<sup>3</sup> clear up this point. But the record seems to imply that the place was in one or the other of them : and it must naturally be understood that the two districts were adjacent to each other.

And still another indication is given by the record on the Miraj plates of Jayasimha II, dated in A.D. 1024, which recites that the king, when he was in camp near Kollāpura (Kōlhapūr) after "having thoroughly routed the mighty Chōḷa, the lord of the five Drāmila countries," granted to a Brāhmaṇ, who was born at the village Mudunūra in the Pagalaṭi district, a village named Māḍadūjhūru in the Karatikallu three-hundred which was in the Eḍadore (*sic*) two-thousand.<sup>4</sup> As will be shown below, pp. 306 ff., Pagalaṭi is represented now by a village in the Gulbarga District which is shown as 'Hugurtungoe' in the Atlas sheet 58 and as 'Haggatagi' in the Hyderabad Survey sheet 53 (1909), situated about twenty-eight miles south-west-by-south from Yēwūr ; and Mudanūra is the modern Hirē and Chikka-Mudanūr, sixteen miles north-east-by-north from 'Hugurtungoe' and twelve miles south-west-half-south from Yēwūr. The village Māḍadūjhūru still remains to be found. But, in view of the other indications, there can be little doubt, if any, that Karatikallu is a place shown as 'Kurrudikul', which spelling we may safely take as meaning Karāḍikal,<sup>5</sup> in the Atlas sheet 58 and the Hyderabad Survey sheet 81 (1886), in the Raichūr District, in lat. 16° 9', long. 76° 34' : it is eight or nine miles south of the Kṛishṇā and three miles on the north-west of the tāḷuka town Liṅgsugūr, and is about forty-three miles towards west-by-south from 'Goboor' and the same distance north-north-west-half-west from 'Mookoondi'.

<sup>1</sup> I quote this record from the Elliot MS. Collection, R. As. Society's copy, Vol. I, p. 191b. The transcription, in respect of which free allowance has to be made, as usual, for misreadings, and other inaccuracies, has :—Eḍedūrvīyitsāriramu Kallakeḷagēnūrama duṣṭaṇiggrahaśiṣṭapratipālanadinājuttamire.

<sup>2</sup> This village, Haḷḷasinte, was evidently some outlying detached property of the *Mahāmaṇḍalēśvara*.

<sup>3</sup> Op. cit., p. 190b.

<sup>4</sup> I quote from ink-impressions which enable me to make substantial improvements in some of the place-names as given by me, from Wathen's reading of the record, in *Ind. Ant.*, Vol. VIII, p. 18. The fact of the record being a Sanskrit one in Nāgarī characters accounts for the spelling Eḍadore for Eḍedore. See now below, pp. 303 ff.

<sup>5</sup> Especially in view of the point that it is given as 'Kararikul' in the Map of the Nizam's Dominions (1892 : 1'—16 miles). The *r* would easily be softened to the *ḍ* which is plainly indicated by this last form, taken with the other ; or, indeed, it is possible that the writer of the record confused the Kanarese *karaga*, 'a bear', with the Sanskrit *karāṣi(n)*, 'an elephant', which would be more familiar to him.—This place is not to be mixed up with the Karāḍikal in the Kembāvi twenty-four which is mentioned in the inscription of A.D. 1064 ; see p. 292 above.

We thus see that the **Eḍḍore** two-thousand was a stretch of country between the rivers **Krishnā** on the north and **Tuṅgabhadra** on the south, comprising a large part of the present **Raichūr District**; probably, in fact, all of that district from about long.  $76^{\circ} 15'$  to the confluence of the two rivers some sixty miles east-by-south beyond **Raichūr**. But it did not include the south-western part of **Raichūr**: there we have **Yelbarga**, the ancient **Eranbarage**, which either was the chief town of a separate district of its own or else was in the **Kisakād** seventy,<sup>1</sup> and **Ittagi**, a place noted for an exceptionally fine **Śaiva** temple, which was in the **Belvola** three-hundred.<sup>2</sup> The **Eḍḍore** country took its name from its position: the second component is of course *toṛe*, 'a river'; the first is *eḍe*, 'a place, a spot, a place between'; and the whole word means "**(a territory) between rivers.**"<sup>3</sup>

We can also see now that this **Eḍḍore** country (and not, as has been thought, the small **Yedatore tāluka** on the **Kāvērī** in the **Mysore District**) is the **Idaiturai-nāḍu** which the **Chōḷa** king **Rājendra-Chōḷa I**, the opponent whom **Jayasinha II** defeated, was proud to include among his conquests.<sup>4</sup> The grant registered by the charter on the **Miraj** plates was evidently made by **Jayasinha** as an item in the celebration of his having just won back the **Eḍḍore** country from the **Chōḷa** king, who had wrested it from the **Chālukyas** some eight or nine years earlier.

#### 4. **Koppam : Khidrāpūr.**

In verse 63, lines 139-41, of the **Yēwūr** inscription B (see p. 279 above) we are told that the **Brāhman** **Samkarārya**, an ancestor of the **Dandantiyaka** **Ravidēva**, by worshipping austere **Koppad-Īśvara**, the god **Śiva** as **Īśvara of Koppa**, obtained a son whom he accordingly named **Koppadēva**. With this, as an incidental touch, compare the **Ablār** inscription E of about A.D. 1200, which recites how **Purnashōttamabhaṭṭa**, the father of the famous **Ēkāntada-Rāmayya**, obtained his son by worshipping **Śiva** as **Sōmanātha of Alander**.<sup>5</sup> So, also, the **Vikramāṅkadēvacharita** says that the Western **Chālukya** king **Āhavamalla-Sōmēśvara I**, being distressed by having no heir, made over his kingdom to the care of his ministers, and went, with his queen, to a temple of **Śiva**, where he performed severe penance, and so obtained from the god the boon of three sons, **Sōmēśvara II**, **Vikramāditya VI**, and **Jayasinha III**.<sup>6</sup> But a more interesting point is the identification of the place **Koppa** which is thus mentioned.

Now, the records of the **Chōḷa** king **Rājendradēva** mention a place named **Koppam** as the scene of one of the great battles in which he defeated the **Chālukya** king **Āhavamalla-Sōmēśvara I**.<sup>7</sup> An inscription of his third year, at **Tiruvallam**, tells us that he conquered the **Raṭṭapāḍi** seven-and-a-half-lakh country, — that is, the territory of the Western **Chālukyas**, as named after the **Rāshtrakūṭas** or **Raṭṭas** of **Māḷkhēḍ** who preceded them, — and set up a pillar of victory at **Kollāpura**, which is the modern **Kōlhāpūr**, the chief town of the **Kōlhāpūr**

<sup>1</sup> See *Ind. Ant.*, Vol. XXX, p. 262.

<sup>2</sup> We learn this from an inscription of A.D. 1112 at **Ittagi**; *Elliot MS. Collection*, Vol. I, p. 319b.

<sup>3</sup> Compare, from another part of Southern India, the name **Reṇḍēgulunaḍimi-vishaya**, "the district between two rivers," vol. 4 above, pp. 302, 803: I owe this reference to Mr. **Krishna Sastri**.

<sup>4</sup> My remarks in *Dyn. Kan. Distra.*, p. 436, and a similar statement by Professor **Hultzsch** in *South-Indian Inscriptions*, Vol. I, pp. 96, 113, should be amended accordingly. As a matter of fact, it seems doubtful whether the **Yedatore tāluka** in **Mysore** had its present name at so early a time: in the local records, in inscriptions of A.D. 1090 (?), 1097, 1104 (?), and 1133, *Ept. Carn.*, Vol. IV, **Mysore**, Yd. 23, 2, 55, 61, we meet with the name **Torenāḍ**, "the river district"; and the name **Eḍḍore** seems to figure first in an inscription of A.D. 1391, *ibid.*, Yd. I.

<sup>5</sup> Vol. V above, pp. 253-5.

<sup>6</sup> Book 2, verses 27-56; and see *Ind. Ant.*, Vol. V, p. 318.

<sup>7</sup> See **Kielhorn's List of the Inscriptions of Southern India**, Vol. VII above, appendix, Nos. 744-6, 748, 749, 751, 1080.

State in the Southern Marāṭhā Country, Bombay, and that Āhavamalla, hearing of that, met and fought him at Koppam, but "became afraid, incurred disgrace, and ran away."<sup>1</sup> And a brief but vivid account of the battle is given in another of his records of the same year, at Maṇimaṅgalam, dated precisely on 17 August, A.D. 1055.<sup>2</sup>

Two items of importance about Koppam are given in the records which thus mention it. (1) One is that it was *ṣeppa-mā-tīrtta*, "a proper great tīrtta."<sup>3</sup> (2) The other is that it was on *pēr-ārāṅ-garai*, "the bank of the great river."<sup>4</sup> Here we have the Tamil *karai*, which is the Kanarese *kare*, 'bank, shore', and *pēr-āru*, of which the Kanarese equivalent *perdore*, *peḷdore*, 'great river', is well established as a name of the Kṛishṇā.<sup>5</sup>

We thus have Koppam defined as a great tīrtta or holy place on the bank of a great river which we have good reason to take to be the Kṛishṇā; and the Tiruvallam inscription, quoted above, tends strongly to place it somewhere near Kōlhāpūr.

The clue to the rest is found in an inscription of A.D. 1213 at Khēdrāpūr, or more properly Khidrāpūr, a village which is shown in the Indian Atlas quarter-sheet 40, S.E. (1905), in lat. 16° 36', long. 74° 44'. The village belongs to the Śaṅkarāchārya Svāmi of Saṅkēshwār in the Belgaum District; and an annual *jātrā* is held at it, in the month Pausa. It is about thirty miles towards east-by-south from Kōlhāpūr, and is situated on the right bank of the Kṛishṇā, in a loop which the river makes below Kurundwād on the north, where the Pañchgaṅgā flows into it, and above Dānwād on the south, where it is joined by the Dūdhgaṅgā. This inscription, which has been edited by me in JBBRAS, Vol. XII, p. 7, is on a stone tablet at the temple of Koppēśvara. It is dated in the Śrīmukha *saṁvatsara*, Śaka

<sup>1</sup> Loc. cit., No. 744; *South-Ind. Inscr.*, Vol. III, p. 112.

<sup>2</sup> Loc. cit., No. 745; *South-Ind. Inscr.*, Vol. III, p. 63.

<sup>3</sup> Inscription of Rājēndradēva at Volāgerehalli in the Bangalore District, Mysore, *Epi. Carn.*, Vol. IX, Bn 108; the published text and translation give *ṣeppa-mā-tīrtta*, "the beautiful great tīrtta"; but the meaning of *ṣeppam* seems to be 'propriety', rather than 'beauty'; compare the Kanarese *saypu* 'rectitude, propriety, justice, virtue, merit', and the roots *chey*, *sey*, *say*, 'straightness, rectitude'. This record, also, has the account of the battle; its historical introduction being the same with that in the Maṇimaṅgalam record mentioned above. The published text and translation of this latter record (*South-Ind. Inscr.*, Vol. III, pp. 60, 63) give *ṣepp-arun-tīrtta*, "the strength (of whose position is) hard to describe"; the analysis being apparently *ṣeppu*, 'to speak', with *arun*, 'difficult', and *tīrtta* from *tira* the *taḍbhava* of the Sanskrit *sthira*, 'firm, steady'; but the translation here introduces something which is not in the text; and, as remarked by Dr. Barnett, with whom I have discussed these two passages, *ṣepp-arun* would rather mean "rare in propriety or elegance". The expression *ṣeppa-mā-tīrtta* seems the more likely one; compare *ṣeppa-mā-naḍai*, 'proper high conduct'; and it is conceivable that it is the real reading in the Maṇimaṅgalam inscription also.

<sup>4</sup> Kielhorn's Nos. 744, 746, 748, 749, 751 (?), 1080.

<sup>5</sup> See above, Vol. V, p. 169, note 6; Vol. VI, p. 259.—Originally, in *South-Ind. Inscr.*, Vol. I, p. 134 (Kielhorn's No. 746), the reference to "the great river" was not understood; the translation was given as "Koppam on the bank of the Pērāru;" and the suggestion was made that the Pērāru might be the Pālāru, Pālār, and Koppam might be Kuppam, a village in the North Arcot District, Madras, which gives its name to a station on the Bangalore Branch of the Madras Railway. Then, in *South-Ind. Inscr.*, Vol. II, p. 232, the translation was corrected into "Koppam on the bank of the big river;" and the suggestion was made that the reference might be to the Tuṅgā and Koppa, a tāluka town in the Kaḍūr District, Mysore. But, even apart from the objection that neither can Kuppam be said to be exactly on the Pālār nor Koppa on the Tuṅgā, these two places are of no importance from any point of view, except that one of them happens to give its name to a railway station, and the other was made in 1897 the head-quarters of a tāluka. Another suggestion has been (*Epi. Carn.*, Vol. IX, Bangalore, introd., p. 16, note 3; and *Mysore and Coorg from the Inscriptions*, p. 90) that Koppam may be "Kopal, Kopana", by which is meant Koppal, in the south-west corner of the Nizam's territory, about seven miles north of the Tuṅgabhadra: in this case there is not even an identity of name to give colour to the idea.—It may be added that *koppa*, 'a small village', is by no means an uncommon name of places in the Kanarese country; it also occurs freely as an ending of place-names; e.g., Bāmankop, Chikkop, Dēvikop, Gōvīndkop, Hirēkop, etc.

1136 (current), in the month Chaitra, on a Monday (Sōmavāra) which was a *sūrya-parvan* or solar festival; and the corresponding English date is Monday, 22 April, A.D. 1213, the new-moon day of Chaitra, on which day there was a total eclipse of the sun, visible in India.<sup>1</sup> The record recites that on that day 'the Dēvagiri-Yādava king Siṅghapa gave "the village Kūḍala-Dāmavāḍa, situated at the confluence of the rivers Kūḍala-Kṛishṇavēṇī and Bhōṇasī and in the Mirimji country, up to its boundary (starting) from the holy confluence of the rivers Kṛishṇavēṇī and Kuvēṇī, *śrīmad-āḍya-svayambhuvē śrī-Koppēśvara-dēvāya*, "to the holy first self-existent one, the holy god Koppēśvara:" also, that he repaired and gave to that same god "all that is found from previous times at the two villages Jūgula and Siriguppa."<sup>2</sup>

Now, the temple at which the stone tablet bearing this inscription stands is still known as the temple of Koppēśvara. It has not exactly the architectural pretensions with which in my inexperience I credited it nearly forty years ago: and it seems in fact to have been built on the site of an earlier temple of the Chālukya period.<sup>3</sup> Still, it is a great and noteworthy building. With it and the inscription taken together, especially in view of the description of the god as "the holy first self-existent one," it can hardly be doubted that the god of this temple is the original and great Koppēśvara. And in the light of all the points set out above we cannot hesitate, in my opinion, to take this god as the *Īśvara* of Koppa mentioned in the Yēwūr inscription B, and to place here, at Khidrāpūr on the Kṛishṇā, the "great *tīrtha* Koppam on the bank of the great river," which was the scene of the battle between the Chōlas and the Chālukyas.<sup>4</sup>

I may add that in my opinion this same record enables us to identify Kūḍalsamgam, the scene of another Chōla-Chālukya battle, with the confluence of the Kṛishṇā and the Pañchgaṅgā; also, that I locate in the same neighbourhood, at Iñchal-Kaṇāñji, the place Karandai, which was still another of the same series of battle-fields. These points, however, must be dealt with in a more detailed note on another occasion.

### NO. 33.—FOUR EARLY INSCRIPTIONS FROM MANIKIALA, HASHTNAGAR, AND SANCHI.

By F. E. PARGITER, M.A., I.C.S. (RETD.).

These four inscriptions have been published before, but are now re-edited at Dr. Fleet's desire in order to have them properly illustrated and readily accessible. He has furnished me

<sup>1</sup> Sewell and Dikshit's *Indian Calendar*, p. 123; and see Von Oppolzer, *Canon der Finsternisse*, p. 232, and plate 116; compare Professor Kielhorn's note on this date in *Ind. Ant.*, Vol. XXIII, p. 130, No. 102.

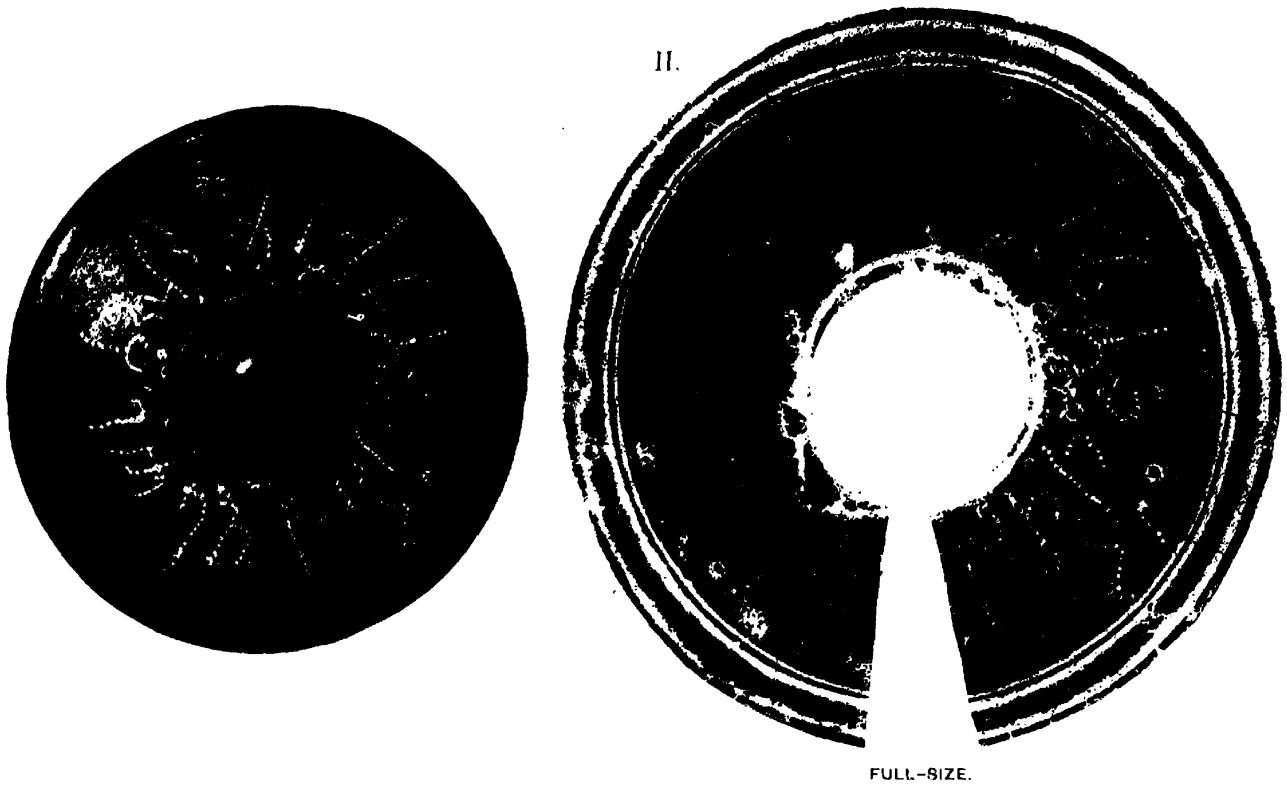
<sup>2</sup> Of the places mentioned in this record, Mirimji is the modern Miraj, the chief town of the 'Miraj State fourteen miles north-by-west from Khidrāpūr. Kūḍala-Dāmavāḍa is found in Dānwād, the 'Danwar, Dānvād' of maps, five and a half miles west-south-west from Khidrāpūr, and at the confluence of the Kṛishṇā and the Dūdhgaṅgā: the record shows that its lands originally extended on the north to the confluence of the Kṛishṇā and the Pañchgaṅgā. [My original suggestion, to identify this village with Kurundwād at the confluence of the Kṛishṇā and the Pañchgaṅgā, is cancelled: Kurundwād is the Kurundaka where the Rāshtrakūṭa king Indra III was crowned, as recorded in the Raḡumrā plates of A.D. 915, Vol. IX above, pp. 38, 40]. Jūgula and Siriguppa are the 'Joogul, Jugal' and 'Shirgoopee, Sirgupi' of maps, on the opposite bank of the Kṛishṇā from Khidrāpūr.

<sup>3</sup> See Mr. Cousens' Revised Lists of Remains in the Bombay Presidency (1897), p. 286.

<sup>4</sup> This identification, with also the following two, was stated by me in *Ind. Ant.*, Vol. XXX (1901), p. 371 (see also Vol. XXXI, p. 395), but without the proof of it.



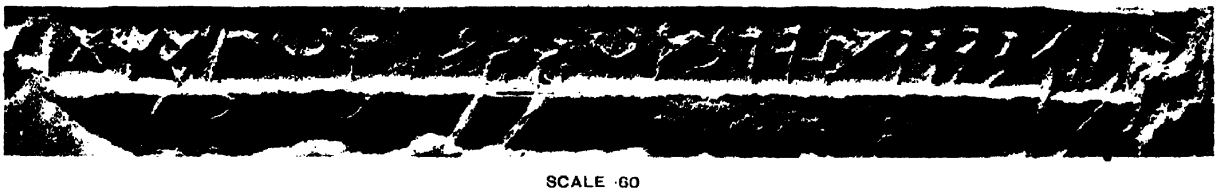
A.—On the bronze casket from Manikiala.



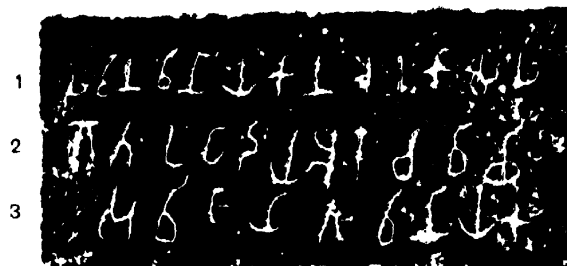
B.—On the silver plate from Manikiala.



C.—On the pedestal of the Hashtnagar statue of Buddha.



D.—On the stone relic-box from Sanchi Stupa II.





with ink-impressions, squeezes and photographs, and I have to thank him for references and suggestions so that my part has been merely to reconsider the reading and translation of the inscriptions.

• A.—On the bronze casket from Māpikīāla.

The casket, which is of bronze, was found in a stūpa at Māpikīāla, a village and group of ruins some twenty miles south-east from Rāwalpindī (*Imp. Gaz.*, XVII, p. 182), and its discovery is described in Prinsep's *Essays*, Vol. I, pp. 96 ff. (with illustrations Nos. 20a and 20b in the plate annexed thereto) and by Cunningham in the *Archæological Survey of India*, Vol. II (1871), pp. 161-62, where it is called a cylinder. It is now in the British Museum.

The casket is cylindrical, 5·3 inches (135 mm.) high and 3·5 inches (90 mm.) in diameter, with a pinnacle 3·5 inches (90 mm.) high on its lid. Around on the top of the lid runs the inscription, in Kharoṣṭhī characters formed of small dots punched into the metal as in some other cases,<sup>1</sup> and the last four letters are inserted, because of want of room in the main line, beneath the preceding word,<sup>2</sup> but the space is hardly large enough for the proper delineation of their lower portions. Fig. A, I, on the annexed plate, is a reduced reproduction from a photograph taken from above the lid, and displays the record as it lies on the lid, except that it fails to show the lower portion of the last letter. Hence fig. A, II, which is a full-size reproduction from an ink impression, has been added; the gap in it was unavoidable because of the sloping shape of the lid. I have inspected the casket and compared the two illustrations with the inscription.

TEXT.

1 Kavosiā<sup>3</sup>-chhatrapasa Granakpvaka-chhatrapa-putrasa  
2 dana-mukho

TRANSLATION.

Of the Satrap Kavosiā, son of the Satrap Ganakpvaka, the choice gift.

REMARKS.

*Kavosiā*. The doubtful letter is the second. It seems to be *vo* rather than *vi*, because the vowel sign does not extend above the *v*, except in one dot; compare this sign with the *i*-sign in the next letter *śi*. Even if read as *Kaviśiā*, the word cannot mean "belonging to the town Kapiśā", for two reasons: (1) if it is so taken, the donor would not mention his name, but merely call himself "Satrap of Kapiśā"; and this is wholly improbable, because donors always mentioned their names, and naturally so;<sup>4</sup> (2) he mentions his father's name, Ganakpvaka, and it is not credible he should do that and yet not mention his own name. *Kavosiā*, or *Kaviśiā*,

<sup>1</sup> E.g. (1) Kanishka's relic-casket from Peshāwar (*Archæological Survey of India, Annual Report*, 1905-6, plates 12, 13, at p. 50); (2) the Taxila record of Mōga and Patika of the year 78 (*Ep. Ind.*, Vol. IV, p. 55); (3) the Wardak vase (*Ep. Ind.*, Vol. XI, p. 202); (4) the Taxila inscription of the year 136 (*Journ. Roy. As. Soc.*, 1914, p. 273); and (5) to a certain extent, the Sui Vihār record of Kanishka of the year 11 (*Ind. Ant.*, Vol. X, p. 326).

<sup>2</sup> In some similar cases excess syllables at the end were placed over the main text: thus, on the Piprahwa relic-vase the final syllables *yanam* are placed over the opening word *Sukitibhatinam* (see *Antiquities in the Terai*, plate 13, fig. 1.; and for a note on the bearing of the detail, see Dr. Fleet's remarks in *Journ. Roy. As. Soc.*, 1905, p. 679); so also, on the Sūnari relic-vase the final syllables *gasa* of the last words *kāmavat-āchariyasa* were placed over the letters *atāchari* of those words and an upright stroke was added to mark the end plainly (*Journ. Roy. As. Soc.*, 1893, p. 579, plate, at top).

<sup>3</sup> Or perhaps *Kaviśiā*.

<sup>4</sup> It is not a case of someone else referring to the donor and possibly not knowing his name: it was the donor himself who put this inscription on this casket.

must therefore be the donor's name; and even if *Kavīśa* be derived from the town *Kapīśa*, it must still be a personal name.

*Granakpvaka*. The first letter has the mark of conjunct *r*, but the *r* may not be real and may merely modify the sound of the *g*, as on the Wardak vase (*Ep. Ind.*, Vol. XI, pp. 206-7): that is its force here probably, because it occurs in the initial letter. The difficult letter is the third. It consists of three portions, (1) the letter *k* with the extremity of its right limb curved and extended in (2) a long straight line upward; and (3) the letter *p* subscribed beneath the *k*. The meaning of stroke (2) seems probably *v*, which, when conjunct, is formed by a curved stroke carried up to the top of the letter; compare *svara* in line 1 of the Māpikīāla stone<sup>1</sup> and *satvāna* in l. 3 on the Wardak vase. The whole character seems therefore to denote *kpv*, and I would suggest that the name is *Ganakpvaka*, the *v* representing the vowel *u* before *a* as required by Indian writing, just as *Puru-aspa* becomes *Purvaspa* in line 2 of the Māpikīāla stone.<sup>2</sup> The *n* here is a dental *n*, because it is exactly like the *n* in *dāna*.

*Dana-mukho*. I agree with M. Senart in this reading. The expression occurs in other inscriptions and also in the form *dana-mukhe* on the Bimarān vase, as he has noticed, pointing out that *mukho* involves change of gender in this Prakrit.<sup>3</sup> He explains the phrase as "moyen, objet d'aumône" and as *dāna*.<sup>4</sup> But it seems to me it must mean more than that. The entire gift consisted of a copper box, inside that this bronze casket, inside it five medals and a gold box, and inside that two gold coins, a silver disc and some fragments. The three boxes, or at least the bronze and gold boxes, obviously constituted one gift, and this bronze box or casket, which alone bears an inscription, would by itself have been a shabby gift from a Satrap; hence it seems probable that the two gold coins and the fragments were also part of the same gift, the disc being separate (see the next inscription). Other places where *dāna-mukhe* occurs are discussed in the Annual Report of the Archaeological Survey of India for 1903-4,<sup>5</sup> where it appears only in three instances, clearly on the Chārsadda pedestal (*ibid.*, pp. 249-50) and probably in the inscriptions marked Nos. 4 and 9 (*ibid.*, pp. 253-4). It seems to me at present that *dāna-mukho* is a nominative case and that it denotes something more than *dāna*. I do not however think we have sufficient material yet to enable us to speak with any certainty about its meaning. So far as regards this casket with its contents and the Bimarān vase (which contained relics of Buddha) it may be suggested that, as *mukha* means "the chief, principal, best", *dāna-mukha* may mean "a choice gift", "a precious gift", being applied to gifts of special value as distinguished from ordinary gifts. Compare the use of the word *mukhya*, which is often added to nouns in Sanskrit to signify "pre-eminent, choice"; e.g. *dvijāti-mukhya*, Manu III, 286; *ratha-mukhya*, "a choice chariot," Vāyu Purāṇa 93, 19.

#### B.—On the silver plate or disc from Māpikīāla.

The plate or disc was found inside the bronze casket as mentioned above, and the references for it are the same as for the casket. It is figured as No. 26 in the plate in Prinsep's *Essays* and also in Cunningham's plate. It is of silver, .9 inches (22 mm.) in diameter, and the inscription is on one side, firmly engraved in Kharōṣṭhī characters, as shown in fig. B in the annexed plate, a full-size reproduction of an ink-impression. It is now in the British Museum and I have carefully compared it with this reproduction.

<sup>1</sup> *Journ. Roy. As. Soc.*, 1902, p. 646; 1914, pp. 646, 655.

<sup>2</sup> *Journ. Roy. As. Soc.*, 1914, p. 648.

<sup>3</sup> *Journ. Asiat.*, sér. VIII, Vol. XV (1890, Part i), pp. 180-5 (where the reference to *Arch. Surv. Ind.*, III, p. 40, should be V, p. 49); sér. IX, Vol. IV (1894, Part ii), p. 514. [With regard to the form *mukho* for *mukham* compare *yo* for *gam*, in the Wardak vase inscription and numerous examples in the Kharōṣṭhī manuscript of the Dhammapada.—S. K.]

<sup>4</sup> *Journ. Asiat.*, sér. VIII, Vol. XV (1890, Part i), p. 132.

<sup>5</sup> I have to thank Professor Konow for drawing my attention thereto.

The first line is clear, *Gomanasa*; but the second is difficult, and the whole is so brief that it offers scant means of testing the value of the fourth letter in it, the really puzzling letter. It seems to me the only clue to decipher the inscription lies in the circumstances. *Gomanasa* is the genitive of *Gomanṣ*, that is, *Gōmāṇa*,<sup>1</sup> a name comparable with other names formed from *gō* such as *Gōdhara* and *Gōnanda*. This disc was his gift, while the casket and the gold cylindrical box inside it were the gifts of the Satrap Kavosia. The disc was inside the gold box, and presumably both were given at the same time. It is probable that the Satrap did not himself go to Māpikiāla but sent his gift by the hand of some official; and if so, the deputy also might naturally offer a gift. Probably therefore *Gōmāṇa* was the official so employed, and he presented this gift, putting it inside his master's gift which was sure of careful preservation. The second line therefore probably consists of his title.

In the second line the first letter seems unquestionably *ka*, because its left leg is the main downward line. The second can hardly be *da*, because *da* generally is not angular and has a short tail. It resembles *ta* and *ra*, yet can hardly be *ta*, because the stem of *ta* is generally short. Hence it appears to be *ra*. The third is plainly *va*.

The fourth is very puzzling. Dowson read it conjecturally as *ṛta*<sup>2</sup> and Cunningham accepted his conjecture, but the character for *ṛta* is well known now and is different. It can hardly be *vo*. I have considered all possible combinations of consonants but find none which seems tenable, and am constrained to think it is *ka*. It certainly differs from the preceding *ka*; yet if we place in regular order (1) the oldest form of *k* (Bühler's Table I, cols. i-x), (2) the first *k* here, (3) this character, (4) the later form of *k* (Bühler's Table I, col. xi), and (5) the form of *k* found on the Wardak vase in the undoubted words *Śakya* (l. 1), *kuśala* and *Hवेशकस्या* (l. 2),<sup>3</sup> we obtain a series showing the development of *k*, with two intermediate forms here: and Dr. Thomas has found on the Mathurā lion-capital a form of *ko* in which the *k* has a resemblance to this fourth letter.<sup>4</sup> Further, a closely parallel case of two differently formed *k*'s will be found in MS. N. XV. 333;<sup>5</sup> namely, *k*'s somewhat similar to the first *k* here in *karya khota* (l. 1) and *karyasa pañchaka* (l. 2), and *k*'s somewhat similar to this second *k* here in the words *śighra karya* (l. 5), *katha karya* and *karana* twice (l. 6).

The last letter is no doubt *sa*, though it differs from *sa* in the first line; and since *sa* is written twice somewhat differently, so also might *k* be.

#### TEXT.

1 Gomanasa.

|

2 Karavakasa.

#### TRANSLATION.

(The gift) of *Gōmāṇa* the *Karavaka*.

I cannot however offer any explanation of this title *karavaka*, in spite of all efforts to reconstruct it in Sanskrit.

<sup>1</sup> There is nothing to show whether the *n* in this name is a dental or a cerebral. There were two different characters for *n* and *ṇ*, but in inscriptions they were not always used consistently nor were they always distinguished: thus, no distinction is made between them on the Taxila vaso (*Ep. Ind.*, VIII, 297) nor on the Wardak vase (*Ep. Ind.*, XI, 204), and it appears the characters for the two letters are interchanged in the two parts of the inscription on the Māpikiāla stone (*JRAS.*, 1914, p. 640). As this is the only *n* in this short inscription, it is impossible to say definitely whether *n* or *ṇ* is meant here, but *n* is more likely than *ṇ*, because *Gōmāṇa* is a probable name, while *Gōmaṇa* or *Gōmāṇa* is not.

<sup>2</sup> *Journ. Roy. As. Soc.*, Vol. XX, (1863), p. 248.

<sup>3</sup> *Ep. Ind.*, Vol. IX, p. 146, Table IV.

<sup>4</sup> *Ep. Ind.*, Vol. XI, p. 210, plate.

<sup>5</sup> Stein's *Ancient Khotan*, Vol. II, plate XCII

### C.—On the pedestal of the Hashtnagar statue of Buddha.

Mr. L. White King, B.C.S., discovered at Hashtnagar in or about 1883 a standing figure of Buddha, which the people worshipped as representing one of their gods. It stood on a pedestal carved with figures of Buddha and some of his disciples, a specimen of Gāndhāra sculpture, and the pedestal bore an inscription in one line below the figures. The people allowed Mr. King to remove only the pedestal, and it is now in the British Museum. The squeeze from which the inscription is figured was supplied to Dr. Fleet by Sir C. Hercules Read.

Hashtnagar, "the eight towns", is a tract of 303 square miles in the Chārsadda tahsil of the Peshāwar district, the eight chief villages of which are held to occupy the site of the ancient Pushkalāvati, *Peukelaotis* (*Imp. Gaz.*, XVIII, p. 60). Chārsadda is on the north side of the Kābul river, some 15 miles towards the N. E. from Peshāwar. Pushkarāvati (or Pushkalāvati) and Takshasilā (Taxila) were both in the Gāndhāra country, and they are said to have been the capitals of Pushkara and Taksha respectively, the two sons of Bharata, the younger brother of Rāma, king of Ayōdhyā.<sup>1</sup> Gāndhāra thus included Taxila, and this is also stated in various places in the Jātaka.<sup>2</sup> Hiuen-tsiang gives *Po-lu-sha-pu-lo*, Peshāwar, as the capital of Gāndhāra.<sup>3</sup>

Mr. V. A. Smith published the inscription, with a rough rubbing of it, in *Ind. Ant.*, Vol. XVIII (1889), p. 257, and cited it again, with a photo-etching of it, in *Journ. Benf. As. Soc.*, Vol. LVIII (1889), p. 144. In both places he gave Cunningham's reading of the date, 274 *Emborasmasa*, etc. Working on those materials M. Senart pointed out that the tens and units in the date were 84 and the month *Proṭhavadasa*, (*Journ. Asiat.*, VIII<sup>e</sup> série, Vol. XV, 1890, Part i, pp. 124-6). Bühler in 1891 adhered to the date as 274 *Pōstavadasa*, (*Ind. Ant.*, Vol. XX, p. 394). But M. Senart subsequently fixed the year as 384 (*Journ. Asiat.*, IX<sup>e</sup> série, Vol. XIII, 1899, Part i, pp. 530-1). The year-date, however, has been called in question again lately;<sup>4</sup> hence Dr. Fleet has had a careful squeeze of the inscription made and reproduced as fig. C in the annexed plate. I have compared this illustration with the pedestal itself, and it is quite accurate: the white line along the middle is a photographic effect, due to a slope in the stone from the upper part, which is more prominent, down to the lower part.

The pedestal is 13·6 inches (34 cm.) long; but a portion of 2·8 inches (7 cm.) has been broken away on the left side, leaving only 10·8 inches (27 cm.) intact. This portion with its inscription is shown in fig. C, but it is probable that there was more inscribed on the fragment lost.

The inscription is in Prakrit in well cut Kharōṣṭhī characters. I agree with M. Senart's reading of it. The year is undoubtedly 384, and the month *Proṭhavada*, the second letter being *ṭh* and not *st* (as shown in Bühler's Table I), for *st* has a complete cross-bar. <sup>5</sup>

### TEXT.

Sam 3 100 20 20 20 20 4 Proṭhavadasa masasa divasammi pañchami 4 1

### TRANSLATION.

The year 384, on the day five, 5, of the month Praushtapada (*Bhadrapada*).

### D.—On the stone relic-box from Sāñchi.

This relic-box was found in stūpa II at Sāñchi in the Bhōpāl State, and is described by Gen. Cunningham in his *Bhilsa Topes*, p. 286, with a drawing of the box and its inscription

<sup>1</sup> *Vāyu Purāṇa*, 88, 189-190; *Brahmāṇḍa Purāṇa*, III, 63, 190-1: which suggest that Pushkara and Taksha built the two towns. *Vishṇu Purāṇa*, IV, 4, 47 merely names the two sons. See *Journ. Roy. As. Soc.*, 1914, p. 286.

<sup>2</sup> See Jātaka, Index.

<sup>3</sup> Beal, *Si-yu-ki*, Vol. I, p. 97. See Watters, *On Yuan Chwang*, Vol. II, pp. 201, 214.

<sup>4</sup> *Journ. Roy. As. Soc.*, 1913, p. 960.

in his plate XX. The inscription is on its side, and is included as No. 654 'in Prof. Lüders' *List of Brāhmī Inscriptions (Ep. Ind., Vol. X, Appx.)*. The box is now in the British Museum.

The inscription is written in Brāhmī characters. It dates back to a time before the serif or top-stroke had been developed in those characters: the letter *ra*, indeed, in line 2, seems to have the serif; but its appearance is merely due to a break in the stone, for the squeeze shows clearly that the top of *ra*, just like the tops of all the other letters, was plain and had no serif.

The language is Prakrit. *Savina* (l. 1.) is no doubt a degenerate form of *sārvina* (which is found on the Wardak vase), the genitive plural of *sārvi*, a feminine collective noun formed from *sarva* and meaning "the whole", and its use here instead of the proper word *savāna* is worthy of notice.

Cunningham translated the inscription thus (*loc. cit.*):—"Teacher of all branches of Vinaya, the Arahāt Kāśyapa Gōtra, Upādiya (or Abbot); and the Arahāt Vāchhi Suvijayata teacher of Vinaya." Prof. Lüders translated it thus (*loc. cit.*):—" (Relics) of all teachers (*vināyakas*) beginning with Ara° (Arhat?) Kāśapa-gōta and Ara° (Arhat?) Vāchhi Suvijayata the teacher." But the arrangement appears to me to show that each of the two persons mentioned is described by, *first*, the title *ara* (which is no doubt short for *araha*), *secondly*, his *gōtra*-name, and *thirdly*, his personal name; hence *upādiya* must be a personal name, and *vāchhi* seems obviously to be a *gōtra*-name meaning "belonging to the Vātsya *gōtra*." Taken so, the whole inscription reads accurately, except that the final *vināyaka* should be *vinīyaka*, for this word obviously governs the first two words and applies to both persons.

#### TEXT.

- 1 Savina vināyakāna ara Kāśapa-
- 2 gota Upādiya ara cha Vāchhi
- 3 Suvijayita<sup>1</sup> vināyaka.

#### TRANSLATION.

The Arhat Upādiya of the Kāśyapa gōtra and the Arhat Suvijayita of the Vātsya (*gōtra*), spiritual teachers of all spiritual teachers.

#### No. 34.—MIRAJ PLATES OF JAYASIMHA II: A.D. 1024.

By LIONEL D. BARNETT.

The record on these plates, which were obtained at Miraj, the chief town of the Miraj State in the Southern Marāṭhā Country, Bombay, was first brought to notice, from the original plates, by Mr. W. H. Wathen in 1835, in JRAS, first series, vol. II, p. 380; and a reading of the text, with a translation, was given by him in vol. III (1836), p. 258. A tentative edition of it was given by Dr. Fleet in 1879, in *Ind. Ant.*, vol. VIII, p. 11: but, in the absence of the original plates and of ink-impressions of them, he could not offer a final treatment of it. The original plates have never been traced again. But Dr. Burgess subsequently found ink-impressions of them, evidently made by Mr. Wathen, in the Branch of the Royal Asiatic Society at Bombay. These he eventually made over to Dr. Fleet, who has now placed them at my disposal with a view to the publication of a final critical version of this record in connection with the three similar ones mentioned farther on. The record, it may be stated, has no geographical connection with Miraj, except in having been found there; it registers the grant of a village at a long distance from that place: its most appropriate designation would be "the Mādādūjhūru grant": but the plates have been habitually known as "the Miraj plates",<sup>2</sup> and it is convenient to retain that name for them.

<sup>1</sup> Or *Suvijayāta*, as it might be read.

<sup>2</sup> They are entered as such in Professor Kielhorn's List of the Inscriptions of Southern India, vol. 7 above appendix, No. 154.

The plates were three in number, each measuring about  $11\frac{1}{4}$ " in width by  $8\frac{1}{4}$ " high ; and they were strung on a ring having a seal with the representation of a boar, the crest of the Chālukyas. The plates were made with raised edges to protect the inscription on them : and the writing is well preserved almost all through ; so far, at any rate, that no part of the record is now doubtful. An apparent crack down the middle of plate ii b is not due to damage to the original plate : the ink-impressions were very old and brittle, and this one was found torn down the middle : they were mounted on paper for subsequent preservation ; but, even so, they remained very fragile, and quite recently, shortly before reproduction, a small piece broke away and was lost, from this same side, ii b, causing the gap near the beginning of lines 65 and 66.—The alphabet is a well-shaped one of the Northern type, resembling that of the Kaūṭhēm plates (*Ind. Ant.* vol. xvi, p. 21), with letters of an average height of about  $\frac{1}{4}$ " ; its affinities are best seen on plate 5 of Bühler's *Palæographie*.—The language is Sanskrit throughout, with the exception of the Kanarese phrase *gaṇḍarol-gaṇḍa* on line 60. The gerund *nirddhāṭya* (line 66), from the same root as the substantive *dhāṭi*, is worth noting.—As regards orthography, it may be noted that *v* is always written for *b*, and I have left this spelling without correction in my transcription. There is considerable vacillation in the writing of consonants following *r*, which are sometimes left simple and sometimes doubled, and in respect of the nasals of the third and fourth series preceding consonants of the same groups, which are sometimes represented by *anusvāra* and sometimes given in full. The dental *s* is often confused with the palatal *ś*. The *upadhmanīya* breathing is in most cases represented by a letter resembling *sh* prefixed to a following initial *p*.

The purport of the inscription is to record the grant of a village. Its first part (lines 1-61) is the well-known poem narrating the pedigree of the Western Chālukya kings, which is here carried down as far as the reign of Jagadēkamalla-Jayasimha II. I have already published a text of this composition in the recension of the Nilgunda plates, p. 142 ff. above, and there have referred to the variants supplied by the present document ; it is therefore needless to deal further with the subject here. The second part (line 61 to the end) is a deed of gift granting the village of Māḍadājhūru, in the three-hundred of Karaṭikallu and the two-thousand of Eḍedore, to a certain Vāsudevārya, son of Rēvaṇārya and grandson of Śrīdhara, a Brāhman of the Kauśika Gōtra and Bahvricha Śākha, born at Mudunira, in the county of Pagulaṭi. This is followed by the usual verses denouncing infraction of such grants, etc., and a note recording the name of the scribe, Māipayya, an official attached to the service of Prōlārya, the Commander of the Forces and Curator of Records.

The details of the date of this record (line 64-65) are : the Raktākship *saṁvatsara*, Śaka 946 expired ; the full-moon day of Vaiśākha ; Ādityavāra (Sunday). On this Dr. Fleet gives me the following note :—"As a Chaitrādi lunar year according to the southern lunisolar system of the cycle, the Raktākshin or Raktāksha *saṁvatsara* coincided with the Saka year 947 current (946 expired) also taken as a Chaitrādi year, and began on 13 March, A.D. 1024. The given details answer quite regularly to Sunday, 26 April, A.D. 1024, on which day the full-moon *tithi* of Vaiśākha ended at about 15 hours 31 minutes after mean sunrise (for Ujjain)."

In the table on the opposite page I give a concordance of the introductory verses in the four records of this class which have now been published, namely :—

1. The Kaūṭhēm plates of A.D. 1009 ; *Indian Antiquary*, vol. xvi, p. 21 :
2. The present Miraj plates of A.D. 1024 :
3. The Yēwūr inscription of A.D. 1077 ; p. 269 above : and
4. The Nilgunda plates of A.D. 1087 and 1123 ; p. 142 ff. above.

There are two other records, on stone, which follow the same draft in the main. Of these one is the inscription of A.D. 1091 at Ālūr in the Gadag tāluḱa of the Dhārwar District, noticed by Dr. Fleet in *Ind. Ant.*, vol. viii, p. 21 ; the other is an inscription of A.D. 1122 or 1123 at Dāvāngere in the Chitaldroog District, Mysore, of which a preliminary treatment has been published in *Epi. Carn.*, vol. xi, Dg. 1. These remain to be examined in detail.

Beginning of Verse.	Kaṭhēh.	Miraj.	Yēwūr.	Nilgunda.
Namas-tuṅga	.....	.....	1: line 1	.....
Jayaty-śvishkṛitam	1: line 1	1: line 1	2: " 2	1: line 1
Śriyam-upaharātād°	2: " 1	2: " 1	3: " 3	2: " 1
Karī-makara	3: " 3	3: " 3	4: " 5	3: " 2
Kāvalita-Nala	4: " 9	4: " 8	5: " 12	4: " 7
Taj-jēhu rājyam	5: " 10	5: " 9	6: " 14	5: " 8
Kandah kīrti	6: " 13	6: " 12	7: " 18	6: " 9
Yō Rāshṭrakūṭa-kulam	7: " 15	7: " 14	8: " 20	7: " 11
Chaṭula-ripu	8: " 16	8: " 15	9: " 22	8: " 12
Tat-tanayah Pulakēśi	9: " 17	9: " 16	10: " 23	9: " 13
Vayam-api Pulakēśi	10: " 18	10: " 17	11: " 24	10: " 14
Nala-nilaya-vilōpi	11: " 20	11: " 19	12: " 25	11: " 15
Sarva-dvip-ākramaṇa	12: " 22	12: " 21	13: " 27	12: " 16
Jyēhṭha-bhrātah	13: " 24	13: " 22	14: " 29	13: " 18
Jētur-ddiśm	14: " 25	14: " 24	15: " 31	14: " 19
Aḍamari-kṛita	15: " 27	15: " 25	16: " 32	15: " 20
Sutas-tadiyō	16: " 28	16: " 26	17: " 34	16: " 21
Tat-sutō Vikramādityō	17: " 29	17: " 27	18: " 35	17: " 22
Taj-janmā Vijayādityō	18: " 30	18: " 28	19: " 36	18: " 22
Tad-bhavō Vikramādityah	19: " 31	19: " 29	20: " 37	19: " 23
Vikramāditya-bhūpāla	20: " 32	20: " 30	21: " 38	20: " 24
Taila-bhūpas°	21: " 33	21: " 31	22: " 39	21: " 24
Ayyaṇ-āryas°	22: " 34	22: " 31	23: " 40	22: " 25
Abhavat-tayōs°	23: " 34	23: " 32	24: " 41	23: " 26
Chēd-śa-varṇsa	24: " 35	24: " 33	25: " 42	24: " 27
Sutam-iva Vasudēvād°	25: " 36	25: " 34	26: " 43	25: " 27
Ari-kumbhi	26: " 38	26: " 36	27: " 44	26: " 29
Aurjityāch=charaṇāv°	27: " 39	27: " 37	28: " 46	27: " 30
Ittham purā Diti	.....	28: " 39	29: " 48	28: " 32
Hūṇa-prāṇa	28: line 41	29: " 41	30: " 50	.....
Bhāmaha-Raṭṭād	29: " 43	30: " 43	31: " 52	29: line 33
Chālukya-varṇa-āmbara	30: " 44	31: " 44	32: " 53	30: " 34
Śri-Taila-bhūmipālāch°	31: " 45	32: " 45	33: " 54	31: " 35
Vidvishad-gōtra	.....	33: " 46	.....	.....
Tasy-ānujō Yaśōvarṇa	32: line 46	.....	.....	.....
Yasya pratāpa	33: " 47	34: line 47	.....	.....
Tasy-ānujah śri-Daśavarṇa	.....	35: " 48	34: line 55	32: line 36
Asau niḥ-jyēhṭha	.....	36: " 49	35: " 56	33: " 37
Rāshṭr-ānta-durgam	34: line 49	.....	.....	.....
Tasya priyā Bhāgyavat-iti	35: " 51	.....	.....	.....
Um=śva Sēnānyam	36: " 52	.....	.....	.....
Vikramāditya-nāmānam	37: " 53	.....	.....	.....
Jyōten=śv=śochchha	38: " 54	37: line 50	.....	.....
Varṇ-āśramāpām	39: " 56	38: " 52	.....	.....
Tyāg-ādayō yasya	40: " 57	39: " 53	.....	.....
Yasy-ākhila-vyāpi	.....	40: " 54	36: line 58	34: line 38
Sad=āvanasthah	.....	41: " 56	37: " 59	35: " 39
Yatra prasīdati	.....	42: " 57	.....	.....
Agamad=akhila	.....	43: " 59	38: line 60	36: line 40
Adōchākara-samgō	.....	44: " 60	39: " 62	.....
Vikhyāta-Kṛishṇavarṇō	.....	.....	40: " 63	37: line 42
Tataḥ pratāpa	.....	.....	41: " 64	38: " 42
Ātm-āvasthāna	.....	.....	42: " 66	39: " 43
Amlāna-Taila	.....	.....	43: " 70	40: " 45
Nāmn=iv=ātichalam	.....	.....	44: " 74	.....
Auddhatya-yukt°	.....	.....	45: " 78	41: line 47
Tasmād=ajāyata	.....	.....	46: " 81	42: " 48
Yah patram	.....	.....	47: " 84	43: " 49
Āst=tōjah-kalita	.....	.....	48: " 88	44: " 51
Bhū-bhāram namita	.....	.....	49: " 92	45: " 53
Yātō-nvōchṭum	.....	.....	50: " 95	46: " 54
Sarv-śā-vijaya	.....	.....	51: " 100	47: " 56

## Note by Dr. Fleet.

## The places mentioned in the record on the Miraj plates.

Of the places mentioned in this record the first (line 66) is Kollāpura, in the neighbourhood of which city Jayasimha II was encamped when he made the grant. Kollāpura is well known as the earlier name of the present Kōlhāpūr, the chief town of the Kōlhāpūr State in the Southern Marāṭhā Country, Bombay.

The grant was made to a Brāhman who was born at a village named Mudunira which was in the Pagalaṭi viśaya (line 67). The first step towards locating this district and village is made by means of an inscription at Tumbagi in the Muddebihāl tāluka of the Bijāpūr District, Bombay, which village is shown in the Indian Atlas sheet 57 (1854) as 'Toombgee,' in lat. 16° 34', long. 76° 20', about twenty-one miles east of the tāluka town Bāgowādi in the same district, which is in the same Atlas sheet, and twenty miles towards north-east-by-north from Muddebihāl, which is in sheet 58.<sup>1</sup> The record refers itself to the time of the Western Chālukya king Akalanācharita-Iṣvabedāṅga-Satyāśrayadēva, and is dated in the Krōdhin *samcatsara*, Śaka 926 (expired), on the new-moon tithi of Āshāḍha,<sup>2</sup> on the occasion of an eclipse of the sun : these details answer quite regularly to 20 July, A.D. 1004, on which day the given *tithi* ended at about 3 hrs. 20 min. after mean sunrise (for Ujjain), and there was an annular eclipse of the sun which seems to have been partially visible in Southern India.<sup>3</sup> It tells us that on that day a subject of the king, the Setṭi Brahmayya, made grants to the god Brahmēśvara at the *agrahāra* Tumbige which was in the Pagalaṭi three-hundred district.<sup>4</sup> Thus, so far, we learn that the Pagalaṭi or Pagalaṭṭi district comprised three hundred towns and villages, and included Tumbagi in the Muddebihāl tāluka.

The next step is taken by means of inscriptions at Hire- and Chikka-Mudanūr,<sup>5</sup> two villages, contiguous to each other, in the Shōrāpūr or Sūrāpūr tāluka of the Gulbarga District of the Nizam's territory : they are shown in the Indian Atlas sheet 57 (1854) as 'Hoore and Chicku Moodanoor', in lat. 16° 36', long. 76° 32', with only one site for the two villages, and in the Hyderabad Survey sheet 79 (1885), which is on the larger scale (1"=1 mile, instead of 1"=4 miles), as 'Heere Moodunoor', and 'Chikku Moodunoor', with separate sites, which, however, practically touch each other,-- Hire-Mudanūr being on the west. I have ink-impressions of five inscriptions from Hire-Mudanūr, and six from Chikka-Mudanūr. Ten of these are dated, and range from A.D. 1099 to 1218 : these present the earlier name as Mudinūr.<sup>6</sup> The remaining inscription is an earlier one, at Hire-Mudanūr : this is only

<sup>1</sup> The inscription is on a stone at the drinking-water well of the Maṭha. I quote it from an ink-impression. An imperfect transcription of it is given in the Elliot Manuscript Collection, Royal Asiatic Society's Copy, Vol. I, p. 17 : the month is given there wrongly as Pushya, *i.e.* Pausa, and the name of the district as Padala.

<sup>2</sup> The weekday is not stated.

<sup>3</sup> See *Indian Calendar*, p. 121 ; and Von Oppolzer, *Canon der Finsternisse*, p. 212, and plate 106.

<sup>4</sup> The name is given here clearly with the double *ff*.

<sup>5</sup> In the titlings of the transcriptions in the Elliot MS. Collection (see note 1 on p. 308 below) this name is always given as Muddanūr, with the double *dd*. Following the maps, endorsed by the ancient name as found in the inscriptions, I have preferred to write it with the single *d*.

<sup>6</sup> Transcriptions of eight of these records are given in the Elliot MS. Collection, Royal Asiatic Society's copy, Vol. I, pp. 242 *b*, 288, 439 *b*, 535 ; Vol. 2, pp. 34, 42 *b*, 110 *b*. In none of them is the name given correctly in accordance with the original texts : the nearest approaches are, Mudinir (short *i* in both syllables, twice) and Mudinir (long *i* in both syllables, once) ; other forms are Mudinūr, Mudinūr, Mudēnur, and Mudēnūr. This is a typical sample of one class of the mistakes which have to be allowed for in using the Collection in question.



a fragment, consisting of parts of fourteen lines:<sup>1</sup> the king's name and the date are lost; but the record is markedly earlier than the others, and may be referred to about A.D. 1000. The record speaks of the place, in the first extant line, as *śrīmat Mudunīr*, "the fortunate Mudunīr",<sup>2</sup> and thus presents a form of the name which matches exactly the *Mudunīra* (Sanskrit) of the record on the Miraj plates. Accordingly, Hire and Chikka Mudanūr being only thirteen miles east-half-north from Tumbagi, which, as we have seen, was in the Pagalattī three-hundred, we find here the *Mudunīra* in the Pagalattī district which is mentioned in that record. The inscriptions do not distinguish between a *Piriya* and a *Kiṛiya-Mudinīr*; whence it would seem that the growth of the place into the two separate sites now known as Hire and Chikka Mudanūr dates from after the epigraphic period. The change from the original name *Mudunīr*, first to *Mudinīr* and then to *Mudanūr*, seems somewhat peculiar, but can only be accepted as a fact, without full explanation: as regards, however, the first component of the name, Kittel's Kannada-English Dictionary gives *mudī* as another form of *mudū*, 'advanced age; old.' As regards the expression the "fortunate" *Mudunīr*,—the place was evidently a large one, as the inscriptions give the number of its *Mahajanās*, i.e. Brāhmaṇas, as five hundred; they speak of it, from A.D. 1099, as an *agrahāra*; and some of them style it "a Benares of the South", the full description being *śrī-Rāma-dattī sarvanamasyad=agrahāraṁ dakṣiṇa-Vāraṇasī Mudinīr*:<sup>3</sup> this stands already in the record of A.D. 1099. The place is mentioned again, as *Mudunīra* (Sanskrit) and as the home of a spiritual ancestor of the grantee, in the Miraj plates of the Śilāhara prince Mārasimha of A.D. 1058.<sup>4</sup>

The next step is taken by means of the same inscriptions at Hire- and Chikka-Mudanūr. One of them, at Chikka-Mudanūr, dated in A.D. 1099, records grants which were made to the god Kumārēśvara of the *mūlasthāna*, or original settlement, after laying the feet of the Āchārya of the god Ugra-Bhīmēśvara of a place the name of which it gives in line 26 as *Hagarittage* and in line 45-6 as *Hagalittage*. And another, at Hire-Mudanūr, dated in A.D. 1129, mentions two local districts in specifying the tolls and taxes which were assigned to a god named Mārkaṇḍēśvara: these are, in lines 25, 27 and 34, the *Sagara* five-hundred,<sup>5</sup> and in lines 29-30 and 33 the *Hagarittage* three-hundred:

Finally, the place thus mentioned as *Hagarittage*, *Hagalittage*, and *Hagarittage*, and marked as the chief town of a three-hundred district, we identify easily enough with a village of which the present name seems to be written indifferently as *Hagarattagi*, *Hagarittige*, *Hagarittige*, and *Hagarittigi*: it is in the same tāluka of the Gulbarga District, and is situated sixteen miles towards south-west-by-west from Hire- and Chikka-Mudanūr, and is shown as 'Hugurtungee' in the Indian Atlas sheet 58 (1827), in lat. 16° 24', long. 76° 25', and as 'Haggatagi' in the Hyderabad Survey sheet 53 (1909). There are seven inscriptions at this

<sup>1</sup> When my man visited the place, in 1891, the stone bearing this record was found "lying below a bābū tree on the north of a temple of Rāmēśvara": it was placed, I hope, for safe keeping, inside the temple.

<sup>2</sup> This record does not use the term *agrahāra*: see below.

<sup>3</sup> With the first term *Rāma-dattī*, compare the epithet *Pāṇḍara-dattī* applied to *Hagarittage*: see note 2 on p. 308 below. Compare also the epithet *Janamējaya-dattī* applied to the *mahāgrahāra* Mālad-Ālūr in the Ālūr inscription of A.D. 1124 which follows the record of A.D. 1091: Elliot MS. Collection, vol. I, p. 207; and see *Ind. Ant.*, Vol. VIII, p. 23.

<sup>4</sup> *Archæol. Surv. West. India*, brochure No. 10, p. 103, line 33.

<sup>5</sup> Regarding this district, which is mentioned as only a three-hundred in the Yāvūr records of A.D. 1054, 1077, and 1105, see my remarks at p. 272 above. In this Hire-Mudanūr inscription of A.D. 1129, the numerical component of the name is given in figures, not in words: but the figures are quite clear in all three places. In the inscription of A.D. 1218 at Chikka-Mudanūr, we have, in connection with the people who joined in making the grant, *Sagarav-ayinūm-bāḍa* in words, twice at least.

place, ranging in date from A.D. 1051 (?) to 1240.<sup>1</sup> They mark this place, also, as having been an important one at that time; describing it as an *agrahāra* with five-hundred *Mahājanas*.<sup>2</sup> And the inscription of A.D. 1240, which refers itself to the time of the Dēvagiri-Yādava king Singhana, mentions a *Mahāpradhāna* and *Bāhattaramiṃyōgādhipati* Pārisasetṭi, the *Sarvādhikāri* of the 'Hagaritige' three-hundred,— who had been "a supporter of the rule of Jayitapāla," i.e. of Singhana's father, Jaitugi I,— as taking part in the assembly before which the grants registered by the record were made. In connection with this place it may be added that the inscription of A.D. 1204 at Kalhole in the Belgaum District mentions a *Mahāmaṇḍalēśvara* Rāja II, of the Yaduvamśa, with the hereditary title "supreme lord of Kupapa a best of towns", as then ruling the Hagaratage nāḍu, and as having founded the Jain temple at Sindana-Kalpole, in the Kūṇḍi three-thousand province, to which the grants were made.<sup>3</sup> It is clear that in the 'Hugurtungee' and 'Haggatagi' of the maps we have the town Pagalatti, Pagalati, which gave its name to the Pagalatti three-hundred of the Tumbagi inscription of A.D. 1004, and to the Pagalati vishaya of the record of A.D. 1024 on the Miraj plates. The interchanges of *p* and *h* and of *l* and *r* are well known. The final *ge* (modern *ge* and *gi*) of the later form of the name is a common ending of place-names in the Kanarese country: it sometimes takes the place of an original *kā*, or else is represented by *kā* in Sanskritized forms, as in Palāsikā, Palasige, Halasige, Halsi; and it seems to have been sometimes attached as an addition to earlier names, and sometimes, as, for instance, in the change from Halasige to Halsi and in the alternative forms Kadambalige and Kadambali (see note 5 on p. 293 above), to have been omitted as being of no particular importance. The change in the vowel of the third syllable, from the *a* of Pagalatti, Pagalati, to the *i* of Hagaritige, Hagalitige, Hagarittige, is perhaps due to the influence of the village-name Itṭige, Itṭigi, which is fairly common in the Kanarese country. It may be added that from this place 'Huggurtungee, Haggatagi', Tumbagi is fourteen miles north-north-west, and Hire- and Chikka-Mudanūr are sixteen miles towards north-east-by-north: Yēwūr, which was in the Sagara three-hundred, is about twenty-eight miles north-east-by-north from the same place.

The village that was granted was situated in the Karatikallu three-hundred, which district was in the Eḍadore two-thousand province (line 69). The form Eḍadore stands here, as a result of the record being in Sanskrit and in the Nāgarī characters, for the Eḍadore which we have in line 128-9 of the Yēwūr inscription B of A.D. 1077 (p. 279 above); the word means "(a territory) between rivers". I have shown at p. 295 above that the Eḍadore country, here specified as a two-thousand province, was a stretch of country between the rivers Kṛishṇā on the north and Tuṅgabhadra on the south, and consisted of a large part of the present Raichūr District in the Nizam's territory; probably, in fact, all of that district from about

<sup>1</sup> Not having ink-impressions of these records, I can only quote them, with reservation (see note 6 on p. 306 above), from the transcriptions in the Elliot MS. Collection, vol. 1, pp. 362 b, 490 b; vol. 2, pp. 118, 119, 211, 337b, 374: the last two are mere fragments; the first of them presents, as transcribed, the date of Śaka 973 (expired), = A.D. 1051-52, which may be questionable: the first reliable date is of A.D. 1120. The titlings of the transcriptions give the name of the village as Hagaritige (three times), Hagarittigi (twice), and Hagarittige (twice). The transcriptions represent the original records as giving the forms Hagarittige (once), Hagaritige (once), Hagaritige (twice), Hagaritige (three times), and Hagarittige (once). These forms, of course, cannot be vouched for (see remarks in note 6 on p. 306 above): in my opinion, we may certainly reject the form with *e* in the penultimate syllable; and I doubt very much whether any of the original records can really present an *i* in that same syllable.

<sup>2</sup> The inscription of A.D. 1240 seems to represent it as a *Pāṇḍava-dattī* (but what the transcription actually gives is *Pāṇḍuvadantī*): compare the expressions *Rāma-dattī* and *Janamāyaya-dattī*: see p. 307 above, and note 3.

<sup>3</sup> JBBRAS, vol. 10, pp. 232, 235, PSOCI, No. 95. The name Hagaratage was written clearly here with the single *t*; perhaps to suit the metre. In the mention of the town Kupapa, the reference is probably to the present Kopal, Koppal, in the extreme south-west corner of the Nizam's territory.

long. 76° 15' to the confluence of the two rivers some sixty miles east-by-south beyond Raichūr. It may be said again here that we can see, now, that this Eḍdore country (and not, as had been supposed, the small Yeḍatore tāluḳa on the Kāvērī in the Mysore District)<sup>1</sup> is the Iḍaiturāi-nāḍu which the Chōḷa king Rājēndra-Chōḷa I, whom Jayasimha II defeated, had been proud to include among his conquests.<sup>2</sup> The grant registered by the record on the Miraj plates was made by Jayasimha just after "having completely routed the mighty Chōḷa," and was evidently made as an item in the celebration of his having won back the province which the Chōḷa king had wrested from the Chālukyas some eight or nine years earlier.

As to the Karaṭikallu three-hundred district, there can be little doubt, if any, that its chief town Karaṭikallu is a place which is shown as 'Kurrudikul' in the Indian Atlas sheet 58 (1827) and in the Hyderabad Survey sheet 81 (1886), in lat. 16° 9', long. 76° 34'.<sup>3</sup> The place is in the Liṅgsugūr tāluḳa of the Raichūr District, and is eight or nine miles south of the Kṛishṇā and three miles on the north-west of Liṅgsugūr. We may safely take the spelling given in the maps as meaning Karaḍikal; especially in view of the point that the name is given as 'Kararikul' in the Map of the Nizam's Dominions (1892; 1"=16 miles). The ṭ which we have in the name as given in the Miraj record would easily be softened into the ḍ which is indicated by this last spelling of the name, taken with the other: or it is even possible that the writer of the record confused the Kanarose *karaḍi*, 'a bear', with the Sanskrit *karaṭi(n)*, 'an elephant', which would be more familiar to him. The Karaḍikal which is mentioned in an inscription of the Chōḷa king Virarājēndra I is probably the same place.<sup>4</sup>

The village that was granted was Māḍadūjhūru, in the Karaṭikallu three-hundred (line 69); and it was bounded by the following villages: on the east, Jālihāḍu (line 71); on the south, Uṇahalli (line 72); on the west, Vavvulikhēṭa or Babbulikhēṭa; and on the north, Govanti. These places cannot be located at present with any certainty. But it is quite possible that Jālihāḍu is the 'Jalihāl' of the maps, a large place in lat. 16° 22', long. 76° 50', about four miles south of the Kṛishṇā, and twenty-three miles towards north-east-by-east from 'Kurrudikul'. The name 'Jalihāl' can only mean Jālihāl, "the bābul-tree waste land", from *jālī*, 'the thorny bābul tree, *Acacia arabica*', and *hāl*, *hālu*, originally *hāl*, *hālu*, 'waste land'. An older form of the latter word is *pāl*, with the variant *pātu*. And the ḍ in the Jālihāḍu of the record could easily come from the ṭ of *pātu*; or equally from the ḷ, ḻ, of *hāl*, *hālu*.<sup>5</sup> This identification, however, can only be put forward as a conjecture; because the other village-names cannot be found there, any more than anywhere else, and it is hardly safe, in such a case,<sup>6</sup> to rely too much on only one name out of several. But Jālihāl being, as has been said, a large place, it may possibly have absorbed the lands of the other four villages, and their names may have thus disappeared.

#### TEXT.<sup>6</sup>

##### First plate.

1 Ōm<sup>7</sup> Svasti || <sup>8</sup>Jayaty=āviśhkrītaṁ Viśhṇōr-vvārāhaṁ kshōbhita-ārṇavaṁ | dakṣiṇ-  
onnata-da[m<sup>9</sup>]śhṭr-āgra-viśrānta-bhuvanāṁ vapuḥ || [1\*]<sup>9</sup> <sup>10</sup>Śriyam-upaha-

<sup>1</sup> On the name of that tāluḳa, see p. 296 above, note 8.

<sup>2</sup> See, e.g. Kielhorn's List of the Inscriptions of Southern India, Vol. VII above, Nos. 727, 729, 733, 734.

<sup>3</sup> This place is not to be confused with the 'Kurrudukul' which is the Karaḍikal in the Kembāvi twenty-four mentioned in the Kembāvi inscription of A.D. 1054: see p. 292 above.

<sup>4</sup> *South-Ind. Inscr.*, Vol. 3, p. 201.

<sup>5</sup> On connections between ḷ and ḍ, see Kittel's *Kannāḍa Grammar*, pp. 117, 4; 190, § 230; 211, § 248, 2.

<sup>6</sup> From the ink-impressions.

<sup>7</sup> Denoted by a symbol.

<sup>8</sup> Metre: Ślōka (Anuṣṭubh).

<sup>9</sup> The verses are not numbered on the plates.

<sup>10</sup> Metre: Mālinī.

- 2 ratād=vaḥ Śrī-patīḥ kroḍa-rūpō vikaṭa-viśada-damaṣṭrā-prānta-viśrānti-bhājam [1\*]  
avahad=adaya-dashṭ<sup>1</sup>-ākṛishṭa-vispaṣṭa-kāṁḍa-pratānu-
- 3 visa-jā(ja)ṭ-āgra-grāmthivat(d)-yō dharitīm || [2\*] <sup>2</sup>Kari-makara-makarik-āṁkita-  
jalanidhi-raśanām vaśīkarōtv=avani-vadhām [1\*] Jagādē-
- 4 kamalla-bhūpatir=akalamka-yaśō-mvurāsi(sī)-valayita-bhuvanaḥ || [3\*] Svasti Samasta-  
bhuvana-saṁstūyamāna-Mānavya-sagōtrāṇām
- 5 Hārīti-putrāṇām Kauśiki-vara-prasāda-lavdha-śvēt-ātapatr-ādi-rājya-śhīhnānām sapta-  
mātrikā-parirakṣhitānām Kārtti-
- 6 kōya-vara-prasāda-lavdha-mayāra-pimchha(pichchha)-kumta-dhvaṇām bhagavan-  
Nārāyaṇa-prasād-āsūḍita-vara-varāha-lāṁchhan-ōkṣhaṇa-kṣhaṇa-vaśi-
- 7 kṛit-ārāti-rāja-maṁḍalānām samasta-bhuvan-āśraya-sarvva-lōk-āśraya-Vishṇuvarddhana-  
Vijayādity-ādi-viśōsha-nāmnām rāja-
- 8 ratnānām=udbhava-bhūmih || Vṛittam || <sup>3</sup>Kavalita-Nala-lakshmir=ddurjjay-  
aurjitya-hāri vihata-prithu-Kaḍamv-āḍamvarō Maurya-nirjit [1\*]
- 9 nija-bhuja-vala-bhūmn=ōtpātayan=Rāshṭrakūṭān=khilita-Kalachuri-śrīr=asti Chālukya-  
vaṁśaḥ || [4\*] <sup>4</sup>Taj-jēshu rājyam=anupālya gatē-
- 10 shu rājāsv(sv)=ōkān-na-shva(sha)shṭi-gaṇanēshu pur=ādhy-Ayōdhyam [1\*] tad-  
vaṁśa-jās=tad-anu shōḍaśa bhūmipālāḥ kshām Dākshī-
- 11 nāpatha-jusham vibharām-vabhūvuh || [5\*] Dushṭ-āvasṭavdhāyām cha  
katipaya-purush-āntar-āntarīṭayām Chālukya-ku-
- 12 la-saṁpadi bhūyaś=Chālukya-vaṁśya ēva || Vṛittam || <sup>5</sup>Kandaḥ kirtti-lat-  
āṁkurasya kamalam Lakshmi-vilās-āspadam | va-
- 13 jram vairi-mahibhṛitām pratinidhir=dēvasya daitya-drubha(ha)ḥ [1\*] rāj=āsij=  
Jayasīmha-vallabha iti khyātas=charitrai-
- 14 r=nijair=yō rējō chiram=ādi-rāja-charit-ōtkanṭhāḥ prajānām haran || [6\*] <sup>6</sup>Yō  
Rāshṭrakūṭa-kulam=Indra iti prasiddham Kṛishṇ-āhvayasya
- 15 sutam=asṭa-sa(śa)t-ōbha-saṁyam [1\*] nirjitya dagdha-nṛipa-paṁcha-sa(śa)tō  
vabhāra bhūyaś=Chālukya-kula-vallabha-rāja-lakshmir || [7\*] <sup>7</sup>Chaṭula-ripu-tura-
- 16 ga-paṭu-bhaṭa-karaṭi-ghaṭa-kōṭi-ghaṭita-rapa-rāgaḥ [1\*] sukṛita-Hara-charaṇa-rāgas=  
tanayō-bhūt=tasya Rānarāgaḥ || [8\*] <sup>8</sup>Tat-tanayaḥ
- 17 Yu(Pu)lakēsi(sī) Kēsi-nishūdana-samō=bhavad=rājā [1\*] Vātāpi-puri-vara-patir=  
akalita-khala-Kali-kalamka-kalaḥ || [9\*] <sup>9</sup>Vayam=api
- 18 Pulakēsi-kshamāpatim varṇayantaḥ pulaka-kalita-dēhāḥ=pasya(śya)t=ādy=āpi  
saṁtaḥ [1\*] sa hi turaga-gaj-ēmdra-grāma-sāram sahaśra(sra)-
- 19 dvaya-parimitam=ṛitvik-sāch=chakār=āśvamēdhō || [10\*] Tat-tanayaḥ [1\*] <sup>10</sup>Nala-  
nilaya-vilōpi Maurya-niryāna-hētuḥ prathita-prithu-
- 20 Kaḍamva-stamva(bha)-bhēdī kuṭhāraḥ [1\*] bhuvana-bhavana-bhāg-āpīraṇ-ārambha-  
bhārō vyavasita-sita-kirttiḥ Kirttivarmā nṛipō=bhūt || [11\*] Tad-anu
- 21 tasy=ānujaḥ || <sup>11</sup>Sarvva-dvip-ākramaṇa-mahasō yasya nau-sētu-vandhair=  
ullāṁghy=āvdhim vyadhita pritanā Rēvati-dvipa-lōpaḥ [1\*] rā-
- 22 jya-śrīṇām hata-patir=abhūd=yaś=cha Kālachohhu(chchu)riṇām vabhō-  
bhūmim saha sa sakalair=maṁgalair=Maṁgalīśaḥ || [12\*] <sup>12</sup>Jyēshṭha-bhrātuh sa-

<sup>1</sup> Read *damaṣṭrā*.<sup>2</sup> Metre: Vasantatīlaka.<sup>3</sup> Metre: Āryā.<sup>4</sup> Metre: Āryāgīti.<sup>5</sup> Metre: Śardūlavikṛīḍita.<sup>6</sup> Metre: Mālinī.<sup>7</sup> Metre: Mālinī.<sup>8</sup> Metre: Vasantatīlaka.<sup>9</sup> Metre: Māndūkāntā.

## Second Plate ; First side.

- 23 ti suta-varē=py-arvabhakatvād=asaktō yasminn=ātmany=akṛita hi dhuram Maṅgalisāḥ  
pri(pri)thivyāḥ [\*] tasmin=pratyārppipad-atha mahim yū-
- 24 ni Satyāśrayō=sau Chālukyānām ka iva hi patho dharmy=ataḥ prachyavōta ||  
[13\*] <sup>1</sup>Jētur=ddisām vijita-Harsha-mahā-nṛipasya dātur=manōratha-śat-ā-
- 25 dhikam=arthayadbhyah [\*] saty-ādi-sarvva-guṇa-ratna-gaṇ-ākaraṣya satyāśrayatvam=  
upalakṣhaṇam=eva yasya || [14\*] <sup>2</sup>Adamarī-kṛita-dig-valayō=rddita-
- 26 dviḍ-amari-parigīta-mahā-yasā(śa)ḥ [\*] mṛiḍam=arishṭa-kṛitām<sup>3</sup> manas=ōdvahan=  
Neḍamari-kshitipō=jani tat-sutaḥ || [15\*] <sup>4</sup>Sutas=tadiyō guṇa-ra-
- 27 tna-māli bhū-vallabho=bhūd=bhūja-vīrya-śālī [\*] Ādityavarmm-ārjita-puṇya-  
karmā tējōbhīr=āditya-samāna-dharmā || [16\*] <sup>5</sup>Tat-sutō Vikra-
- 28 mādityō vikram-ākṛānta-bhū-talaḥ [\*] tatō=pi Yuddhamall-ākhyō yuddhē Yama-  
samō nṛipaḥ || [17\*] <sup>6</sup>Taj-janmā Vijayādityō vīrān=ekūṅga-
- 29 saṅgarō [\*] chaturṇām maṇḍalānām=apy=ajja(ja)yad=Vijay-ōpamaḥ || [18\*]  
<sup>7</sup>Tad-bhavo Vikramādityaḥ Kirttivarmā tad-ātmajaḥ [\*] yēna Chālukya-rā-
- 30 jya-śrīr-atta(ṇa)rāyiny=abhūd=bhuvih(vi) || [19\*] <sup>8</sup>Vikramāditya-bhūpāla-bhrātā  
bhīma-parākramaḥ [\*] tat-sūnnḥ Kirttivarm=ābhūu=mṛit-prās-ārdhita-du-
- 31 rjjanah || [20\*] <sup>9</sup>Taila-bhūpas=tatō jāto Vikramāditya-bhūpatih [\*]  
tat-sūnnuḥ(r)=abhavat=tasmād=Bhīma-rājō=ri-bhikaraḥ || [21\*] <sup>10</sup>Ayyan-āryas-ta-
- 32 tō jan(ja)jñō yad=vaiṇsa(śa)sya śriyam svakam<sup>11</sup> [\*] prāpayann-iva vaiṇsām  
sa vavṛitō Kṛishṇa-namdanām || [22\*] <sup>12</sup>Abhavat-tayōs-tanōjō vijaya-vibhāsi
- 33 virōdhi-vidhvaṁsi [\*] tējō-vijit-ādityaḥ satya-dhanō Vikramādityaḥ || [23\*]  
<sup>13</sup>Chēd-īsa-vaiṇsa-tilakām Lakshmaṇa-
- 34 rājasya namdanām nuta-śilām [\*] Vomthādēvīm vidhivat=pariṇinyē  
Vikramādityaḥ || [24\*] <sup>14</sup>Sutam-iva Vasudō-
- 35 vād=Dōvaki Vāsudēvaṁ Guham-iva Giri-jāmir=ddēvam=Arddhōmdumaulōḥ [\*]  
ajanayad=atha Vomthādēvy=atas=Tai-
- 36 la-bhūpam vibhava-vijita-Śakraṁ Vikramāditya-nāmaḥ || [25\*] <sup>15</sup>Ari-kumbhi-  
kumbha-bhēdana-ripu-durgga-kavāta-bham-
- 37 jana-prabhṛitih [\*] sabaja-valasya Harēr-iva vāla-kṛiḍ=ābhavad-yasya || [26\*]  
Kim cha Rāshṭrakūṭa-kula-rājya-sambhavan || <sup>16</sup>Aurjityāch=chara-
- 38 pāv=iva prachalitau sākṣhāt=Kulōḥ krāmataḥ krūrau vaddha-śarirakau guru-jana-  
drōha-prarōhuv=iva [\*] kālūt-khamḍita-Rāshṭra-
- 39 kūṭaka-kula-śrī-valli-jāt-āṁkurau lūnau yēna sukhēna Karkkara-Raṇastambhau  
raṇa-prāṅganē || [27\*] <sup>17</sup>Ittham pur=Āditi-sutair=iva bhū-
- 40 ta-dhātṛim yō Rāshṭrakūṭa-kuṭilair-gamitām=adhasāt | uddhṛitya Mādhava iv=  
ādi-varāha-rūpō vabhrō Chalukya-kula-valla-
- 41 bha-rāja-lakṣmīm || [28\*] <sup>18</sup>Hūṇa-prāṇa-hara-pratāpa-dahanō yātrā-trasan-  
Māraś-Chaidya-chchhēdy=akhila-kṣamā-jaya-naya-vyutpaṁ-

<sup>1</sup> Metre : Vasantatilakā.<sup>2</sup> Metre : Drutavilambitā.<sup>3</sup> Probably we should read *bhīḍam*, as in the Nīlguṇḍa plates.<sup>4</sup> Metre : Trishtubh upajāti, *pāda* 1 being Upēṇḍravajrā and *pādas* 2—4 Indravajrā.<sup>5</sup> Metre : Ślōka.<sup>6</sup> Apparently we should read *svakām* . . . *vaiṇsām* *svakām* *sa vavṛē* (or *badhrē*); the parallel passage in the Nīlguṇḍa plates, with the note, should be compared.<sup>7</sup> Metre : Āryā.<sup>8</sup> The words *Chēd-īsa* . . . *nuta-śilām* may be scanned as the first half of an Āryāgīti, the remainder as the latter half of an Āryā.<sup>9</sup> Metre : Mālinī.<sup>10</sup> Metre : Āryā.<sup>11</sup> Metre : Śārdūlavikṛīṭa.<sup>12</sup> Metre : Vasantatilakā.<sup>13</sup> Metre : Śārdūlavikṛīṭa.

- 42 na-dhir-Utpalāḥ [1\*] yēn-ātyugra-rap-āgura(gra)-darśita-vala-prāchurya-sau(śau)ry-  
odayaḥ kārāgāra-nivēsi(śi)taḥ kavi-vṛishā yaṁ  
43 varṇayan-ghūrṇatēḥ<sup>1</sup> || [29\*] <sup>2</sup>Bhāmmaha-Ratṭād-abhavad-bhūpālād-Rashttrakūṭa-  
kula-tilakāt [1\*] Lakshmir-iva salila-nidhē[h\*] śrī-Jā-  
44 kavv-āhvayāḥ(yā) kanyā || [30\*] <sup>3</sup>Chālukya-varṇā-ānvāra-bhānu-māli śrī-Talla-  
bhūpāla upāyat-ainām [1\*] tayōś-cha lok-ābhyunda-

*Second Plate ; Second side.*

- 45 yāya yōgas=sa chāmdrikām(kā)-chāmdramasōr-iv-āsīt || [31\*] <sup>4</sup>Śrī-Talla-  
bhūmipālāch-ohhri-Jākavvās=samajījanat<sup>5</sup> [1\*] śrīmat-Satyāśra-  
46 yaṁ Skandam-Amvikā Tryāṁvakād=iva || [32\*] <sup>6</sup>Vidvishad-gōtra-vitrāsi dēva  
vivudha-sammataḥ [1\*] div=iva bhūvi yō dhattē sarvva-varṇa-dharam dha-  
47 nuḥ || [33\*] Api cha || <sup>7</sup>Yasya pratāpa-jvalanēna dagdhaḥ-prarōbat-iv=śrī-gaṇasya  
varṇāḥ [1\*] vālāḥ-prarūḍh-āṁkura-jāla-kalpair-ddiśām  
48 vijētuh=pathi sannivishṭaiḥ || [34\*] <sup>8</sup>Tasy-ānujaḥ śrī-Daśavarṇma-nāmā  
tad-vallabhā Bhāgyavat-iti dēvi [1\*] tayōr=abhūd=vikrama-si(śi)la-śā-  
49 li śrī-Vikramāditya-nripas=tanūjaḥ || [35\*] <sup>9</sup>Asau nija-jyēshṭha-pituh=parōksham  
vabhāra vārāsi(śi)-vṛitta(tā)m dharitrīm [1\*] bhujēna kēyūra-lata-  
50 m=iv=ōchchair=vvidārit-ārāti-kadamvakēna || [36\*] <sup>10</sup>Jyōtan=ōv=ōchchha-sunirmalā  
nisi(śi) saras-tirōsbu hams-ākṛitiḥ kāsa(śa)-stōma-samā sa-  
51 ritsu gaganō gaur-ābhra-vṛimda-dyutiḥ [1\*] kirttir=yasya tad-udyam-ōchita-  
sa(śa)rach-chihṇāyamānē ripūn=nityam hā(bhā)yayat-ittham-anyā-sama-  
52 yē=py=ā-māsa-vidvēshiṇi || [37\*] <sup>11</sup>Varṇ-āśramāṇām sthitayē sthitō=pi yaś=ch-  
ākarōd=varṇa-viśēsha-hānim [1\*] sva-kirttibhir-vyāpta-dig-am-  
53 vurāsi(śi)s=tathā=pi lokē mahaniya ēva || [38\*] <sup>12</sup>Tyāg-ādayō yasya guṇāḥ=  
prasiddhās=samkhyām=atikramya sadā pravṛittāḥ [1\*] yaś=sa-  
54 j-janānām hṛidayāni va[d\*]dhvā samāchakarsha sva-samīpa-dōśāḥ(śam) || [39\*]  
Tad-anu tasy-ānujaḥ || <sup>13</sup>Yasy-ākhila-vyāpi  
55 yasō(śō)=vadātām=akāṇḍa-dugdh-ānvudhi-vṛiddhi-sa(śa)mākm || [1\*] karōti mugdh-  
āmara-sundarīpām=abhūt=sa bhūpō Jagadēka-  
56 mallaḥ || [40\*] <sup>14</sup>Sad-āvanasthaḥ=paṭu-vikram-āḍhyō mad-āndha-gandh-ēbha-  
ghatā-vipātī [1\*] dhar-ōrjita-prasphurita-prabhā-  
57 vō rarāja yō=sau Jayasīmha-rājāḥ || [41\*] <sup>15</sup>Yatra prasidati samasta-  
jagach-chharanyō nyak-chakrur-Antakam=api  
58 kshitipās=sakōpaṁ [1\*] yasmān=manōratha-path-ātigam=artham=arthī samprāpya  
samsmarati na sma sura-drumāpām || [42\*]

<sup>1</sup> Read : *ghūrṇatē*.

<sup>2</sup> Metre : *Āryā*.

<sup>3</sup> Metre : *Trishṭubh upajāti*, *pādas* 1 and 2 being *Indravajrā* and 3 and 4 *Upēndravajrā*.

<sup>4</sup> Metre : *Ślōka*.

<sup>5</sup> Read *Jākavvā sam*.

<sup>6</sup> Metre : *Ślōka*. The point of the verse is to compare the king to Indra.

<sup>7</sup> Metre : *Trishṭubh upajāti*, *pādas* 1 and 3 being *Indravajrā*, 2 and 4 *Upēndravajrā*.

<sup>8</sup> Metre : *Trishṭubh upajāti*, *pādas* 1, 2 and 4 being *Indravajrā* and 3 *Upēndravajrā*.

<sup>9</sup> Metre : *Trishṭubh Upēndravajrā*.

<sup>10</sup> Metre : *Śārdūlavikṛīṭa*. The verse is an echo of the *Ritu-samhāra*, iii. 1 ff.; the king's glory has all the features of lustre characteristic of autumn alone, but it persecutes his foes all through the year.

<sup>11</sup> Metre : *Trishṭubh upajāti*, *pādas* 1 and 2 being *Indravajrā*, 3 and 4 *Upēndravajrā*.

<sup>12</sup> Metre : *Trishṭubh upajāti*, *pādas* 1—3 being *Indravajrā* and 4 *Upēndravajrā*.

<sup>13</sup> Metre : *Trishṭubh upajāti*, *pāda* 1 being *Indravajrā* and 2—4 *Upēndravajrā*.

<sup>14</sup> Metre : *Trishṭubh Upēndravajrā*. See the note on the same verse in the *Nīlgaṇḍa* plates, p. 153 above.

<sup>15</sup> Metre : *Vasantatilakā*.

*i*

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 $\ddot{il} a$ [illegible]





- 59 <sup>1</sup>Agamad=akhila-dhātri yēna rājanvatitvam nivasati nripa-lakshmi=yasya  
su(śu)bhr-ātapatrē [i\*] sa sakala-namit-āri-kshōpihṛin-mau-
- 60 li-ratna-dyuti-sa(śa)valita-pādo gaṇḍarolgaṇḍa-bhūpaḥ || [43\*] <sup>2</sup>Adōsh-ākara-  
saṅgō-pi vin-āpi makha-dūshapān [i\*] sad-bhūti-bhūshapō(nō)
- 61 yaś-cha samprāpya(pa) jagad-īsatām || [44\*] Sa tu āri-prithvi-vallabha-  
mahārājādhirāja-paramōśvara-paramabhattācha(ra)ka-Satyāśraya-ku-
- 62 la-tilaka-samasta-bhuvan-āśraya-Chāluky-ābharaṇa-śrimaj-Jagadēkamalla-dōvaḥ | āri-  
mad-vallabha-narōmdra-dōvaḥ ||<sup>3</sup> kusali sarvya-
- 63 n=śva yathā-samvaddhyamānakān=rāshṭrapati-vishayapati-grāmakūṭak-āyuktaka-ni-  
yuktak-ādihikārika-mahattar-ādin=sarvādi-
- 64 sa(śa)ty=astu va[h\*] |<sup>4</sup> samviditam yath=asmābhi[s\*]=Śaka-nripa-kāl-ātita-  
samvatsara-sa(śa)tēshu navasu shaṭ=cha chatvārimśad-adhikē<sup>5</sup> amkataḥ
- 65 samvat 946 Raktākshi-samvatsar-āmtarga[ta\*]-Vaiśākha-paurṇamāsyām-  
Ādityavārō pañcha-Dramil-ādhipatini valavāntam Chō-
- 66 laṁ nirdhāṭya sapta-Komkaṇ-ādhisvarāpān sarvasvam grīhitvā uttara-dig-  
vijay-ārtham Kollāpura-samīpa-samāvāsi-

## Third Plate.

- 67 ta-nija-vijaya-skandhāvārō Pagalaṭi-vishay-āntahpāti-Mudunīra-grāma-j[ā\*]tāya  
Kauśika-gotrāya Bahvṛicha-sā(śū)khāsa(ya)
- 68 vrahmachāriṇō Śrīdhara-bhaṭṭa-pautrāya Ravanārya-bhaṭṭa-putrāya Vāsudēvārya-  
śarmaṇō yajana-yājan-ādi-shaṭ-karma-
- 69 niratāya vēda-vēdāṅga-pāragāya Eḍadore-dvisahaśr(sr)-āntahpāti-Karāṭikallu-  
trisa(śa)ta-madhyō Māḍadūjhūru-
- 70 nāma-grāmaḥ sa-dhānya-hiraṇy-ādōyaḥ nidhi-nidhāna-samētaḥ rājakiyānām=anāṅguli-  
prēkshaṇiyah sa-su(śu)lkaḥ
- 71 sarvva-kara-vādhā-pari[hā\*]rō sarvva-namasyō=grahārō dattaḥ || Tasya ch=āghūṭāḥ  
pūrvvataḥ Jālīhāḍu<sup>6</sup>-nāma-grāmaḥ dakshina-
- 72 taḥ Uṇahallir<sup>7</sup>-nāma-grāmaḥ paśchimataḥ Vavvulikhōṭa-nāma-grāmaḥ uttarataḥ  
Govanti-nāma-grāmaḥ ōtēshūm chatu-
- 73 <sup>8</sup>rṇām grāmānām madhyō pūrvva-prasiddha-svakiya-sīmā-sahitaś=chatur-āghbāṭa-  
visu(śu)ddhaḥ sa yushmā | bhir<sup>9</sup>=āgāmibhir=asma-
- 74 d-vaiśyair=anyaiś=cha bhūmipālaih-pālaniyah [||\*] Tathā ch=ōktam bhagavata  
Vēda-yyāsēna Vyāsēna || <sup>10</sup>Vahubhir=vvasudhā dattā
- 75 rājabhis=Sagar-ādibhi[h\*] [i\*] yasya yasya yadū bhūmis=tasya tasya tadā  
phlām || Apaharaṇē-pi cha dōshas=tēn=ē(ai)v=ōktaḥ [||\*]

<sup>1</sup> Metre : Mālinī.<sup>2</sup> Delete the double *daṇḍa*.<sup>3</sup> Read *shaṭ-chatvārimśad-adhikēshu*.<sup>4</sup> The stroke to the left at the bottom of the cerebral *ḍ* here (compare the *da* of *Māḍadūjhūru*, two lines higher up) was made rather thin and faintly, and has failed to appear in the lithograph, though it can be recognized clearly enough in the ink-impression.<sup>5</sup> Read *Uṇahalli*.<sup>6</sup> Metre : Ślōka ; and in the next four verses.<sup>7</sup> Metre : Ślōka.<sup>8</sup> Delete the *daṇḍa*.<sup>9</sup> Delete the *daṇḍa*, and join up *yushmābhir*.

- 76 Sva-dattām para-dattām vā yō harēta vasundharām [ | \* ] shashtīm varaha-  
sahnāra(sra)ni viśhṭhāyām jāyatē kṛimih ||
- 77 Virudhy-ātavishv=atōyāsu su(su)shka-kōṭara-sāyina<sup>1</sup> kṛishṇa-sarppā hi jāyante  
vrahma-dēy-āpahārakāh [ || \* ]
- 78 Suvarṇnam=ōkam gūm=ēk[ā\*]m bhūmēr=apy=ōkam=aṅgulam [\*] haran=narakam=  
āpnōti yāvad=ā-bhūta-samplavam || Anyā-
- 79 yēna hṛitā bhūmih<sup>2</sup>=anyāyēna tu hāritāh<sup>3</sup> haratō hārayatāś=cha dahaty=āt-  
saptamam<sup>4</sup> kulam || Rāmabha-
- 80 drōṇ=āpy=uktam || <sup>5</sup>Sāmānyō=yam dharmma-sētur=nṛipānam kālō kālō pālanīyō  
bhavadbhih[\*] sarvvān=ētān=bhāvinah=pārthi-
- 81 vēndrān=bhūyō bhūyō yāchatō Rāmabhadrah || <sup>6</sup>Mad-vamśa-jāh=para-mahipati-  
vamśa-jā vā pāpād=apēta-manasō bhuvi bhā-
- 82 vi-bhūpāh[\*] yō pālayam | <sup>7</sup>ti mama dharmmam=imam samastam tēbhyō mayā  
virachitō=injalir=ēsha mūrdhni || Śrīmad-rājādhīrā-
- 83 ja-rāja-chūdūmanāh śrīmaj-Jayasīmha-dēvasya dattih || Śāsan-ādhikāri-mahā-  
pracharṇḍa-damḍanāyaka-śrīmat-Prōḷa-
- 84 rya-prativaddha-lēkhaka-Maipayyēna likhitam || Maṅgalam mahatī śrī śrī  
śrī ||<sup>8</sup>

## TRANSLATION.

As far as line 61 this record has been sufficiently dealt with by my treatment of the record of A.D. 1123 on the Nilgunda plates (see p. 142 ff. above) : we take up the translation of the present inscription from the point at which its business matter begins :—

(Line 61) And he, the fortunate king Jagadēkamalla, favourite of Fortune and the Earth, great Emperor, supreme Lord, supreme Master, ornament of the race of Satyāśraya, refuge of the whole world, decoration of the Chālukyas, fortunate sovereign of the Vallabha (dynasty), being in good health, issues a command to all who are therein concerned, the governor of the kingdom, the governor of the province, the village headman, the sheriff, the commissioner, official, president and others :—

(Line 64) Be it duly known to you that on Sunday, the full-moon day of Vaisākha in the year Raktākshi, when nine hundred and forty-six years have elapsed from the time of the Śaka king, in figures the year 946, We, having overpowered the puissant Chōla, the sovereign of the Five Dravidian Realms, and having taken into our possession the wealth of the Lords of the Seven Konkanas, have, in Our victorious camp, pitched in the neighbourhood of Kollapura with a view to a *dig-vijaya* to the north, granted unto Vāsudēvārya Śarman, a Brāhman celibate born in the village of Mudunira situate in the Pagalaṭi district, a member of the Kauśika *gōtra* and the Balvṛicha branch of the Vēdas, a grandson of Śrīdhara Bhaṭṭa and son of Rēvaṇārya Bhaṭṭa, a person devoted to the practice and teaching of sacrifice and the

<sup>1</sup> Read *sāyina* [\*].

<sup>2</sup> Read *hāritā* [\*].

<sup>3</sup> Metre : Śālini.

<sup>7</sup> Delete the *daṇḍa*, and join up *pālayamti*.

<sup>8</sup> After these words is engraved a decorative design of three figures, followed by a double *daṇḍa*, a figure resembling the numeral 9, and another double *daṇḍa*.

<sup>2</sup> Read *bhūmīr*.

<sup>4</sup> Read *ā-saptamam*.

<sup>6</sup> Metre : Vasantatillakā.

rest of the Six Works<sup>1</sup> and master of the Vēdas and their ancillary sciences, the village of *Māḍadūjḥūru* in the three-hundred of *Karatikallu* situate within the two-thousand of *Edadore*, in fief, with grain and gold and *ādēya* thereof, with treasure and *trouvaille*, not to be pointed at with the finger (of *hypothecation*) by royal officers, with its tolls, with exemption from all taxes and conflicting claims, to be respected by all.

(Line 71) And its confines are: on the east, the village of *Jālihaḍu*; on the south, the village of *Upahalli*; on the west, the village of *Vavvulikhēṭa*; on the north, the village of *Govanti*. Lying between these four villages, possessing its own boundaries as previously known to the public, clearly defined in respect of its four confines, it shall be protected by Us and by future sovereigns, whether of Our race or others.

(Line 74) And so it has been said by the Lord Vyāsa, the compiler of the Vēdas: "Sagara and many other kings have made grants of land; whosoever at any time has the soil has at the same time the fruit thereof." The same likewise says regarding the guilt of removal thereof: "He who should take away land, whether granted by himself or by others, is born as a worm in dung for sixty thousand years. They who lay hands upon Brāhmanic fiefs are born as black snakes lying in withered trunks amid the waterless wildernesses of the Vindhya. He who takes away a single gold piece, a single cow, or a single finger's length of soil, goes to hell until the cosmic dissolution. An unjust seizure of land, or an unjust causing of land to be seized, burns the family of the seizer and his instigator unto the seventh (*generation*)."<sup>2</sup> Likewise Rāmabhadra has said: "This general principle (literally, dyke) of law for kings must be maintained by you in every age; again and again Rāmabhadra makes this entreaty to all these future monarchs: I clasp my hands on my head in reverence to those coming sovereigns on the earth, whether born of my own line or of the line of other kings, who with souls free from sin shall preserve this ray law in its entirety."

(Line 82) The grant of the fortunate Emperor and crest-jewel of monarchs, the fortunate king Jayasinha. Written by Māipayya, a scribe attached to the fortunate Prōlārya, Curator of Edicts and High August General of the Forces. Prosperity! Great fortune!

No. 35.—MANDASOR INSCRIPTION OF THE TIME OF NARAVARMAN;  
THE MALAVA YEAR 461.

By MAHAMAHO PADHYAYA PANDIT HARAPRASAD SHASTRI, M.A., C.I.E., CALCUTTA.

• This inscription was discovered by Mr. Jaya-Śaṅkara, plunder at Mandasor in the Gwalior State. Mandasor, as is well known, is the site of the ancient city of *Dasapura*. The stone-slab bearing the record was turned up by the plough in a small hamlet close to Mandasor, on the banks of the river Siwana. It was removed by its discoverer Mr. Jaya-Śaṅkara to his own residence in Mandasor, but subsequently, the *Subba* or Governor of Mandasor, suspecting that the inscription contained some information about hidden treasure, had it removed to his own residence. There I found it in October 1912. The Governor very kindly allowed me to examine the slab and to remove it to Mr. Jaya-Śaṅkara's house where I was staying. At that time I read the whole of the inscription from the stone itself. Mr. Jaya-Śaṅkara had given me an impression of it, but as it was not very clear, I requested Sir John Marshall, Director-General of Archaeology in India, to get some better stampages for me. At his request Mr. D. R. Bhandarkar, Superintendent, Archaeological Survey, Western Circle, sent two excellent inked impressions to me in April 1913, one of which is reproduced here.

<sup>1</sup> *Śaṅk-karma*: compare Manu, i. 83.

The slab bears nine lines of writing, each containing a verse and a half or forty-eight syllables. There are thirteen verses and a half on the slab, and the record is not complete. Chisel marks are to be found on all sides of it except at the bottom, where it has split. The inscribed surface measures 1' 6½" by 7½" and the size of the characters varies from ¼" to ¾".

The following orthographical peculiarities may be noticed. All consonants with a superscript *r* have been doubled, e.g., *Jayavarmma*-, l. 4; *pārtthivē*, l. 5, etc., but consonants with a subscript *r* have not always been doubled; cf. *-vikrānta*-, l. 5; but *-Śakkrasya*, l. 2; *-vikkrāmā*, l. 4. In some cases the *anusvāra* has been used in places where there ought to have been *sandhi*, e.g., *-alamkrītā* and *pañchamyām*-, l. 3; *-sambhāra*-, l. 6; *ñ* has been used thrice in the place of the *anusvāra*, viz., in *Sinhavarmmanas*-, and *-sinhavikrānta*°, l. 5, and *śaraṇaṇ=gataḥ*, l. 7. The word *śrī*, whenever used in Sanskrit as the first part of a compound word, either in inscriptions or in literature, is used without *vi*bhakti. Sometimes it is used as a separate word with the third case-ending, meaning *saha* or *yukta*, but in the present inscription it is used in the first case-ending, as in *śrīr-Mmālava*-, l. 1; *śrīr-mmahārāja*-, l. 5. In the last case, however, its use is optional.

The language is Sanskrit and the whole of it, with the exception of the word *siddham* at the beginning of line 1, is in verse. There are a few mistakes due to the mason's carelessness, e.g., *-vidduddīpa*- for *-vidyuddīpa*- in l. 6; *prāvṛik-kālē* for *prāvṛiḥ-kālē* in l. 2; *Jayamit[r]ayāḥ* for *Jayamitrāyāḥ* in l. 9, and *svakulasy=atha* for *svakulasy=ātha* in l. 8.

The characters of the inscription belong to the Central Indian variety of the Southern alphabet which is said to have closely agreed with the Western variety of the same alphabet in its simplest form.<sup>1</sup> The most important common characteristics of the Southern alphabet are to be found in this inscription :—

- (1) *Pa*, *pha*, *sha* and *sa* are open at the top. *Ma* always has the ancient form. The *ya* is tripartite in all cases, with the exception of *prāk-puṇy-ḍpachay*-, l. 4, where it is bipartite.
- (2) The long vertical stroke of the right limb of *la* is always retained and moreover it is in all cases, bent towards the left.
- (3) The medial *ri* is shown by a curled curve to the left.

Besides these, the following particulars are to be observed :—

- (1) *Ā*, which occurs once, has a loop at the bottom, cf. *Āśvōja*- in l. 3. The medial *ā* is placed somewhat lower down than usual in two cases, viz. *Āśvōja*-, l. 3, and *-mardhuśrācam*-, l. 7.
- (2) Medial *i* is expressed both by a loop and a curve to the left.
- (3) Initial *ī* occurs only once in *īdrik*- in l. 4. The medial form is expressed by a double curve; cf. *śrīr*-, l. 1.
- (4) Medial *u* is expressed in three different ways,—
  - (a) The usual one consisting of a hook turned towards the left and attached to the bottom of letters, e.g. in *-samudra*-, l. 1; *-pushpair*-, l. 3.
  - (b) A curve to the right attached to the bottom of the letter, which ends in a vertical line rising to the full height of the letter, e.g. in *-suklasya*, l. 3, and *duhitur*-, l. 9.
  - (c) A curve to the left attached to the bottom of *ra*, rising upwards and intersecting the vertical limb of the consonant; e.g. in *-chāru*-, l. 7; *-kāruṇikaḥ*, l. 9. The only exception is the form in *purushāy*-, l. 1.

<sup>1</sup> Bühler's *Indian Palaeography, Ind. Ant.*, Vol. XXXIII, Appendix, p. 62.

(5) Initial *ś* occurs only once, in *śka*-, l. 2 ; the medial form is expressed by a hook to the left ; cf. *-śirasē*, l. 1.

(6) *Ḍi* occurs only in the medial form and does not call for any remark.

Among consonants the only letters worth noticing are :—

- (1) *Kha*, cf. the form in *-śikhāchalam* in l. 6, where the base is triangular as in the Northern variety.
- (2) *Na*, the form of this letter is peculiar as it consists of the *na* with a semi-circular top-stroke ; cf. *-gaṇ-āmnātē*, l. 1.
- (3) *Tha*, where we may note the curvature of the crossbar ; cf. *-manōrathē*, l. 4.
- (4) In *pa* the vertical stroke on the left has been slightly bent inwards as in *-paryyanika*-, l. 1.
- (5) The curvature of the left vertical line is also noticeable in *pha* cf. *-phaladam* in l. 7.
- (6) *Ma* has retained its ancient form of the Scythian inscriptions. The only change in it is to be found in the base line which in certain cases has bent downwards.
- (7) In *śa* the lower part of the left limb curves in and not out, as is usual ; cf. *-śirasē*, l. 1.
- (8) In *sha* the crossbar is strictly horizontal in all cases. The left shows a curvature to the right as in *pa* and *pha*.
- (9) *Sa* retains its old form of the Scythian inscriptions.
- (10) The left limb of *ha* also shows a curve to the right.

The record refers itself to a king named **Naravarman**, who was the son of **Sinhavarman** and the grandson of **Jayavarman**. This **Naravarman** is mentioned in the Gangdhār inscription of his son **Viśvavarman**<sup>1</sup> of the Mālava year 480, and **Viśvavarman** again is referred to in the inscription of his son **Bandhuvarman**,<sup>2</sup> who was a contemporary as well as the feudatory of the Emperor **Kumārāgupta I**. In the Susunīā rock inscription of **Chandravarman**,<sup>3</sup> we find that the name of **Chandravarman**'s father was **Sinhavarman**. It is spelt exactly in the same way as in this inscription, i.e., *Sinhavarman* and not *Sinhavarman* or *Siighavarman*. A comparison of the alphabets of the two inscriptions shows that they belong to the same historical period and can only be separated by a very few years. Up to this day epigraphists and historians have generally regarded the Mēharauli pillar inscription of **Chandra**<sup>4</sup> as being a record of the early Gupta Emperor **Chandragupta II**. I think the Susunīā inscription and the new Mandasor inscription have put a new complexion on the state of affairs. In the Susunīā rock inscription we find a king named **Chandravarman**, the son of **Sinhavarman**, of the city of **Pushkarapa**, dedicating one of the insignia of **Vishṇu**, viz., a wheel. **Pushkarapa** or **Pushkarapā** is undoubtedly the ancient name of the city of **Pōkharap** in the Jōdhpur State. An ancient city no doubt, as it has given its name to a sub-division of **Brāhmaṇas**, named *Pushkarapā* **Brāhmaṇas**, as **Daśapura**, and **Anandanagara** (**Wadnagar**) and **Śrīmāla** have given their names to the *Daśōrā*, *Nāgara* and *Śrīmālī* **Brāhmaṇas**. **Pushkarapā** seems to have been the capital of the **Kshattriya**

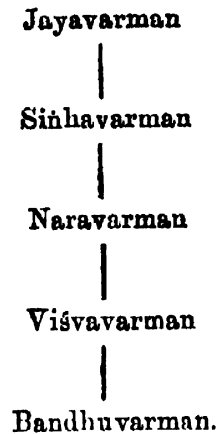
<sup>1</sup> Fleet's *Gupta Inscriptions*, pp. 74 ff.

<sup>2</sup> See *Proceedings of the Beng. As. Soc.*, 1895, pp. 177 ff.

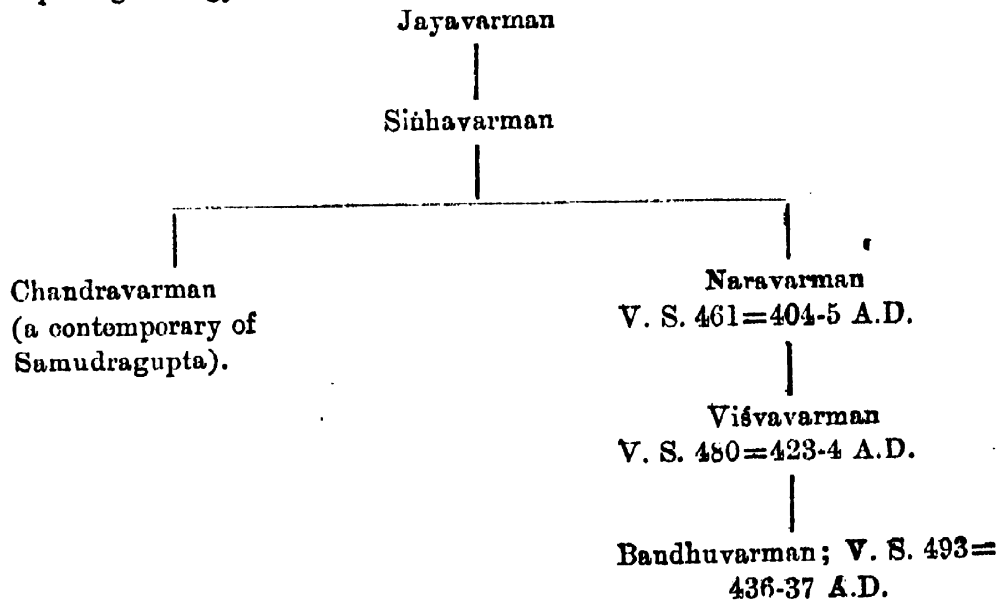
<sup>3</sup> *ibidem*, p. 82.

<sup>4</sup> *Gupta Inscriptions*, pp. 139 ff.

**Varman-kings of Mālava.** By the help of the newly discovered inscription we can put up the following genealogy of these rulers of Mālava :—



The Susuniā inscription connects Chandravarman with this dynasty and we have the following complete genealogy :—



The Mēharauli pillar inscription mentions a king named Chandra who had conquered the Vāhlikas after crossing the seven mouths of the Indus, and the Vāṅgas. Nowhere in a Gupta inscription do we find any mention of any conquest of the Punjab or of Afghanistan by Chandragupta II., or any other successor of Samudragupta. The Susuniā inscription supplies us with a king named Chandra with the family title Varman, who belonged to Pushkarāṇa in Western India, but had dedicated a wheel of Vishṇu close to the Vāṅga country. The Mēharauli pillar itself is the very *dhvaja*, another ensign of Vishṇu, the dedication of which is recorded in the inscription itself, and it also speaks of a conquest of Bengal. The natural conclusion is to state that Chandra of the Mēharauli pillar inscription and Chandravarman, son of Siṅhavarman, of the Susuniā inscription, are one and the same person. In the former record the family name was omitted in order to satisfy the needs of the metre.

Hitherto the Bijayagaḍh pillar inscription<sup>1</sup> has been regarded as the oldest known inscription of the Mālava-Vikrama Era, though the era used has not been specifically named. So the

<sup>1</sup> *Gupta Inscr.*, pp. 251 ff.

earliest epigraphical mention of the name of this era is to be found in the new inscription in the following words :—

*Śrīr-mālava-gaṇ-āmnātē praśastē kṛita-saṁjñitē.*

Sir R. G. Bhandarkar has commented on this line at length in a paper contributed to the *Indian Antiquary*<sup>1</sup> which appeared before my paper<sup>2</sup> in which the discovery of the inscription was announced.<sup>3</sup> I am afraid I am not able to agree with his conclusions. In the first place he says that the word *āmnāta* means "authoritatively laid down", but the word *āmnāta* is derived from the root *mnā*, to repeat. Therefore *āmnāta* means 'repeatedly used'. The word *āmnāya* from the same root means the Vēdas, which are constantly repeated. *Samāmnāya* and *Samāmnāta* occur in the beginning of the Nirukta, which is regarded as a sort of commentary on the Nighaṇṭu, which always precedes the former. The phrases mean that which is to be learnt by heart. The question of authoritativeness is to be derived from the context and not from the word.

In the second place he takes the word *gaṇa* to mean a body politic or corporate body, for which I am afraid there is no warrant of so ancient a date. *Gaṇa*, *pūga*, *niyama* or *saṅgha* always denote a congregation or collection, and I am afraid there is nothing in ancient literature to connect it with a political body.

The word *sthiti* has not been used in this inscription but it has been used in conjunction with the word *gaṇa* in two other Mandasor inscriptions, viz.—

- (1) Bandhuvarman's inscription of the year 493.
- (2) Yaśōdharman's inscription.<sup>4</sup> Sir Ramakrishna takes it to mean "the formation", "the condition" or "the constitution". But *sthiti* usually means convention or tacit consent, and this is supported by the phrase *gaṇa-sthiti-vaśāt kālajñānāya likhitēshu*, i.e., written for the knowledge of the time owing to the tacit consent of the *gaṇa* or congregation of the Mālavas.<sup>5</sup> *Kālajñānāya* means for fixing the date. *Vaśa* here means owing to.

Both Sir Ramakrishna and Mr. D. R. Bhandarkar have taken *kṛita* as another name of all the years of the era used in this inscription. *Kṛita* is, however, the name of the first year of a cycle of years, which was used in the Vedic Period. Now this Vedic cycle seems to have been continued in use in the country surrounding Mandasor in the 5th century A.D., though Mr. Shamasastri asserts that it had gone out of use in the 12th century B.C.<sup>6</sup> The word has been found in three inscriptions :—

- (1) The Bijayagadh pillar of Varika Vishṇuvardhana, the year 428.
- (2) The new Mandasor inscription of the year 461.
- (3) The Gaṅgdhār inscription of Viśvavarman of the year 480.

Our supposition that the year *kṛita* is the first year of a cycle of four years, becomes tenable if the year of the Mālava-Vikrama era to which it is applied, is divisible by four after the subtraction of one. Now this is so in two cases out of three. In the new Mandasor inscription the number of years are divisible by four after the deduction of one. The date of the Gaṅgdhār inscription is an expired year, as is indicated by the words *yātēshu* and *sōttarapādēshu*; *yātēshu* means 'expired', and *sōttarapādēshu* means 'when one quarter had expired', and

<sup>1</sup> Vol. XLII, pp. 199 f.

<sup>2</sup> *Ibid.*, pp. 217 ff.

<sup>3</sup> See also D. R. Bhandarkar, *Progress Report of the Archaeological Survey*, Western Circle, 1912-13, p. 68.

<sup>4</sup> *Gupta Inscr.*, pp. 150 ff.

<sup>5</sup> See also Dr. Thomas, *Journal Roy. As. Soc.*, 1914, p. 413, and Dr. Fleet, *ibidem*, pp. 745 ff.

<sup>6</sup> R. Shamasastri's *Gauṇamayana*, p. 4.

this last has been omitted by Dr. Fleet in his translation. So the real date of the Gangdhār inscription lies in the year 481 of the Mālava-Vikrama era. This number is divisible by four after the deduction of one. The year of the Bijayagadh pillar inscription is the exception. Here the number of years are not divisible by four after the subtraction of one. But most probably this also is an expired year though it is not so specified.

A Jaina work, the *Bhaguvatt Sūtra*, however, states that the four *Yugas* come in the following order: *Kali*, *Dvāpara*, *Trētā* and *Krita*. If a particular year is divisible by four then it is a *Krita* year.

Sir R. G. Bhandarkar is of opinion that the era used in this inscription was founded by the Mālava Republican body.<sup>1</sup> Mr. D. R. Bhandarkar<sup>2</sup> states that "the Mālavas were only in possession of a traditional usage regarding, i.e. of a mode of reckoning, the *Krita* year". Dr. Fleet<sup>3</sup> thinks that the Mālava Vikrama era was founded by the Kushāṇa Emperor Kanishka. They all proceed on the supposition that there was no such king as Vikramāditya before Chandragupta II. of the Gupta dynasty. In this connection I beg to point out that a king named Vikramāditya is mentioned in Hāla's *Saptatati*, V. 64 (ed. Weber, nr. 464). As Hāla cannot be placed later than the 1st century A.D., it must be admitted that the Vikramāditya mentioned here must have existed in the first century B.C. The verse runs as follows:—

*Saṃvāhaṇa-suha-rasa-tōsiṇa dentēṇa tuha karē lakkhaṃ |*  
*chalaṇēṇa Vikkamārichchachariṇa=anusiikkhiṇiṇ tissa ||*

I edit the inscription from the original stone.

#### TEXT.

- 1 सिद्धम् [1\*] सहस्रशिरसे, तस्मै पुरुषायामितात्मने [1\*] चतुस्समुद्रपर्यङ्गतोय-  
निद्रालवे नमः [॥ १\*] श्रीर्मातृवगणान्नाते प्रशस्ते कृतसंज्ञिते [1\*]
- 2 एकषण्णधिके प्राप्ते समाशतचतुष्टये [॥ \*] प्राष्टकाले<sup>4</sup> शुभे प्राप्ते मनस्तुष्टिकरे  
नृणाम् [1\*] मघे(हे)<sup>5</sup> प्रवृत्ते शक्रस्य कृष्णस्यानुमते तदा [॥ ३\*]
- 3 निष्पन्नव्रीहियवसा काशपुष्पैरलंकृता [1\*] भाभिरभ्यधिकं भाति मेदिनी सत्य-  
मालिनी [॥ ४\*] दिने आश्वी(श्री)जशुक्लस्य पंचम्यामय सत्कृते [1\*]
- 4 ईदृक्कालवरे रम्ये प्रशासति वसुधराम् [॥ ५\*] प्राक्पुण्योपज्ञयाभ्यासात्सर्ववर्धित-  
मनोरथे [1\*] जयवर्मनरेन्द्रस्य पीथे देवेन्द्रविक्रमे [॥ ६\*]
- 5 क्षितीशे सिङ्खवर्मणस्त्रिङ्खविक्रान्तगामिनि [1\*] सत्पुत्रे श्रीर्महाराजनरवर्मणि  
पार्थिवे [॥ ७\*] तत्पालनगुणोद्देशाद्धर्मप्राप्त्यर्थविस्तरः [1\*]
- 6 पूर्व[ज](ज)न्मान्तराभ्यासादलादाक्षितमानसः<sup>6</sup> [॥ ८\*] स्वयशःपुण्यसंभारविवर्धित-  
कृतोद्यमः [1\*] मृगतृष्णाजलस्त्रप्रविदुहीपशिखाचलम्<sup>7</sup> [॥ ९\*]
- 7 जीवलोकमिमं ज्ञात्वा शरण्यं शरण्यकृतः [1\*] त्रिदशोदारफलदं स्वर्गलो-  
चारपङ्क्तवम् [॥ १०\*] विमानानेकविटपं तोयदांभुमर्धुसावम्<sup>8</sup> [1\*]

<sup>1</sup> *Ind. Ant.*, Vol. XLII, p. 200.

<sup>2</sup> *J. R. A. S.*, 1913, p. 633, Note 2.

<sup>3</sup> [I would read मेघे प्रवृत्ते. —S.K.]

<sup>4</sup> Read °विष्टकाले.

<sup>5</sup> *Loc. cit.*, p. 163.

<sup>6</sup> Read प्राष्टकाले.

<sup>7</sup> The mark above सः is probably accidental.

<sup>8</sup> Read °सपुण्यवम्.



[illegible]



- 8 वासुदेवं जगद्वासमप्रमेयमजं विशुम् [॥ ११\*] मिश्रभृत्यार्त्तसत्कर्ता सत्सुखस्य<sup>१</sup>  
चन्द्रमाः [१\*] यस्य वित्तं च प्राणाश्च देवब्राह्मणसागताः [॥ १२\*]  
9 महाकावणिकः सत्यो धर्म्मार्जितमहाधनः [१\*] सत्पुत्रो वर्षवृक्षेस्तु सत्पौत्रोय  
जयस्य वै [॥ १३\*] दुहितुर्वल्लभपूरायाः [१\*] सत्पुत्रो जयमित्रयाः [१\*] [१\*]

## TRANSLATION.

(Verse 1.) Success! salutation to that Purusha with thousand heads and immeasurable soul, who sleeps on the waters of the four oceans as on a bedstead.

(V. 2.) On the arrival of the auspicious year four hundred increased by sixty-one named *Kṛita* and repeatedly used by the illustrious *Mālava* tribe; (V. 3) on the approach of the auspicious rainy season which delights the minds of men, the festival of *Śakra* having commenced as then allowed by *Kṛishṇa*, (V. 4) the earth garlanded by corn shines with lustre to a great extent, being adorned by *Kāśa* flowers and growing up paddy and fodder. (Vv. 5-7). On the 5th day of the waxing moon in the month of *Āśvina*, in this delightful and auspicious time, which is a matter of congratulation to all, while the illustrious *Mahārāja Naravarman*, the ruler of the Earth, was governing the world, the virtuous son of the king *Sinhavarman*, and the grandson of the king *Jayavarman*, whose prowess was like that of the king of Gods, whose gait was as powerful as that of a lion,<sup>4</sup> and whose desires were increasingly fulfilled owing to the repeated accumulation of merit in previous (*births*); (Vv. 8-14) with the object of exemplifying the merit of that administration, *Satya*, the virtuous son of *Varṇavṛiddhi* the virtuous grandson of *Jaya*, the virtuous son of *Jayamitrā*, (*who was*) the daughter of *Balaśūrā*, bestirring himself for the acquisition of merit, his mind being forcibly drawn to (*such a course*) owing to the habit acquired in previous existences, whose efforts were intensified by the weight of his merit and fame, who honoured friends, servitors and those in distress, who was as the moon in his own family, whose wealth and even whose life was made over to the Gods and the *Brahmans*, who was endowed with great compassion, who acquired his great wealth by lawful means, and who finding this living creation to be transitory like the water of the mirage, like a dream, like the lightning and the flame of the lamp, took refuge in *Vāsudeva*, the grantor of protection, the habitat of the creation, the immeasurable, the unborn, all pervading, (*who is compared to a tree*) which gives heaven as its noble fruit, whose charming young shoots are the celestial damsels, whose many branches are the heavenly cars, which drops honey (*in the shape*) of rains from clouds . . . . .

## No. 36.—TWO GRANTS OF RANABHANJADEVA.

By R. D. BANERJI, M.A.

The discovery of these two grants were announced by *Bābū Nāgendra Nāth Vasu*, the Honorary Archaeological Surveyor to the *Mayūrabhañja* State, Orissa, in the first volume of *The Archaeological Survey of Mayurabhanja*.<sup>5</sup> One of these grants was edited by him in the same publication with plates, which, though clear, are not reliable as the process of reproduction

<sup>1</sup> Read °साय.

<sup>2</sup> Read °सात्कर्ता.

<sup>3</sup> Read °मित्रायाः.

<sup>4</sup> [R. D. Bhandarkar renders the phrase *Sin̥ha-vikrānta-gāmin*, as the tributary prince of *Sin̥havikrānta* (i.e. *Sin̥haviṣṭakrama* or *Chandragupta II*); *Ind. Ant.*, 1913, p. 162.]

<sup>5</sup> *The Archaeological Survey of Mayurabhanja by Nagendra Nath Vasu*, Vol. I, pp. 129 ff.

adopted was not purely mechanical. The publication of the Sōnpur grant of Śātrubhañjadēva<sup>1</sup> has thrown new light on the Bhañja dynasty of Orissa. As Bābū Nāgēndra Nāth Vasu's edition is not free from mistakes, I have edited both plates together. I obtained them, in 1911, through Mr. L. E. B. Cobden-Ramsay, I.C.S., Political Agent, Orissa Feudatory States, along with two other plates, one of which has already been edited by me in this Journal<sup>2</sup> while the other one has been published by Bābū Nāgēndra Nāth Vasu.<sup>3</sup>

The plates were found in the Feudatory state of Baudh in Orissa and "were turned up by the plough<sup>4</sup>". Further details about their discovery are not available to me. At present the plates belong to the Feudatory Chief of Baudh. The first verse of both of these plates and many of the following ones correspond to those of the Sōnpur grant of Śātrubhañjadēva. For the sake of distinction I have named the plates A and B.

#### A.—The Baudh Grant of Raṇabhañjadēva; the 54th year.

The inscription recording this grant is incised on three plates of copper measuring from 8½ to 8¾ in length and from 4¼ to 4¾ in breadth. They are held together by a ring, ½" thick and nearly 4" in diameter, of the same metal, passing through round holes about ¼" from the edges of the plates. The first plate only carries writing on the inner side. The royal seal, soldered to this ring, is round in shape and measures 2⅞" in diameter. The impression of the seal consists of a crescent above, the name of the king *śrī-Raṇabhañjadēvasya* in the middle, and a seated bull, facing the proper left, below. The plates with ring and seal weigh 232 tolas.

The characters of the inscription are more archaic in form than those of the Bāmanghātī grant of the same king<sup>5</sup> or the new Sōnpur grant<sup>6</sup> of his father Śātrubhañjadēva. They are more akin to the characters of the Gumsūr grant of Nōṭribhañja<sup>7</sup> and the Orissa plates of Vidyānharabhañja<sup>8</sup>. The inscription mentions a king named Gandhaṭa in l. 5 as the king's father. In grant B in the same verse Śātrubhañjadēva is mentioned as the father of the king. Further on, l. 12, it is mentioned that the king was born in the family sprung from the egg (*vaiśa-prabhav-aṇḍajaḥ*), with which we may compare the similar phrase used in the Sōnpur grant of his father (*aṇḍaja-vaiśa-prabhavaḥ*). He is styled *Paramamāhēśvara Mahārāja*, l. 12. He is styled *Rāṇaka* in l. 17 of grant B of the year 26. He addresses the officers of the Khibhājali maṇḍala and informs them that the village of Kōnatintī in the Bhātiyā vishaya has been given to a Bhātaputra, the son of Vāsudēva, whose name has been omitted through carelessness, who was an emigrant from Apilōmulēri and an inhabitant of Amvāsara-sarā, belonged to the Rōhita gōtra, the Rōhita aṣṭaka, the Viśvāmitra pravara, the Chhāndōga charaṇa and the Kauthuma śākhā. The grant was written in the 54th year of the king in the dark half of Bhādrapada by the Sāndhi-vigrahiya (Sāndhi-vigrahika) Hīmadatta, was incised by the Ārkaśālī Gōnaka and sealed with the Royal seal.

I edit the inscription, which has already been published by Bābū Nāgēndranāth<sup>9</sup>, from the original plate :—

<sup>1</sup> Above, Vol. XI, pp. 98 ff.

<sup>2</sup> The Archaeological Survey of Mayurabhanja, Vol. I, pp. 152 ff.

<sup>3</sup> Journ. Beng. As. Soc., Vol. XL, Part I, pp. 165 ff.

<sup>4</sup> Journ. Beng. As. Soc., Vol. VI, pp. 669 ff.

<sup>5</sup> loc. cit., pp. 135 ff.

<sup>6</sup> Above, pp. 156 ff.

<sup>7</sup> ibidem, p. 129.

<sup>8</sup> Above, Vol. XI, pp. 98 ff.

<sup>9</sup> ibidem, Vol. LVI, Part I, pp. 159 ff.

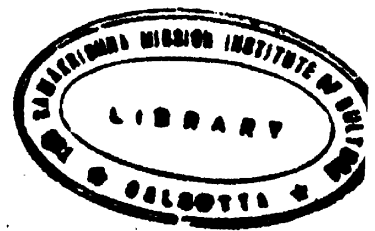
## TEXT.

## First Plate.

- 1 Om<sup>1</sup> Siddhi[h\*] || <sup>2</sup>Samhāra-kāla-hutabhug-vikarāla-ghōra-sambhrānta-kiṅkara-  
kṛitānta-nitānta-  
2 bhinda(nna)m [h\*] bhinn-a(a)ndhak-āsura-mahāgaban-ātapattra[m\*] tad=bhairavam  
Hara-vapur=bhavataḥ prapātuḥ<sup>3</sup> || [1\*] <sup>4</sup>Durvāra-vā-  
3 raṇa-rana-pratipaksha-paksha-lakshmi<sup>4</sup>-haṭh-āpaharaṇ-ōtsalita-pratāpāḥ ||(1) Bhañjā  
naśādhi-  
4 patayo vahavo vabhūvar<sup>5</sup>=udbhūtayō-ttra bhūvi<sup>6</sup> bhūri-sahasrasaṅkhyāḥ || [2\*]  
<sup>7</sup>Tēshām kulē sakala-bhūṭtala-  
5 pāla-mauli-māl-ārchchit-ānhri<sup>7</sup>-yugalo valavām<sup>8</sup> nripō=bhūṭ ||(1) śrī-Gandhaṭa[h\*]  
prakaṭa-pauruṣa-raśmi-  
6 chakra-nirddārit-āri-hṛidayō=sya pitā nripasya ||[3\*] Nānā-mānāyamān-āyōnya-  
lagna-  
7 gaja-vāji-ghaṭ[ā\*]-bhaṭ-augha-saṅghaṭṭa-ghōra - samara - nirddārit-āri - narēndra - vṛinda-  
lakshmi<sup>9</sup>-samūha-  
8 haṭha-haraṇa-prakaṭita-vikāṭa-paṭa<sup>10</sup>-pūrushakāra-pratāp-ūtikrānt-āneka-sahasra-saṅkhyā-  
vi-  
9 khyāt-ōtkhyāta<sup>11</sup>-khaḍga-bhṛājishnu-bhū(bhu)ja-vajra-Bhañja-bhūpati[h\*] prabhūti-  
pūrā[d\*] Dhṛitipūrāt<sup>12</sup> || Śarad-ama-  
10 la-vahala-jaladharaddhava<sup>13</sup>-yaśaḥ-paṭala-kamala-māl-ālanīkṛita-sakala-dig-vadhū-vada-  
11 nō anavarata-pravarttamāna-nānā-saṁmāna-dān-ānandita-ni[h\*]śēsha-svajana-dīna-  
du[h\*]khit-ānā-

## Second Plate ; First Side.

- 12 tha-jana-manō-vano vaṇśa-prabhav-āṇḍajaḥ<sup>14</sup> Paramamāhēśvarō mātā-pitṛi-pād-  
ānudhyātō Bhañj-ā-  
13 mala-kula-tilako Mahārāja-śrī-Raṇabhañjadēvaḥ kuśali || Khīñjali-maṇḍalō  
bhaviṣya-  
14 d-rājā<sup>15</sup>-rājanak-āntaraṅga - kumār[ā\*]mātya - mahāsāmanta - vrā(brā)hmaṇa - purōgamān-  
anyā[m\*]ś=cha dāṇḍa-  
15 pāsika-chchāṭa<sup>16</sup>-bhaṭa-vallabha-jūtiyā[n\*] yath-ārha[m\*] mānayati vōdhayati<sup>17</sup>  
sainūdisayati ch-ānya-  
16 t sarvvataḥ śivam=asmākaṁ viditam=astu bhavatām || Khātiyā-vishayō  
saṁmavandhaḥ<sup>18</sup> Kōnatinṭhi-grāma-  
17 ś=chātuh-simā<sup>19</sup>-paryantaḥ sa-nidhiś=ch-ōpanidhiś=cha<sup>20</sup> mātā-pitrōr-ātmanas=cha  
pāny-ā-  
18 bhivṛiddhaya<sup>21</sup> salila-dhārā-pūrasarēṇa<sup>22</sup> vidhinā || Rōhita-gotrāya Rōhita-ashtakā-

<sup>1</sup> Expressed by a symbol.<sup>4</sup> Read -lakshmi-.<sup>7</sup> Read -āṇḍarī-.<sup>10</sup> Read -paṭa-pūrushakāra-.<sup>13</sup> Read -lakula-jaladharā-dhava-.<sup>15</sup> Read -rāja-rājanak-.<sup>16</sup> Read -sainūdisayati-.<sup>21</sup> Read -vṛiddhaya-.<sup>2</sup> Metre : Vasantatilakā.<sup>5</sup> Read vahavō babhūvar=udbhūtayō-.<sup>8</sup> Read balavān.<sup>11</sup> Read -vikhātōtkhyāta-.<sup>14</sup> Read āṇḍaja-vamśa-prabhavaḥ.<sup>16</sup> Read -chāṭa-.<sup>19</sup> Read -simā-.<sup>22</sup> Read -pūrasarēṇa-.<sup>3</sup> Read prapātu-.<sup>6</sup> Read bhūvi.<sup>9</sup> Read -lakshmi-.<sup>12</sup> Read -pūrāt.<sup>17</sup> Read vōdhayati samādisati.<sup>20</sup> Read sainūdisayati-ōpanidhiś=cha.

- 19 ya Viśvāmitra-pravarāya śohhāndoka<sup>1</sup>-charaṇāya Kauthuma-sākhāya<sup>2</sup> Vāsudēva-  
sūtāya Bhā-  
20 tapūtra<sup>3</sup> Apilōmulōri-vinirgata<sup>4</sup> Amvasarasarā-vāstavya<sup>5</sup> vidhir-vvidhēya-  
savidhāna<sup>6</sup>-vi-  
21 dhinā tamvra<sup>7</sup>-śāsanatvēna pratipādito-smābhir-yatōś(taś)-cha pāramparya-kul-  
āvatārōpa yāva-  
22 d=Vēd-ā[na]vachanēna<sup>8</sup> yathā [I\*] Kāṇḍāt-kāṇḍā[t\*] prarohanti<sup>9</sup>[I\*] yā sūtēna  
pratanōshi sahasrōpa virō-

*Second Plate ; Second Side.*

- 23 hasi [I\*] ēvaṁ vudhvā<sup>10</sup> parārddham cha parataḥ vaś<sup>11</sup>-āvatārōp-ēpi  
bhavadbhiḥ<sup>12</sup>-asmad-uparōdhāt dharmma-gaura-  
24 vāch=cha na kōnachi[t\*] svalpam=api vādhā karaṇīyam<sup>13</sup> || Uktam cha  
dharmmaśāstrō [I\*] Vahubhir<sup>14</sup>-vvasudhā dattā rāja-  
25 bhiḥ Sagar-ādibhir<sup>15</sup>-yasya yasya yadā bhūmih<sup>16</sup> tasya tasya tadā phalam ||  
Mā bhūd-aphala-śānkā vaḥ  
26 paradatt=ēti pārthivāḥ [I\*] āvadānāt=phalam=ānamtya[m\*] paradatt-ānupālānē ||  
Āśvamēdhasahasrāpi  
27 vājapēya-śatāni cha [I\*] paunḍarika<sup>17</sup>-sahasrāpi bhūmi-dānā[r\*]ddhikam phalam ||  
Ēkaviṁśati<sup>18</sup>  
28 kulāmy=āhuḥ kaṣṭam hi narakē sthitam [I\*] bhūmidānēna mātṛōpa urddham<sup>19</sup>  
yānti mṛitam<sup>20</sup> divi ||  
29 Svadattā[m\*] paradattām=vā yō harōti(ta) vasū(su)ndharām [I\*] sa viśṭhāyā<sup>21</sup>  
krimir-bhūtvā pitṛibhiḥ saha pa-  
30 chyatē || Hiranyam=ēkam gōr=ēkam<sup>22</sup> bhūnim=apy-arddham-aṅgulam [I\*]  
haram<sup>23</sup> narakam=āyāti yāvad=āhūti-sāmpla-  
31 vaḥ<sup>24</sup> || Avisham viśham=ity=āhuḥ vrahmasvam<sup>25</sup> viśham=uchyatē ||(I)  
viśham=ēkākino(nam) hanti vrahmasvam<sup>26</sup> <sup>26</sup>pūtra-pautri-  
32 kam<sup>21</sup> || Sarvvēśhān=tu pradānānām bhūmi-dāna[m\*] praśasyati ||(I) kalpa-kōṭi-  
gataṁ pāpam samchitam jayatō naraḥ [I\*]  
33 <sup>18</sup>Ēka-viṁśati-kulāny=ēva kaṣṭam narakē sthitam [I\*] bhūmi-dānēna mātṛōpa  
tvach=ēv=ābir=vvimuchyatō || Pāpa-ni-

*Third Plate ; First Side.*

- 34 rmmōchyavas=tyaktvā saupānā bhūmidānaka [I\*] padō padō divim(vam) yāti  
pitṛim-ātm-aikaviṁśakam || Phalasya  
35 kathitam dharmmam phalā[n\*] nishphala-sambhavaḥ [I\*] bhūmi-harttā phalachēta  
(-chchhōttā) phalā[n\*] nishphalatā[m\*] vrajēt[I\*]

<sup>1</sup> Read *Chhāndōga*.

<sup>4</sup> Read *-gatāya*.

<sup>7</sup> Read *tāmra*.

<sup>9</sup> [Read *prarohanti*, see e.g. *Vājasaneyi-Samhitā*, 13, 20 f.—S. K.]

<sup>10</sup> Read *buddhvā*.

<sup>13</sup> Read *svalpāpi bādhā karaṇīyā*.

<sup>16</sup> Read *bhūmis=tasya*.

<sup>19</sup> Read *urdhvach*.

<sup>22</sup> Read *gām=ēkām bhūmēr*.

<sup>25</sup> Read *brahmasvam*.

<sup>2</sup> Read *-sākhāya*.

<sup>5</sup> Read *-vāstavyāya*.

<sup>6</sup> Read *=vādānu*.

<sup>11</sup> Read *vaś*.

<sup>14</sup> Read *Bahubhir*.

<sup>17</sup> Read *paunḍarika*.

<sup>20</sup> Read *mṛitā*.

<sup>23</sup> Read *karan*.

<sup>26</sup> Read *putrapautrikam*.

<sup>3</sup> Read *Rhapputrāya*.

<sup>6</sup> Read *vidhi-vidhēya-savidhāna*.

<sup>12</sup> Read *bhavadbhir*.

<sup>15</sup> Read *ādibhiḥ | yasya*.

<sup>18</sup> Read *Ēkaviṁśat-kulāny*.

<sup>21</sup> Read *viśṭhāyām*.

<sup>24</sup> Read *yāvadābhūtasāmplavaḥ*.

[illegible]

12 ॐ नमो भगवते वासुदेवाय ॥ यदा यदा धर्मो नश्यति ॥ पुनरुत्थयिष्यामि तं धर्मम् ॥  
 14 द्वापरायां तदा कुरुक्षेत्रे समवेता युयुत्सवः ॥ मामकाः पाण्डवाश्चैव ततः समागताः ॥  
 16 अर्जुन उवाच ॥ द्रुपदो वीर्यवान्पुत्रो द्रुपदस्य वीर्यवान् ॥  
 18 द्रुपद उवाच ॥ अर्जुन ॥ पाण्डव ॥ द्रुपद उवाच ॥ अर्जुन ॥ पाण्डव ॥ द्रुपद उवाच ॥ अर्जुन ॥  
 20 पाण्डव उवाच ॥ द्रुपद उवाच ॥ अर्जुन ॥ पाण्डव ॥ द्रुपद उवाच ॥ अर्जुन ॥ पाण्डव ॥  
 22 द्रुपद उवाच ॥ अर्जुन ॥ पाण्डव ॥ द्रुपद उवाच ॥ अर्जुन ॥ पाण्डव ॥ द्रुपद उवाच ॥ अर्जुन ॥

[illegible]





- 36 Aśvamēdha-sahasrāṇi vṛjapēya-śatāni cha [\*] gavām śatasahasrēṇa bhūmiharttē  
na śudhyati ||
- 37 Loha-chūrṇa-[\*]śma-chūrṇam cha vishañ-cha jarayē[n\*] naraḥ[\*]  
vra(bra)hmasvaṁ tri(tri)ahu / lokēshu(h) kaḥ pū(pu)mā[n\*] jarayishyati ||
- 38 Yajño-nṛitēna ksharati tapah ksharati vismayān<sup>1</sup>=kshiti-hartty=<sup>2</sup>ekavimsāni  
kā(ku)lāni narakam vrajēt || Tri-
- 39 n-āgra-jala-vi(bi)nduś-cha jala-vudvada(budbuda)-sādṛiśa[m\*] [\*] sadṛiśam  
jivitaṁ \*jñātva kirtti-dharmmaṁ na lopa-
- 40 yēt || Vēda-vāk-smṛitayō jihvā vadanti rishi-dēvatā[h\*] bhūmi-harttē tathā  
martyā śho mā hara
- 41 mā hara(h) || Yath-āpsu patitam(taḥ) Śakra taila-vindur-vvisarpati | ēvaṁ  
bhūmikṛitaṁ dēnam sasyē sasyē prarō-
- 42 hati || Āsphōṭayanti pitarah pravalgyanti pitāmah[āh\*] bhūmidātā kulē  
jātā(taḥ) sa m[s\*] trātā bha-
- 43 vishyati(h) | (||) Ādityō Varuṇō Vishṇu[r\*] Vra(Bra)hmā Sōma(o) Hutēśanah[\*]  
Śulapāṇis-tu bhagavām(vān) abhinam-
- 44 dantu bhūmidah(dam) || Bhūmim yaḥ pratigrihnā(hnā)ti yach(yas)-cha bhūmi[m\*]  
prayachohhati [\*] abhau tau punya(ṇya)-karmṇāṇau niyatan

*Third Plate ; Second Side.*

- 45 svarga-gāminau || Iti kamala-dal-āmvu(āmbu)-vi(bi)ndu-lolāḥ(lām) śrī(śrī)yam-  
anuchintya manushya-jivitaṁ [cha\*]
- 46 sakalam=idam=udāhri(ri)taṁ hi vudhvā<sup>3</sup> na hi pūrushah<sup>4</sup> parakīrttanam vilōpyā ||  
Śri-Ranabhañja-
- 47 dēvasya pṛavarddhamānē vijayarājyē sammvatsarē chatuḥpañchāsataṁ  
Bhādravada-āmāmā(vā)-
- 48 syāyām likhitaṁ sēnd[h\*]ivigrahiya-Himadattēna [\*] Utki(i)rṇam cha Ārka-  
śāli-Gōṇā-
- 49 kēna[\*] Lāmchhitam Mahārājakiya-mudrēṇa ||<sup>5</sup>

**B.—Baudh Grant of Ranabhañjadēva ; the 26th year.**

This grant is incised on three copper-plates held together by a circular ring which passes through holes bored on the right margin of the plates, about  $\frac{1}{4}$ " from the edge. The first plate bears writing on the inner side only. The last plate is broken near the ringhole, perhaps in consequence of an attempt to remove the plate from the ring without cutting the latter. The plates measure  $6\frac{1}{2}$ " by  $4\frac{5}{8}$ ". The last plate, however, is only  $4\frac{1}{2}$ " broad in the middle. The ring is  $\frac{3}{8}$ " thick and has a diameter of  $2\frac{1}{2}$ ". It passes through the bottom of an oval seal measuring  $2\frac{1}{4}$ " by 2". The seal bears, in high relief, a couchant bull facing the proper left, and above it crescent and sun. Below the bull is the legend *śrī-Ranabhañjadēvasya* in Nāgaṁ letters. Below the legend again is an expanded lotus flower with stem. The plates with ring and seal weigh 155 tolas. The ring had not been cut when the impressions were prepared by Mr. Krishna Sastri.

The inscription has been very carelessly incised, and words and even parts of verses have been omitted in many cases. In the metrical portion it is stated that Śatrubhañja was the father of the king Ranabhañjadēva, who was a devout Vaishṇava and meditated on the feet

<sup>1</sup> Read *vismayāt* | *kshiti*-.

<sup>2</sup> Read *-hartt-aika*-.

<sup>3</sup> Read *budhvā*

<sup>4</sup> Read *pūrushah parakīrttayō vilōpyā*.

<sup>5</sup> Here follow a floral design and a conch (or symbol for *īm*) which, evidently, constituted the mark of the king mentioned immediately before. A double vertical stroke is engraved after the mark.

of his father and mother. He was king of both the *Khiñjali*s which were mentioned in the Sonpur plates of Śatrubhañja as *Ubhaya-Khiñjali-maṇḍalē* and as *Khiñjali* in plate A. He is styled *Rānaka* (l. 17), one who was worshipped by the *Mahāsāmantas*, who had obtained the five great sounds, and who had obtained a boon from the goddess *Stambhēśvari*. The inscription records the grant of the village of *Vāllāśringā* in the *Khātī* *vishaya* to a *Brāhmaṇa* of the *Vājasaneyā charaṇa*, the *Maudgalya gōtra*, the *Bhērmyasva pravara*, and the *Āngirasa anupravara*, the *Bhaṭṭaputra Dāmōdara*, surnamed *Bhātshana*, the son of *Bhaṭṭabhūshana*, who hailed from the *Bhaṭṭa*-village of *Khaḍuvāpali*, and, after his death, to his son the *Bhaṭṭaputra Chhaḍōka* (?). The grant was made in the 26th year of the king on the 5th day of the bright fortnight of *Mārgaśīras*. It was incised by the merchant (*vaṇik*) and goldsmith (*suvarṇnakara*) *Śivanāga*, the son of *Pāṇḍi*, and sealed with the Royal seal. This man *Śivanāga* also sealed the Sonpur grant of *Raṇabhañja*'s father *Śatrubhañja*. I edit the inscription from the original plate.

## TEXT.

## First Plate.

- 1 Ōri<sup>1</sup> Svasti | <sup>2</sup>Samhāra-kāla-huta-bhug-vikarāla-ghōra-sambhrānta-kkīra-<sup>3</sup>
- 2 kṛitānta-[nitānta\*]-bhi[n\*]na[in\*] [i\*] bhi[n\*]n-āndhak-āsura-mahā-gahanātpatra<sup>4</sup>(i)  
tad=bhairavam Hara-va-
- 3 pur=bhavataḥ prapātuḥ<sup>5</sup> || <sup>2</sup>Durvāra-vāraṇa-raṇa-pratipaksha-[paksha\*]-lakshmi-  
hatha-gra-
- 4 haṇa-suprasrita-pratāpā[h\*] Bhañja nārādhipatayo<sup>6</sup> vahavo vabhuvur-udbhu-
- 5 vayō=tra bhuvā(vi) bhu(bhā)ri-sahasra-sa[in\*]khyā[h\*] || <sup>2</sup>Tōshām kulō sakala-  
bhu(bhā)ta[la\*]-pāla-
- 6 mauli-māl-ārchhit-āṅghri-jugalō valavānripō=hūta<sup>7</sup> || (i) śri-
- 7 Śatrū(tru)bhañja ity=atula-dhiḥ [i\*] Tasy=ātmaja[h\*] svayambhu-vat || A-
- 8 nyō=ma[īda]māna-milita<sup>8</sup>-samuddhata-nripa-chakra-chaturāṅga-va(ba)la-[kshō]bha-<sup>9</sup>
- 9 chali<sup>10</sup>-dharā-maṇḍala(lō) gaja-turaga-khura-nir(n)dārāṇa-prasarad-atula-dhu(dhū)li-
- 10 vitāna-sachchanna<sup>11</sup>-jany-āṅgaṇa(nō) goja-skandha-vōdikā-svayamvar-āyāta | <sup>13</sup>pa-
- 11 riṇita-ja[ya\*]-lakshmi-samānandita-paurajana-m[ā\*]nasaḥ śrīmad-daḥja-<sup>13</sup>
- 12 bhupatiḥ purād=Dhṛitipura-nāma[h\*] || sa(śa)rad-amala-dhavalakara-yaśa[h\*]-

## Second Plate; First Side.

- 13 paṭala-dhavalita-dig-vadanō || ā(a)nava(n)rata-pravṛit[t\*]a-sammāna-dān-āna-
- 14 ndita-sakala-janō aṇḍaja-vañśa-prabhavaḥ Paramavaishṇava(vō) mātā-pi-
- 15 tri-pād-ānudyāta(tō) Bhañj-āmala-kula-tilaka Ubhaya-Khiñjaly-adhipati[h\*]
- 16 samadhigata-pāñcha-mahāsāvda<sup>14</sup> mahāsāmanta-vandita Stambhēśvari-
- 17 lavdha-vara-prasāda<sup>15</sup> | rānaka[h\*] śri-Raṇabhañjadōva[h\*] kuśal ih=iva Khi-
- 18 ñjali-maṇḍalō bhaviṣṭyad-rāja-rājanak-āntaraṅga-kumār[ā\*]mā-

<sup>1</sup> Expressed also by a symbol at the beginning of the line.

<sup>2</sup> Metre : Vasantatīlaka.

<sup>3</sup> Read -kimkara-.

<sup>4</sup> Read -gahanātpatram.

<sup>5</sup> Read prapātu.

<sup>6</sup> Read nārādhipatayo bahavō vabhuvur=udbhūtay=tra.

<sup>7</sup> Read -mauli-māl-ārchhit-āṅghri-yugalō balanān nripō=bhāt. The second half of the stanza cannot be restored.

<sup>8</sup> Read anyōṇya-mardamānu-milita-?

<sup>9</sup> Looks like -kshōdha-

<sup>10</sup> Read -chaliṭa-

<sup>11</sup> Read -sachchanna-

<sup>12</sup> Read -svayamvar-āyāta-pa-

<sup>13</sup> Read śrīmad-Bhañja-bhūpatiḥ,

<sup>14</sup> Read -śabdō,

<sup>15</sup> Read Stambhēśvari-lavdha-vara=prasādō.

*ii a*

*ii b*

W. GRIGGS & SONS. PHOTO-LITH.

38 नयकसखीमन्त्राप्रगाहः॥आ(यमा)कम(७)वपुवृद्धात्मानु  
 ३८ नय॥गुलंवालीसुसुगवांआदिक्कु(कु)सुमिरु(३)आस्यावय(३)  
 40 विहरःप्रवृद्धयदिपिकामदा॥सुमियमोक्तोदाकासमन्त्रानासुव  
 40 प्रति॥वृद्धसिद्धेसुवायकागडकेःसगमासिद्धि॥मास्यदलेसका  
 42 परंयकसुपासितं॥यस्यायस्यायसुमिन्क्याक्याक्यादलेसु  
 42 दनांपरयताजयादुकेरुसुवृगा॥सविष्णुयाकमि  
 44 वापिमुदिसद्वयसुते॥द्विरयमकंगाभक्तसुमिमया  
 44 सुमदुले॥हरमयकमायादियावयसुनिसंप्लवः॥सुमि  
 46 यःप्रतिगुहानिचरुसुमिचयकगुहानिचरुसुमिप्रयसुनि॥पु  
 46 नोपककस्यालोक्षियसुमिगामिकोदुतेहययकेसुमिमकुरु  
 48 दिसुमावृत्तः॥सर्वदुष्टपुलेःपाणिनियेयाकिषुदुयकेम्या  
 48 विठःकयादिनंवरुसुमकसायपि॥अकहेषवमेरुवृत्तकक  
 50 दलेविष्णु॥अदिषंविष्मिकादुष्टकसुविषयसुते॥विष्णु

52 अदकुरुदुष्टमवपासकः॥॥दसुमिस्वयं॥॥  
 52 अयकरःसुदुष्टमविष्णोकासुकासुतादुष्टमविष्णोका  
 54 अयदुष्टमविष्णोकासुकासुतादुष्टमविष्णोका  
 54 अयदुष्टमविष्णोकासुकासुतादुष्टमविष्णोका  
 56 अयदुष्टमविष्णोकासुकासुतादुष्टमविष्णोका  
 56 अयदुष्टमविष्णोकासुकासुतादुष्टमविष्णोका  
 58 अयदुष्टमविष्णोकासुकासुतादुष्टमविष्णोका  
 58 अयदुष्टमविष्णोकासुकासुतादुष्टमविष्णोका

- 19 tyā(tya)-mahāśānta-viā(brā)hmana-pradhānā[n\*] an[y\*]ā[m\*]ś=cha danḍapāsi(śi)ka-  
 20 chāṭa-bhāṭa-vallabha(ñ)jātiyāḥ(yān) yathārhi<sup>1</sup> mānayati vōdhayati<sup>2</sup> sam[ā\*]-  
 21 diśa(ya)ti ch=āṅyat(a) | sarvvataḥ si(śi)vam=asmāka[m\*]viditam=astu bha[va\*]tām  
 Kh[ā\*]-  
 22 tiā<sup>3</sup>-vishaya-prativa(ba)ddha-Vallaśrīṅgā-khaṇḍakshōtra[m\*] [i\*]tasya cha paśchimēna  
 di-  
 23 g(a)-vibhāgēna Śālaṅki<sup>4</sup> nady=asti ut[t\*]arēṇa cha Mahānadi pu(pū)rvvōṇa si-  
 24 ma-sandhau āśva[t\*]tha-vṛiksha-dvaya[m\*] vyavasthita[m\*] | dakṣiṇatas=tu  
 ku[t\*]ṭanāsi-

## Second Plate ; Second Side.

- 25 lā sīmāvādhi[h\*] paratvēna | vyavasthiḥ<sup>5</sup> nidhyē-upanidhi-sahita Madhyadēś-ā-  
 26 kēra-bhu(bhū)ta-Khaḍuvāpali-bhaṭṭa-grāma-vinirgata(m)-Maudgalya-gotrēṇa Bhākra-  
 myā<sup>6</sup>  
 27 śva-pravarēṇ=Āṅgiras-ānupravarēṇa Bhu(Bhū)shaṇ-ābhidhānē[na\*] Vāja[se]nēya-  
 charaṇā-  
 28 Kāṇva-sākhādhyā[y\*]inā Bhaṭṭa-Bhu(Bhū)shaṇa-sushtēna<sup>7</sup> bhaṭṭaputra-śrī-Dāmōdarēṇa  
 pra-  
 29 bhu-kāy-aika-śaraṇēna mṛitvā śtat(a) sāsā(sa)nam tad-anantaram tat(a)-putrēṇa  
 30 bhaṭṭaputra-Chhaḍōka-nāmnā tām(v)ra-sāsana[m\*] pratillavdham<sup>8</sup>=iti | P[ā\*]-  
 31 ram(a)parya-kul-āvatārēṇa y[ā\*]vad=Vēd-ārtha-vachanēna yathā [i\*] kāṇḍā[t\*]  
 32 kāṇḍā[t\*] prarōhamti<sup>9</sup> | śāsanēna pratināsi sahasrēṇa virōha-  
 33 si [i\*] ovaṁ vuddhā<sup>10</sup> parā[r\*]ddhañ=cha paratō va[m\*]śāvatārēṇa [bhavadbhīr=  
 asmad-uparōdhā\*]d=dharmma-gauravā[oh\*]=cha na kē-  
 34 nachī[t\*] [svalp=āpi bādha-karaṇiyā [i\*] tathā chauktam<sup>11</sup> dharmma-śāstrōshu[||\*]  
 Phalaṇa<sup>12</sup> kṛishṭā mahi[m\*] dadyā[t\*] sa-vija-sasya mō-  
 35 dēni<sup>13</sup> | yāva[t\*]surya kṛitām lokō tāva svargga mahiyatō ||<sup>14</sup> Vēda-vākyasna-  
 36 yō jihvā vadanirshi dēvatāḥ bhumi hattā tath-ānyavcha aho mā(m) hara  
 m[ā]  
 37 hara | (||) yath-āpsu patitam Śakra tailavind[n]<sup>15</sup> visarppati | evam bhu(bhū)-  
 mi-kṛi-

## Third Plate ; First Side.

- 38 tam dāna[h\*] sasyō sasyō prarōhati || Ādityō Varuṇō Vishṇu<sup>16</sup> Vrahmā Sōma-  
 (mo) Hāt[ā\*]-  
 39 śana[h\*] ||(I) Śu(Śū)lapānī(ni)s=tu bhagavām(vān=)ābhinandanti bhu(bhū)mida[m\*]  
 | (II) Āsphōṭaya[n\*]ti-  
 40 pitarah pravalga(ya)nti pitāmahā[h\*] ||(I) bhu(bhū)mi-dātā kulō jātā(taḥ) sa  
 mō śrātā bhavi-

<sup>1</sup> Read yathārham.<sup>2</sup> Read bōdhayati.<sup>3</sup> The t of Khāṭiā- is slightly misshaped so that it looks almost like n.<sup>4</sup> [ The present river Sālā.—S. K.]<sup>5</sup> Read °sthitam nidhy-upanidhi-sahitam.<sup>6</sup> [The kra of Bhākramyāśva- looks like a cancelled ka. Read Bhākramyāśva.—S. K.]<sup>7</sup> Read -sutēna.<sup>8</sup> Read -labdham=.<sup>9</sup> [The writer originally wrote prarōhanti but cancelled the i after h. Read prarōhantī | yā śatāna  
 pratanōśhi, see above, p. 324, n. 9.—S. K.]<sup>10</sup> Read buddhā.<sup>11</sup> Read ch-ōktam.<sup>12</sup> Read phalākṛishṭām.<sup>13</sup> Read sa-bijāh sasya-mādinīm | yāvat sūrya-kṛitālōkas=tāvat svargō.<sup>14</sup> Read Vēda-vāk śmṛitayō jihvā śrādanti rishi-dēvatāḥ |<sup>15</sup> Read Viśṇu=Brahmā.<sup>16</sup> Read -bindur.

- 41 shyati || (Rv)vahubhir-vvasudhā dattā rājōnaiḥ<sup>1</sup> Sagar-ādibhi[ḥ\*] || Mā  
rud=aphala-samkā<sup>2</sup> .
- 42 paradēśhu pārlitam || yasya yasya yadā bhu(bhū)mi[s\*] tasya tasya tadā  
phala[m ||\*] S[v]a-
- 43 da[t\*]tām parada[t\*]tām=vā yō harēta(m) (d)vasuudharām ||(l) sa viśṭhāyā[m\*]  
krimir=bhu(bhū) .
- 44 tvā pitṛibhi[ḥ\*] saha pachyatē || Hiranyam=ēkam gām=ēk[ā\*]m bhūmim=apy-a-  
45 rddham=aṅgulam | hara[n\*] ma(na)rakam=āyāti yāvad=ābhu(bhū)ti-samplavaḥ<sup>4</sup> |(l)  
Bhu(ū)mi[m\*]
- 46 yaḥ pratigrihṇā(nā)ti yach(ś)=cha bhu(bhū)mi[m\*] (ya pratigrihṇāti yach=cha  
bhūmi) prayachchhati | ubhau
- 47 tau put(ṛ)ya-karmāṇau niya[tam\*] svargga-gāminau |(l) Haratē hārayatē  
bhu(bhū)mi[m\*] manda-vu(bu)-
- 48 ddhis=tamvṛitah | sa vvaddhō<sup>5</sup> vārunaiḥ pāsai[s\*] tiryā[g\*]-yōnīshu jāyatē |(l)  
Mā pā-
- 49 rthiva(h) kadāchit=[tv\*]am vahmasvam<sup>6</sup> manasā=d=api | anahōsha<sup>7</sup> dha[r\*]ma[m\*]-  
bhāi[sha\*]jya[m\*]ētanta<sup>8</sup>hal[ā]-
- 50 halam viśam || Avisham viśam=ity=ēhu[r\*] vrahmasvam<sup>6</sup> viśa[m\*] uohyatē || (l)  
viśa[m\*] ēkā-

*Third Plate ; Second Side.*

- 51 [ki]nō hanti vrahmasvam<sup>6</sup> putra-pautrikam |(l) Lōha-churṇa<sup>9</sup>-āsma<sup>10</sup>  
ohurnnañ<sup>9</sup>=cha viśaṇ=cha [ja\*]-
- 52 rayō[n\*] narah | vrahmasvam<sup>6</sup> triśhu lōkēshu kaḥ pumā[n\*] jarumishyati<sup>11</sup> |  
Vājapē-
- 53 ya-sahasrāṇi aśvamēdha-satāni cha | gavāṇi kōṭi-pradānēna [bhūmi-ha]-
- 54 rttā na śyudhyati<sup>12</sup> || Iti kamala-daḥām-vu-vindu-lōlām<sup>13</sup> śriyam=anu[chintya]
- 55 manushya-jivitañ=cha [i\*] sakalam=idam=udāhṛitañ=cha vudhaiḥ<sup>14</sup> na hi purushaiḥ
- 56 paraki(ki)rttayo vilōpyā[ḥ\*] |(l) Vijaya-rājyē samvatsarē shatavi-
- 57 ṇsanti<sup>15</sup> varisha Mārgasira sudi tithi pamchamy[ā\*]m utakina<sup>6</sup>
- 58 ṇ=cha vanik(a)-suvarṇakāra-Sivapāgā Pāṇḍisuta lāmchhitā[m\*]
- 59 mākārājaki-mudr=etiḥ<sup>17</sup> ||

<sup>1</sup> Read *rājabhiḥ*.

<sup>2</sup> Read *bhūd-aphala-samkā* *vaḥ paradatt=ēti pāṛthivāḥ*. This half *śloka* has been placed between the two halves of the preceding one.

<sup>3</sup> Read *bhūmār=*

<sup>4</sup> Read *brahmasvam*.

<sup>5</sup> Read *ētud-dhalā*.

<sup>6</sup> Read *jarayishyati* ||

<sup>7</sup> Read *buddhā*.

<sup>8</sup> Read *mākārājakiya-mudray=ēti*.

<sup>9</sup> Read *-plavam*.

<sup>10</sup> Read *anēsha*, see above, Vol. XI, p. 101, l. 1 (l. 32 of the grant).

<sup>11</sup> Read *-churṇa*.

<sup>12</sup> Read *sudhyati*.

<sup>13</sup> Read *śādvimsatimē varshā*.

<sup>14</sup> Read *baddhō*.

<sup>15</sup> Read *-āsma*.

<sup>16</sup> Read *-āsma*.

<sup>17</sup> Read *-āmbu-bindu-lōlām śriyam=*

<sup>18</sup> Read *utkṛṣṭāṇ=cha*.

## No. 37.—INSCRIPTIONS AT YEWUR.

By LIONEL D. BARNETT.

(Concluded from p. 298.)

## C.—OF THE TIME OF VIKRAMADITYA VI: A.D. 1105.

This inscription is on a stone in the garden-land of Chikkira-Rāmappa, on the north of the village. —At the top of the stone there are sculptures: towards the centre, the sun and moon, and below them, from left to right, two standing figures, a cow and calf, and a crooked sword or dagger.—The writing covers a space about 1' 6½" wide by 3' 11" high, and is for the most part very well preserved: but there has been slight damage at the ends of lines 25 to 28.

The characters are Kanarese, of the regular type of the eleventh and twelfth centuries: their shape is intermediate between the somewhat slender sloping character of the previous generation and the upright rounded forms that appear soon afterwards. Their height varies slightly, being approximately  $\frac{1}{4}$ " to  $\frac{5}{8}$ ". They are fairly well formed; but in some cases (*viz.* lines 32 and 43) letters have been omitted and afterwards added below the line.—Except for one Sanskrit verse at the beginning and two at the end, the language is Kanarese, in prose, and practically in the medieval form of development: note the nominative plural in *aru* (instead of *ar*) in lines 16, 17, 18, 24, 32, and the locative in *alli*, lines 28-29, 33, against a freer use of the endings *o* and *al*. We may note the word *kamma* (line 30), denoting a measure of area; neither *kamma* nor *kamba*, which appears in some other inscriptions, is known to Kittel's dictionary.

The object of the inscription is to record the grant of certain lands in the neighbourhood of Yēwūr, houses, an oil-mill, and a customs-duty to be levied in kind on the sale of areca-nuts, for the upkeep of a local temple of Kēśava (Vishṇu); and it was issued by Satyaprachāra Bhaṭṭāraka Dēva, apparently a pontiff of a (? Vaiṣṇava) sanctuary at Yēwūr, in the reign of the Western Chālukya king Tribhuvanamalla-Vikramāditya VI. The General Raviyana-bhaṭṭa and the god Īśapēśvarī, mentioned in this record, are already known from the Yēwūr inscription B, of A.D. 1077 (p. 269 above).

The details of the date of this inscription are: the cyclic year Pārthiva, being the thirtieth year of the Chālukya-Vikrama-kāla, *i.e.* of the reign of Vikramāditya VI; the new-moon of Mārgasīra; Sōmavāra (Monday). Dr. Fleet gives me the following remarks:—"Like so many dates of the eleventh and twelfth centuries, this date is irregular; that is, it does not work out in satisfactory agreement with the stated details, the discrepancy here being in respect of the week-day. The Pārthiva *samvatsara* in question began, as a Chaitrādi lunar year according to the southern lunisolar system of the cycle, on 18 March, A.D. 1105. The given *tithi*, the new-moon of Mārgasīra, answers for that year to 8 December, on which day it ended at about 9 hrs. 47 min. after mean sunrise (for Ujjain). But that day was a Friday, whereas the record specifies a Monday."

The only places mentioned are Ēhūr, *i.e.* Yēwūr itself, and the Sagara three-hundred, in which district the record locates Ēhūr. For some remarks on this district see above, p. 272 f.

TEXT.<sup>1</sup>

- 1 [Namō] bhagavatē Vāsudēvāya || <sup>2</sup>Pāmtu vo Narā-  
2 simhasya nakha-lāṅgaḷa-kōṭaya[ḥ\*] Hiranyakaśipō-

<sup>1</sup> From the ink-impressions.<sup>2</sup> Metre: Ślōka (Anuṣṭubh).

8 r-vaksha[h\*]-kshētr-āśri(āśi)k-kardam-āruṇāḥ || [1\*] Ōm! Svasti Samasta-  
 4 bhuvan-āśraya śri-prithvi-vallabha-mahārājadhīrāja  
 5 paramōśva(śva)ra paramabhāṭṭārakam Satyaśraya-kula-  
 6 tilāka Chālukya-ābharanam śrīmat-[T\*]tribhuvanama-  
 7 lla-dēvara vijaya-rājyam-uttar-ōttar-ābhivṛddhi(dhī)-prava-  
 8 rdhdha(rddha)mānam-ā-ohamdr-ārka-tāram saluttam-ire  
 9 Kalyāṇada nele-vidino! suka(kha)-samkathā-vinōdadim rā-  
 10 jya[m\*]-geyyuttum-ire || Svasti Śrīmada-jitā<sup>1</sup>-sakala-vādi(di)-pi-  
 11 kara pād-ākraṇṭa-jagati-pati sakala-vidvan-mano-rāmjita Sa-  
 12 rasvati-samullasita-vadan-āravimda ahita-jana-bhāṭṭa(āṭṭi)-  
 13 karapa sakala-hita-jan-ōṣṭ-āpūrtti-karapa sakala-bra-  
 14 hma-vidyā-tat[t\*]v-āgata yama-niyama-svādhyāya-dhyā-  
 15 na-dhāraṇa-maun-ānushṭhāna-japa-samādhi-śīla-sampamna  
 16 dvija-guru-pūjā-tatparar-mmārttand-ōj[j\*]vala-kīrtti-yutaru  
 17 sakala-śāstra-viśāradaru śrīmat-Tribhuvanamalla-dēvara  
 18 param-ārādhyar-appa śrīmat-Satyaprachāra-bhāṭṭāraka-dēvaru  
 19 Svasti Śrīmāch-Chālukya-Vikrama-kālada mūvatte(tta)neya Pa-  
 20 rtthiva-samvatsarēda Mārggasirad-amāvāsyē Sōmavāram vyati-  
 21 pād-aṇḍu Sagara-mūndirara baliya tamm-ākeya Bhū-  
 22 ra Īsapēśvara-dēvarim mūḍana dēseyalu śri-Kōsa(śa)va-dēvargge kham-  
 23 da-sphuṭita-jirṇu-ōddhāra-pūjā-nivēdya-nandā-divige-pavitr-ārōha-  
 24 na-nimittav-āgi munna Baviyana-bhāṭṭa-dāḍanāyakaru biṭṭa  
 25 mattaru ār-ōlag-āgi ūrim baḍagalu Īsapēśvara-dēvara [ke].  
 26 yyim paḍuvalu mūvatt-aydu-gōṣa Dānavinōdana ghalaya-  
 27 lu biṭṭa mattaru pamnn-eradu amkadoja(l) mattaru 12 Annama-gau[m\*].  
 28 ḍana keṇeya kelag-Īsapēśvara-dēvara galdeyim vāyā(ya)vya-  
 29 dalli galde mattaru 1 arim mād(mā)ḍana halladim baḍaga tāmṭa[m\*]  
 30 kamma 450 dēvara satrada mane 1 pūjāriya mane 1 dēva-  
 31 ra namdā-divigege naḍeva gūṇada mane 1 sūta mane māru gā-  
 32 na 1 nakharamum nānā-dēśi<sup>2</sup>-gātrigara haṇṇavāṇarumēantaranam-  
 33 rddu adake māridelli poṇge adake aydu hōring-irppatt-ayd-e-  
 34 le || Ī dharmmavam pratipāṭisidavargge Kurukhētradol sāsira  
 35 kavileya kōḍum kolagumam poṇṇalu kattiṭṭi sūrya-graha-  
 36 padol chatur-vvēda-pāragar-appa brāhmanargge kotta phala || Ī dha-  
 37 mmaman-āḷidayargge Vārapāsiyol sāsira kavileya.  
 38 mam chatur-vvēda-pāragar-appa brāhmanaruman-āḷida pūṭaka sūrgga ||  
 39 Śloka || 'Sāmānyo-yam dharmma-sōtu[r\*]-jāripāṇam kālō-kālō pālani-  
 40 yō bhayadbhīḥ saryvān-ōṭṭān bhāginah pārtthivēndrēn bhūyo  
 41 bhūyo yāchātō Rāmabhadrah || 'Sva-dattām para-dattām vā y-  
 42 harētū(ta) vasundharām shashṭhi(shṭi)r-vvarsha-sahasrāṇi viśṭhāyām j-  
 43 yatō kri(kri)miḥ || Ī dharmmam-ā-cha[m\*]drā[r\*]kka-tāram saluttā<sup>3</sup> mam.  
 44 gaḷa mahā śri śri

<sup>1</sup> Represented by a spiral symbol.

<sup>2</sup> The *dē* was omitted, and then was supplied below the line.

<sup>3</sup> Motiq: Śloka (Anushṭubh).

<sup>4</sup> The syllables *ea* and *īa* were omitted, and then were inserted below the line; read *saḷga*.

<sup>5</sup> Read *śrīmat-īṭṭa*.

<sup>6</sup> Motiq: Śloka.



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## TRANSLATION.

Homage to the Lord Vāsudeva! May the tips of the Man-Lion's ploughshare-like nails, red with the gore-mud of the field which is Hiranyakūṣpa's breast, protect you!

(Line 8) Om! Welfare! While the victorious reign of the fortunate king Tribhuvānamalla, refuge of the whole world, darling of Fortune and the Earth, great Emperor, supreme Lord, supreme Master, ornament of Satyaśrava's race, embellishment of the Chāḍḍakya, is proceeding on a course of successively increasing prosperity for as long as the moon, sun, and stars shall endure, [and] he is wielding the government with enjoyment of pleasant conversations in the capital city of Kalyāṇa,—

(Line 10) the happy and fortunate Satyaprachara Bhāṭṭāraka Dēva, who has overcome all the crowds of disputants, whose feet are approached by the lords of the earth, who delights the minds of all the learned, who displays Sarasvatī in the lotus of his mouth, who reduces to ashes the evil, who fulfils the wishes of all good people, who has reached the true essence of spiritual law, who is characterized by the greater and minor observances, study, meditation, mental concentration, the observance of silence, the muttering of prayers, and concentration of thoughts, who is devoted to the worship of Brāhmaṇas and elders, who has the brilliant glory of the sun, who is expert in all books of authority, who is highly adored of the fortunate king Tribhuvānamalla,

(Line 19) on a Monday, at the time of a *vyatkrānta*, on the full-moon day of Mārgasīra of the year Parthiva, the thirtieth of the happy and fortunate Chāḍḍakya-Vikrama era,

(Line 21) did, for the benefit of the [temple of the] blessed god Kēśava [situate] in the eastern quarter from [that of] the god Īśapēśvara of Bhūr, [the town] of his administration, within the Sagarā three-hundred, for the purpose of restoration of broken, burst, or outworn [parts of the buildings], worship, oblations, perpetual lights, and the ceremony of the sacred thread,<sup>1</sup> grant twelve *mattar* [of arable land], in figures 12 *mattar*, in Dēnavinōda's measuring-staff of thirty-five spans, including six *mattar* formerly granted by the General Rviyana Bhāṭṭa, on the north of the village (and) on the west of the arable land of the god Īśapēśvara;

(Line 27) [also] one *mattar* rice-field below Anṇama Gaṇḍa's tank [and] on the north-west of the rice-field of the god Īśapēśvara; [also] 450 *kamma* garden-land north of the stream on the east of the town;

(Line 30) [also] one house for the choultry of the god, one house for the priest, and one house for an oilmill applied for the perpetual lights of the god: total, three houses and one oilmill.

(Line 32) [Also] on sales of areca-nuts, the burghers, foreign merchants, market officials (P), and other persons, being [convened,<sup>2</sup> they allotted an impost of] five areca-nuts on each gold piece [and] twenty-five leaves on each load.

(Line 34). For such as maintain this pious foundation the fruit will be as though they adorned with gold the horns and hoofs of a thousand kine in Kurukshētra and gave them during an eclipse of the sun to Brāhmaṇas versed in the Four Vēdas; to such as infringe this pious foundation the sin will be accounted to them as if they slew at Benares a thousand kine and Brāhmaṇas versed in the Four Vēdas.

(Line 39). Śloka: "This general principle of pious foundations of kings must be maintained by you in every age;" again and again Rāmabhadra makes this entreaty to all these fortunate sovereigns. He who should take away land, whether granted by himself or by others, is born as a worm in dung for sixty thousand years. This pious foundation is to endure as long as the moon, sun, and stars. Happiness! Great fortune!

<sup>1</sup> *Pavitra*: see *Ind. Ant.*, Vol. 38 (1909), p. 52.

<sup>2</sup> The *brāhma* of the text seems to stand for the *oḍan-īḍa*, *oḍan-īḍa*, "being together [in assembly]", which is found in Mysore inscriptions.



## D.—OF THE TIME OF VIKRAMADITYA VI: A.D. 1110.

This inscription is on a stone apparently built into a wall near a mosque inside the village.—There seems to have been a full row of sculptures at the top of the stone; but there is seen now only a cow, at the left end.—The writing covers a space about 14½" in width by 19½" in height. It is well enough preserved as far as it goes; but the bottom of it, containing the minatory formulæ, is broken away and lost.

The characters are Kanarese, of the early twelfth century; they vary in size from about ⅓" to ⅞".—The language is Old-Kanarese prose.

The inscription records donations to a temple of Kammateśvara at Ehūr by certain guilds of craftsmen, and is dated in the reign of the Western Chālukya king Tribhuvanamalla-Vikramaditya VI.

The details of the date of this inscription are: the cyclic year Vikṛita, being the thirty-fifth year of the Chālukya-Vikrama-varsha, i.e. of the reign of Vikramaditya VI; the full-moon of the bright fortnight of Jēshṭha, (i.e. Jyēshṭha, Jyāishṭha); Sōmavāra (Monday); an eclipse of the moon. Dr. Fleet gives me the following remarks:—"The *tithi* is denoted by the curious word *paurṇamavāsye*, which looks like a mixture of *paurṇamāsi* and *amāvāsye*; but the specification of the fortnight and the eclipse make it clear that the full-moon was intended.<sup>1</sup> This date, also, is irregular. The Vikṛita *samvatsara* in question began on 23 March, A.D. 1110. The given *tithi*, the full-moon of Jyāishṭha, answers for that year to 4 June, on which day it ended at about 5 hrs. 49 min. after mean sunrise (for Ujjain). But the day was a Saturday, whereas the record specifies a Monday; and there was no eclipse, either visible or invisible in India. It may be added that there was also no eclipse of the sun, either visible or invisible in India, at the new-moon of Jyāishṭha, which was at about 4 hrs. 7 min. on Sunday, 19 June."

TEXT.<sup>2</sup>

- 1 Ōm<sup>3</sup> Svasti Samasta-bhuvan-āśraya
- 2 śri-pri(pri)thvi-vallabha mahārājādhirājān
- 3 paramēśvara paramabhūṭāraka Satyā-
- 4 śraya-kuḷa-tilakam Chāḷky<sup>4</sup>-ābharanam
- 5 śrīmat-Tribhuvanamalla-dēva-vija-
- 6 ya-rājyam=uttar-ōttar-ābi(bhi)vṛiddhi-pravard[dha\*]-
- 7 mānam=ā-chaṇḍr-ārka-t[ā\*]ram saluttum=ire
- 8 Svasti Śri-Chālukya-Vikrama-varṣa(rsha)da 35<sup>5</sup> Vikṛi(kṛi)-
- 9 ta-samvatsarada Jēshṭha sudhdha<sup>6</sup> paurṇamavāsye Sō-
- 10 mavāra sōma-grahana-parbba-ni-
- 11 mittadin Ehūra Kammateśvara-dēvargge 120 kot[t\*]aḷi-
- 12 y=iḷḍu kottaru kalkuṭiga-gottali homge h[ā\*]-
- 13 ga kamchagāra-gottali kaḍaharada<sup>7</sup> supṇav-anitu-

<sup>1</sup> [According to the Elliot MS. Collection, R. A. S. copy, vol. 2, p. 366 b, this curious expression *paurṇamavāsye* or a very similar one—(what the transcription actually has is *pūrṇavamāsyā*)—occurs in an inscription of A.D. 1077 at Yeḍarāve in the neighbourhood of Yōwūr.—J. F. F.]

<sup>2</sup> From the ink-impressions.

<sup>3</sup> Represented by the spiral symbol.

<sup>4</sup> Read *Chāḷuky*—: the *l* has the *e*-like form of the superscript *virāma* attached to it, instead of the vowel *u*.

<sup>5</sup> There is an omission here of the ordinal ending *neya* (*aneya*).

<sup>6</sup> Read *suddha*.

<sup>7</sup> The reading of this word is not quite clear. The second letter seems to be *ḍa*; but on the right side of it, level with the middle of the letter, is a small hook.

14 mañ baḍaui-kammmāṣar-akkasāleyaru berattum-  
 15 bar-ādiy-āgi okkala aḍ[ā\*]amam biṭṭaru [||\*] Yint-i  
 16 dharmama[m\*] pratipā[li\*]sidavargge Vāraṇāsiyalu  
 17 . . . . .

## TRANSLATION.

Om! Hail! While the victorious reign of His Majesty the fortunate king Tribhuvana-malla, asylum of the whole world, favourite of Fortune and the Earth, paramount Emperor, supreme Lord, supreme Master, decoration of Sityāśraya's race, ornament of the Chālukyas, was proceeding in its course of increasing success, to last as long as the sun, moon, and stars,—

(Line 8) on the full-moon day of the bright fortnight of Jyāishṭha of the year Vikṛita, the thirty-fifth of the happy and prosperous Chālukya-Vikrama era, on Monday, on the occasion of a *parva* in which the moon was eclipsed,

(Line 11) the 120 [members of the] guilds, being [convened],<sup>1</sup> made gifts to the god Kammaṭṭśvara of Ēhūr: the stone-cutters' guild assigned one quarter of a gold piece; the braziers' guild, as much lime for drawing sacred figures<sup>2</sup> [as was necessary]; the carpenters and blacksmiths, the goldsmiths, the *berattumbur* (?)<sup>3</sup>, and others, an *aḍa*<sup>4</sup> for each residence.

## E.—OF THE TIME OF VIKRAMADITYA VI : A.D. 1125.

This inscription is on a pillar in the south part of a temple of Bhāmvi-Basavanna, "Basavanna of the well".—There are no sculptures in this case.—The writing covers a space about 9" in width by 2' 1" in height, and is well-preserved.

The characters are Kanarese, and good types of the writing of the early twelfth century; their average height is from about  $\frac{1}{2}$ " to  $\frac{3}{4}$ ".—The language is Kanarese prose (lines 1-21), followed by a Sanskrit minatory formula in verse (lines 21-24). The Kanarese is in a stage of development midway between the ancient and the medieval dialects; typical of this is the use of the euphonic vowel *i* in *brāhmāṇarigaṃ* (lines 8, 10) and *brāhmaṇariḡe* (line 14), beside *dēvarggaṃ* (line 8) and similar forms. There is some confusion between the intervocalic *l* and the Kanarese *ḷ*; thus we find *Chālukya* (line 1), *koḷagumam* (line 15), and *phaḷam* (line 16) beside *phalam* (line 24), etc. On the other hand we find *aḷiduvargge* (line 17) for *aḷidavargge*.

The object of the inscription is to record a grant of land for the maintenance of the lights and staff of the temple of Somaśvara at Ēhūr by a minister named Lakshmanayya, who bears the title of *taḍeya daṇḍanāyaka* (lines 5-6). If we may connect this term with the common word *taḍe*, 'bar, restraint', we may conjecturally translate the title as "general in charge of reserves", in the fiscal, not the military, sense.

The details of the date of this inscription are: the cyclic year Viśvāvasu, being the fiftieth year of the Chālukya-Vikrama-kāla, i.e. of the reign of Vikramāditya VI; the fifth day of the bright fortnight of Bhādrapada; Bṛihaspativara (Thursday). Dr. Fleet gives me the

<sup>1</sup> *iḷḍu*: see note 2 on p. 331 above.

<sup>2</sup> This translation is conjectural, assuming that *kaḍahara* (or whatever the word may be) is connected with *kaḍe*, "ornamental lines and figures drawn with white clay, lime, flour, etc., in and in the front of houses, on thresholds, etc., daily or on festive occasions" (Kittel, s.v., where a connection with *kaḍavara* is suggested). Mr. Krishna Sastri suggests the root *kaḍeyu*, to churn or turn, so that the phrase would mean "dust of turnings."

<sup>3</sup> The words *berattumb=okkalalli* are also found in an inscription of Managōḷi (above, Vol. V, p. 20).

<sup>4</sup> An *aḍa* = seven *duḍḍas*.

following remarks :—“ This date, again, is irregular. The *Viśvavasa saṁvatsara* in question began on 8 March, A.D. 1125. The given *tithi*, Bhādrapada śukla 5, answers for that year to 5 August, on which day it ended at about 17 hrs. 38 min. after mean sunrise (for Ujjain). But that day was a Wednesday, whereas the record specifies a Thursday.”

Vāḷvariva-pura, the place in which lay the land mentioned in the grant, is difficult to identify. I am however inclined to think that it is the village styled ‘Valuwar’ on the Indian Atlas, sheet 57 (1854), and ‘Yaluwar’ in the Hyderabad Topographical Survey, sheet No. 78 (Suggur Circar). This place lies about fourteen miles north-by-north-east from Yewar.

TEXT.<sup>1</sup>

- 1 Ōm<sup>2</sup> Svasti Śrīmach-Chaḷukya-Vikra-
- 2 ma-kālada 50nēya Viśvāvasu-
- 3 saṁvatsarada Bhādrapada su(śu)ddha 5
- 4 Bri(Bri)haspati-vārad-aṁdu śrī-
- 5 man-mahē-pradā(dhā)nam tadēya da-
- 6 pḍanayakam Lakshmanayyamaḡā Ā-
- 7 hūra śrī-Svayambhu-Sōmōśvara-dē-
- 8 varggam brāhmaṇarigam Vāḷvari-
- 9 va-purada tadēyal-āvanodeyam<sup>3</sup>
- 10 dēvara namdā-divigegam brāhmaṇari-
- 11 gamv<sup>4</sup>-ā-chaṁdr-ārka-tāram barām barām<sup>5</sup> bi-
- 12 ttar-I dharmmamam pratipālisida-
- 13 varggam Vāraṇāsiyalu chatu[r\*]-vvē-
- 14 da-pāragar-appa brāhmaṇarigo sē-
- 15 sira kaviloṇa kōḍum kōḷagu-
- 16 mam ponnalu kattiṣi kōṭṭa phala-
- 17 m-I dharmmamam-aḷidavargge
- 18 Vāraṇāsiyalu chatu[r\*]-vvēda-
- 19 pāragar-appa brāhmaṇaruma[m\*] ka-
- 20 vileyuman-aḷida dōsham sē-
- 21 rggum || <sup>5</sup>Akarasya karikara-
- 22 [ṇa]m gō-sahasra-vadhaḡ smri(smṛi)-
- 23 taḡ [l\*] kara-pravṛtti-vichchhēdād-gō-
- 24 kōṭi-pa(pha)lam-aśnutō ||

## TRANSLATION.

Ōm ! On Thursday, the fifth day of the bright fortnight of Bhādrapada of the year Viśvāvasu, the fiftieth of the happy and fortunate Chaḷukya-Vikrama era, the fortunate High Minister Lakshmanayya, General in charge of Reserves (?), granted in perpetuity, for as long as moon, sun, and stars shall endure, . . . . .<sup>7</sup> in the reserve (?) of Vāḷvariva-pura to the fortunate god Svayambhu-Sōmōśvara of Bhūr, for [the maintenance of] a perpetual lamp for the god and for [the maintenance of] Brāhmaṇas.

<sup>1</sup> From the ink-impressions.

<sup>2</sup> Represented by the spiral symbol.

<sup>3</sup> Or perhaps we should read *tadēya āvanodeyam*.

<sup>4</sup> This spelling represents the transition between the ancient *sonne* and the later sound which appears in the mediæval and modern dialects as *-vu* ; the scribe here writes both sounds.

<sup>5</sup> The second *barām* is superfluous.

<sup>6</sup> Metre : Ślōka (Anuṣṭubh) : the first *pāda* consists of nine (instead of eight) syllables.

<sup>7</sup> The meaning of *āvanode* is not apparent.

(Line 12) For those who maintain this pious foundation the merit is as if they adorned with gold the horns and hoofs of a thousand kine and gave them in Benares to Brāhman learned in the Four Vēdas. For those who break down this pious foundation the same guilt accrues as if they should destroy at Benares Brāhman learned in the Four Vēdas and king.

(Line 21) The imposition of taxes upon a tax-free [estate] is declared to be [as sinful as] the slaughter of a thousand kine ; by suppressing the operation of taxes a man enjoys the merit of [giving] a drove of kine.

#### F.—OF THE TIME OF RAYAMURARI-SQVIDEVA : A.D. 1173.

This inscription is on a pillar in the east part of the same temple of Bhāhvi-Basavappa.— In this case, again, there are no sculptures.— The writing covers a space about 12½" in width by 9" in height, and is well-preserved.

The characters are Kanarese, of a type usual in the latter half of the twelfth century, and measure on an average about ½" in height. They are upright and well rounded, and are moreover characterised by the occasional use of two special letters, namely those for *m* and *y*, which were favoured during this period in Kanarese epigraphy.<sup>1</sup> The letter *m* when thus written strongly resembles the ordinary *ro*, except that the hook on the top of it is usually shorter than a superscript *o*; the *y* is very like the form which is depicted in Bühler's *Palaeographia*, plate 8, col. 10, no. 35, except that in our inscription the letter is surmounted on its right side by a small curl resembling that used for the vowel *e*. We have these peculiar forms in *mu* at the end of l. 1, *ma* at the end of l. 4, *mam* in l. 10, and *ya* in l. 2.—The language is throughout Kanarese prose. The euphonic *i*, usual in the later language between *r* and *g*, is found in *dēvarasariḡe* (l. 4), as against, e.g., *brāhmanargge* (l. 13); *u* is written instead of the *virāma* in *śrīmatu* (l. 1), *baḡaḡalu* (l. 8), *mūḡalu* (ib.), and *mattaru* (l. 9). Once we find *ḷ* for *ḷ* (l. 10); and *ḷ* takes the place of the older *ḷ*.

The object of the inscription is to record a grant of land made in the reign of the Kalachurya king Rāyamurāri-Sōvidēva for the maintenance of the temple of the god Mallikārjuna at Ēhūr. The donor is a certain Tripurāntaka-dēvarasa, described as *mahā-prabhu* (apparently a governor) of Ēhūr, who made the grant at the instance of his son Tālavara Chandeya-nāyaka. The genealogy of this Tripurāntaka is fully given in the next inscription, (G). The conveyance of the land was performed with "laving of the feet of Tatpurusha-dēva", who must have been a priest or *Āchārya* of the temple.<sup>2</sup>

• The details of the date of this inscription are: the cyclic year Vijaya, being the seventh year of the reign of the Kalachurya king Rāyamurāri-Sōvidēva; the full-moon day of Kārttika; Ādivāra (Sunday). Dr. Fleet gives me the following remarks:—"The Vijaya *samvatsara* in question began on 16 March, A.D. 1173. The given *tithi*, the full-moon of Kārttika, answers for that year to 22 October, on which day it ended at about 16 hrs. 35 min. after

<sup>1</sup> [The eleventh, twelfth, and thirteenth centuries were the time when these forms were most often in use: but the *m* is traced back to A.D. 804 by the Kanarese copper-plate record of Gōvinda III; see *Ind. Ant.*, Vol. XI, p. 127, and plate, line 14, *para-dattam-bā*. There was a corresponding form of *v*: it does not occur in the present inscription F, but is found in the next one, G, as well as in B above (*vvārāḷam*, l. 2, p. 274, and *ōrvā*, l. 142, p. 279). For use of all the three forms together see the Ablūr inscription E of about A.D. 1200, Vol. V above, p. 252, plate; note therein the *m* in *marḡi*, line 44, the *y* in *anvayadoḷu*, line 62, and the *v* in *nīlīpovu*, line 39. —J. F. F.]

<sup>2</sup> It may be noted that Tatpurusha is one of the phases of Śiva, and is mentioned in a record of A.D. 1380, Vol. III above, p. 64, verse 10.

mean sunrise (for Ujjain). But that day was a Monday, whereas the record specifies a Sunday. The *tithi* began, of course, on the Sunday, but at a very late time, namely at about 17 hrs. 43 min., or practically midnight; and no reason can be recognized in this case for using the *tithi* as the current one at such an hour. Accordingly, this date, again, must be classed as irregular."

TEXT.<sup>1</sup>

- 1 Ōm<sup>2</sup> Svasti Ś[r\*]Imatu-Kaṣchuryya-ohakravartti-Rāyamu-
- 2 rāri-Sōvidēva-varshada 7neya Vijaya-sa[m]vatsarada Kā-
- 3 rttika sūdhda<sup>3</sup> puṇṇame Ādivāra vitipātad-amdu Ēhu(hū)ra
- 4 mahā-prabhu Tripurāntaka-dēvarasarigey-avara ma-
- 5 ga Taḷavara Chamdeya-nāyakana bhinnapadiṁ śri-Mallikē-
- 6 rjuna-dēvara aṅga-bhōga-nivēdyakk-amdu Tatpurusha-dēvara kē-
- 7 lam karohchi dhārā-pūrvvakam māḍi vūrim paḍuva halla-
- 8 diṁ baḍagalu Gavarēśvara-dēvara keyim mūḍalu biṭṭa
- 9 koyi Voṛa[m\*]ṭana [Mallana\*] kola mattaru 1 toṭa kēladi mattar 1.
- 10 sarva-hamaśya(sya)v-āgi biṭṭaru || Yint-I dharmmamam prativāṇisi-
- 11 davargge<sup>4</sup> Vāraṇāsiyolu sāsira kavileya kō-
12. ~~quāṇam~~ kōḷagumam ponnalū kattisi chatuṛ-vvōda-
13. pāragar-appa brāhmaṇargge kē(ko)ṭṭa phalam-akku Ōm<sup>5</sup> ||

## TRANSLATION.

(Line 1) On a *vyatipāta* on Sunday, the full-moon day of the bright fortnight of Kārttika of the year Vijaya, the seventh of the happy and fortunate Kaṣchurya Emperor Rāyamurāri-Sōvidēva,

(Line 3) the mahā-prabhu of Ēhūr, Tripurāntaka-dēvarasar, at the instance of his son Taḷavara Chamdeya-nāyaka, has for the personal enjoyment and oblation of the god Mallikērjuna granted with laving of the feet of Tatpurusha-dēva and pouring of water one *mattar* of arable land, according to the measuring-standard of Orantana Malla,<sup>6</sup> on the north of the stream on the west of the village (and) on the east of the arable land of the god Gavarēśvara, (and) one quarter (?) *mattar* of garden-land, (in ownership) to be respected by all.

(Line 10) To those who maintain this pious foundation the merit of adorning with gold at Benares the horns and hoofs of a thousand kine and giving them to Brāhmanas learned in the Four Vēdas will accrue. Ōm!

## G.—OF THE TIME OF SANKAMADEVA : A.D. 1179.

This inscription, the last of the Yēwār records, is on a pillar of a building known as the Madhyaraṅga, on the north of the village.—In this case, too, there are no sculptures.—The writing is on two faces of the pillar, each measuring about 10½" in width by 18" in height. It is well preserved all through.

<sup>1</sup> From the ink-impression.

<sup>2</sup> Read *śuddha*.

<sup>3</sup> Represented by a spiral symbol reversed.

<sup>4</sup> On this standard see inscription B, above, p. 263, l. 291.

<sup>5</sup> Represented by the spiral symbol.

<sup>6</sup> Read *pratiṭṭāṭ*.



[illegible]

३०  
 ३२  
 ३४  
 ३६  
 ३८  
 ४०

The characters are Kanarese, averaging from  $\frac{5}{16}$ " to a little over  $\frac{1}{2}$ " in height. They are well rounded, upright, and clearly cut, and are good types of the Kanarese writing of the latter half of the twelfth century. The special form of *y*, mentioned on p. 335 above as appearing in the inscription F, is found here in *kiryavām* (l. 8) and *Mirinjaya* (l. 24), and as the upper member of the conjunct consonant in *Kaḷachuryya* (l. 19) and *āchāryyaru* (l. 26). The corresponding form of *v* is found as the upper member of the conjunct letter in *parvād-* (l. 22), *pūrvakam* (l. 28), and *pūrvva* (l. 47, twice). The corresponding form of *m*, which is found in the inscription F and dates from A.D. 804,<sup>1</sup> is not found here.

The language of the inscription is Kanarese, in verse (ll. 3-14) and prose (ll. 14-46), preceded by the well-known Sanskrit verse beginning *Namas=tuṅga*<sup>o</sup> (ll. 1 to 3) and concluding with a Sanskrit minatory formula (ll. 46-8). The metrical Kanarese portion consists of two verses, which are borrowed with slight variations from verses 73 and 75 of inscription B; these are in the pure ancient dialect. The prose part verges on the medieval dialect, shewing the nominative plural with euphonic *u* in *-ru*, the dative in *-rige* (l. 44, but *-rgge* in l. 27), and initial *h* for *p* (*haḷḷadim*, l. 36, and *hattu*, ll. 38-9).—As regards orthography, we may note that *r* is used for *ṛ* in *Oraṁṭana* (l. 37). The ancient *ḷ* does not appear, being replaced by *ḷ* in *pəḷaḷ*<sup>o</sup> (ll. 7, 14), *neḷaḷ* (l. 15), *koḷagumam* (l. 42), and *aḷi*<sup>o</sup> (ll. 44-6). The notation of the *virāma* by the vowel *u* is found in several places in the prose portion, as well as in *dhātṛiyolu* (ll. 13-14), and more notably in *tatu-kanīyan* (l. 11) and *bhavētu* (l. 48).

The purport of the inscription is to record a donation of land made in the time of the Kalachurya king Saṅkamadēva by Tripurāntaka-dēvarasa, the *mahā-prabhu* of Ēhūr, who is the protagonist of the previous inscription F. He here grants two plots of land and a right of drawing water to Jñānarāśi, the abbot of the Śaiva monastery attached to the local temple of Svayaṁbhū-Sōmanātha (Śiva), for the maintenance of his establishment.

Tripurāntaka-dēva was the son of the General Nachaya-bhaṭṭa or Nāchana, eldest son of the same Ravidēva who is celebrated in our inscription B above, where the pedigree of the two latter worthies is fully set forth.

The donee Jñānarāśi is here described as being of the spiritual lineage of Chikkadēva of Mirinjē (the modern Miraj), the disciple of Maleyāḷa-dēva of the church of Elomela Sinha; the three last-named also appear in our inscription B, ll. 226-7, <sup>2</sup> above, p. 283. This fraternity seems to have been a local branch of the ancient Lākulīśa-Pāśupata or Kālāmukha sect of Śaivism, which apparently affected names compounded with *raśi*. The sect, which is supposed to have had its original home in Gujarāt, had made at this time considerable progress in the South. Some nearly contemporary inscriptions at Kalattūr and Tiruvānakkōyil mention Gōmadattu Śailarāśi Paṇḍita and Jñānarāśi Paṇḍita (possibly identical with the Jñānarāśi of the present inscription) as professors of the Kālāmukha doctrine and in possession of the temples there (see the Progress Report of the Epigraphist for Madras, 1911-12, p. 67). In the Kanarese country the sect had been established for many years: we find it in 1161 at Managōḷi (see vol. V above, p. 9 ff.), where the same Jñānarāśi is mentioned (ib., p. 30 f.).

The details of the date of this inscription are: the cyclic year Vikārin, being the fourth year of the reign of the Kalachurya king Saṅkamadēva; the new-moon day of Āśvayuja; Sōmavāra (Monday); a *mahā-parvan*. Dr. Fleet gives me the following remarks:—"The Vikārin *samvatsara* in question began on 11 March, A.D. 1179. The given *tithi*, the new-moon of Āśvina, answers for that year to Tuesday, 2 October, on which day it ended at about 13 hrs. 23 min. after mean sunrise (for Ujjain). But the occasion is marked as a special one by being mentioned as a *mahā-parvan*; and the allusion apparently is to the Dipāvali,

<sup>1</sup> See Dr. Fleet's note on p. 335 above.

Diwāli, which extends from Āśvina kṛishṇa 14 to Kārttika śukla 2 : at any rate there was no eclipse of the sun, either visible or invisible in India, at this new-moon. The Dipāvali or "row of lamps" being chiefly a nocturnal festival, the grants registered by this record may well have been made at night on the Monday, when the new-moon *tithi* had begun, which was at about 16 hrs. 1 min., or roughly 10.0 P.M.; and this may have led to the *tithi* being cited with the weekday on which it began.<sup>1</sup> Accordingly we may take Monday, 1 October, A.D. 1179, as a sufficiently satisfactory equivalent of the given dato."

Among places this record again mentions Yēwūr by its earlier name of Dhār. For Bellumbatte, Elarāve, Mirimje, and Śivapura, which are all mentioned in the inscription B, see above, p. 272. Dr. Fleet tells me that Oḍagere, which is mentioned in line 29, is a village, now known as Waḍagēri, which is shown in the Indian Atlas sheet 57 (1854) as 'Wudigeyru', four miles towards the north-west from Yēwūr. He adds that in an inscription of A.D. 1077 at Waḍagēri itself the name is written both as Oḍagere and as Oḍamgere; also, that the god whose name is given here as Dāyimōśvara is there called Dhāyimōśvara (with the dental aspirated *dh*, instead of the cerebral unaspirated *ḍ*), and that that record implies that his cult was established by a *Muṇḍalika* named Dhāyimayya.

### TEXT.<sup>2</sup>

#### First face.

- 1 Ōm<sup>3</sup> 4Namas=tuṅga-śiraś-chuṁbi-chāndra-chāmāra-chāravē [\*]
- 2 trai|ōkya-nagar-ārāmbha-mūla-stāmbhāya
- 3 Śāmbhavē || [1\*] 5Iṅgaḍalimge Śitakaran=emtu Kumā-
- 4 rakan=emtu Dēva-dēvaṅge Murāntakaṅge Kusmā(sumā)-
- 5 yudhan=emtu Jayamtan=emtu Sa(śa)kraṅge ta-
- 6 nūjan=ante Ravidēva-chamūpati saṁda. Koppa-
- 7 dēvaṅge tanūjan=emdaḍ=adar=umṇatiyaṁ pogalalke
- 8 vēlkumō || [2\*] 6Vinutām Nāchapan=ātaniṁ kiṛiya-
- 9 vaṁ Koppaṁ tadīy-ānujanman=avaṁ Vām(vā)vaṇa-
- 10 n=ātaniṁde kiṛiyātām Rēvaṇaṁ tat-
- 11 kaṇiyan=avaṁ Sōvaṇan=emb=ivar=ssakaḷa-vidyā-
- 12 pāragan=ppuṇya-bhājanar=ātm-ōdbhavar=em-
- 13 doḍ-ā vibhuvīn=ant-ār=dhthamnyar<sup>7</sup>=1 dhā-
- 14 triyolu || [3\*] Emb=1 pogaltegaṁ
- 15 negaltegaṁ aggaḷam=enisida Koppaṇa-bhaṭṭa-da-
- 16 ṇḍanāyakara tanūjaṁ Nācheya-bhaṭṭa-daṁ-
- 17 ḍanāyakara tat-tanūjan=appa śrīmatu 8-
- 18 hūra mahā-prabhu Tripurāntaka-dēvarasa-

<sup>1</sup> [Professor Kielhorn has told us (*Ind. Ant.*, vol. 26, p. 184) that the chief day of the Dipāvali is that one on which the moon is in the *nakṣatra* Svāti. But this does not help in the present matter. The moon usually enters Svāti on Āśvina kṛishṇa 14, but occasionally not even till Kārttika śukla 1: and this was the case on the present occasion; she did not come to Svāti till about 9 hrs. 50 min. after mean sunrise on the Wednesday, which was Kārttika śukla 1.—J. F. F.]

<sup>2</sup> From the ink-impression.

<sup>3</sup> Represented by a four-pointed symbol.

<sup>4</sup> Metre: Ślōka (Anuṣṭubh).

<sup>5</sup> Metre: Uṭpalamālā: this is verse 73 in the inscription B, above, p. 280. The first word is there spelt

<sup>6</sup> both forms are permissible. Towards the end the verse there has *tanūjan=emdaḍ tad-unnatiyaṁ*.

<sup>7</sup> Metre: Mattābhavikṛidita: this is verse 75 in the inscription B.

<sup>8</sup> Read *dhānyar*.

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- 19 ru || Svasti Śrīmatu-Kaṣachuryya-bhuja-ba-  
 20 la-chakravartti-Saṁkama-dēva-varshada 4ne-  
 21 ya Vikāri-saṁvatsarada Āsva(śva)yujad-a-  
 22 māvāsyē Sōmavāra mahā-parvva-d-aindu

*Second face.*

- 23 Ōm<sup>1</sup> Śrīmad-Eḷemela-śrī-Simha-parsha[n\*]-maṁḍa-  
 24 li Māleyāla-dēvara śiṣhyar-appa Mirimjēya.  
 25 Chikkadēvara saṁtānam Eḥūra śrī-Svayam-  
 26 bhu-Sōmanātha-dēvara sthānad-aḥāryaru  
 27 śrīmatu-Jñānarāsi(śi)-paṁḍita-dēvargge bhikṣhe-  
 28 nimittav-āgi kālam karchēḥi dhārā-pūrvva-  
 29 kam māḍi Oḍagereya Dāyimēsva(śva)ra-dē-  
 30 vara keyya simeyīm mūḍalu Beḷumbato-  
 31 ya<sup>2</sup> simeyīm tomkaḷu Mutta-Mādhava-dēvara  
 32 keyīm paḍuvalu tāvu muṁna koṭṭa mattar-a-  
 33 ydarīm baḍagalu mattam Yisapōsva(śva)ra-dēvara  
 34 keyyīm mūḍalu Beḷumbatṭeya sime-  
 35 yīm tomkaḷu Si(Si)vapurada dāriyīm paḍṭha(ḍu)-  
 36 valu haḷḷadiḥ baḍagalu yimt=eraḍu sthālada-  
 37 lu Eḷarāveya tirtthada gaḍimḇada Oraṁṭa-  
 38 naMallana ghaḷeyalu biṭṭa mattaru hattu  
 39 aṁkadolāṁ mattaru hattu Appama-gereya ni-  
 40 r-ggolūmaṁ biṭṭaru [||\*] Yimt=ī dharmmamam prati-  
 41 pālīsīdavaru Vāraṁsiyolu sa(sa)ha-  
 42 śra(sra) kavileya kōḍum kolagumam suvarṇṇaḍalu  
 43 kaṭṭisi chatur-vvōda-pāragar-appa sa<sup>3</sup> brāhmaṇa-  
 44 rige koṭṭa phalam=akku ī dharmmamam=alīdavarīm-  
 45 ge ā kaviley-ākaḷuvam brāhmaṇaruvam Vā-  
 46 raṁsiyal-alīda pāta[ka\*]m=akku || <sup>4</sup>Sva-datta-dviguṇam  
 47 puṇyam pūrvv-datt-aṇupālānātu<sup>5</sup> [||\*] pūrvva-du-  
 48 tt-āpahārōṇa sva-dattam niḥphalam<sup>6</sup> bhavētu ||

**TRANSLATION.**

(Verse 1) Ōm! Homage to Śambhu, lovely with the moon kissing his lofty head as a fan, the foundation-column for the beginning of the cities of the triple world!

(Verse 2) When it is said that as the Moon was born to the Milk-Ocean, as Kumāra was born as a son to the God of Gods, as the [God] of the Flower-bow to Mura's Slayer, as Jayanta to Śakra, so the General Ravidēva was born as son to the worthy Koppadēva, is it necessary to praise his exaltation [any further] ?

<sup>1</sup> Represented by the spiral symbol.

<sup>2</sup> Read *Beḷumbatṭeya*, in accordance with line 34 below : compare the inscription R, lines 230, 233, ? above, p. 283, where, however, the name ends in *ē* instead of *e*.

<sup>3</sup> Delete this syllable, *sa*.

<sup>4</sup> Metre : Ślōka (Anuṣṭubh).

<sup>5</sup> [The usual reading of this line is :—*Sva-dattād=dviguṇam puṇyam pūrvva-datt-aṇupālānam*.—J. F. F.]

<sup>6</sup> Read *nishphalam*.

(Verse 3) The famous **Nāchapa**; his younger brother **Koppa**; his younger brother **Vāvaṇa**; his younger brother **Rēvaṇa**; his younger brother **Sōvaṇa**: these were his [scil. Ravidēva's] sons, masters of all the sciences, vessels of righteousness; in view of this, who on this earth are so happy as that noble man?

(Line 14) The fortunate **Tripurāntaka-dēvarasa**, *māhā-prabhu* of **Ēhūr**, son of the General **Nācheya-bhaṭṭa**, son of the General **Koppaṇa-bhaṭṭa**, who is thus called a noble subject of praise and glory,

(Line 19) on a great *purva* on Monday the new-moon day of **Āsvayuja**<sup>1</sup> of the year **Vikārin**, the fourth of the happy and fortunate **Saṅkama-dēva**, puissant Emperor of the **Kaḷachurya** [dynasty],

(Line 23) **Ōm**! has granted for the purpose of alimony to the fortunate **Jñānarāṣi-paṇḍita-dēva**, head of the monastic establishment of the fortunate god **Svayambhu-Sōmanātha** of **Ēhūr**, in the [spiritual] succession of **Chikka-dēva** of **Miriñje**, the disciple of **Maleyāḷa-dēva**, a member of the church of the fortunate **Ēḷemela-Simha**, with laving of the feet and pouring of water,

(Line 29) in these two places, to wit, [in the one] east of the boundary of the arable land belonging to the god **Ḍāyimēśvara** of **Oḍageṛe**, south of the boundary of **Beḷḷumbatte**, west of the arable land of the god **Mutta-Mādhava**, [and] north of the five *mattar* previously granted by himself, and [in the other] east of the arable land of the god **Īsapēśvara**, south of the boundary of **Beḷḷumbatte**, west of the path to **Śivapura**, north of the river, ten *mattar*, in figures ten<sup>1</sup> *mattar*, by the *ghaḷe* of **Oranṭana Malla**<sup>2</sup> of the measuring-pole of the *tīrtha* of **Ēḷarāve**, [and likewise] a supply of water from the **Anṇama-geṛe** tank.<sup>3</sup>

(Line 40) [For] those who maintain<sup>4</sup> this pious foundation the fruit will be the same as if they adorned the horns and hoofs of a thousand kine with gold and gave them to **Brāhmaṇs** versed in the Four **Vēdas** in **Benares**. For him who violates this pious foundation the guilt will be the same as if he destroyed as many kine and **Brāhmaṇs** in **Benares**. Merit twice as great as from a gift of one's own [accrues] from the maintenance of previous donations; by taking away previous donations one's own gift loses its effect.

No. 38.—THE ARIVILIMANGALAM PLATES OF SRIRANGARAYA II;  
SAKA-SAMVAT 1499.

BY T. A. GOPINATHA RAO, M.A., TRIVANDRUM,  
and

T. S. KUPPUSVAMI SASTRI, TANJORE.

The village of **Arivilimangalam** is situated five miles south-west of **Nannilam**, the headquarters of the **Tālūka** of the same name in the **Tanjore** district. It had an old **Vishṇu**

<sup>1</sup> The scribe by an oversight has written the word *hattu*, instead of giving the numeral symbol.

<sup>2</sup> With a slight difference in the spelling of the prefix, this person is mentioned as **Oṛanṭana-Malla** in line 231 of the inscription B, above, p. 283.

<sup>3</sup> This is evidently "the tank of **Anṇama-gāvuṇḍa**" which is mentioned in the inscription B, line 240, above, p. 283.

<sup>4</sup> The construction is loose, *pratipāṣidavararu* owing its nominative case to the attraction of the implied subject of *koṭṭa*. The usual form is *pratipāṣidavarge*.



temple, now gone out of existence and of which there exists at present only a *maṇḍapa*; in this is placed now a modern figure of Gaṇeśa. Long time ago the copper-plates on which the inscription under consideration is engraved were found in this ruined Viṣṇu temple, and they have been preserved in the family of Svāminātha Ayyar of that place. They were got on loan from their owner by Mr. Kuṇṇasvāmi Śāstri, and from the impression prepared under the supervision of Mr. Gōpinātha Rao the inscription on them is edited below.

The set consists of three plates of the usual size and shape of the Vijayanagara documents. The plates are bound together by a ring, which was cut when they came to us for examination. Along with the plates, there is strung in the ring a seal which bears on it the representation of a boar facing the proper right, the sun and the moon, a dagger, and two clubs placed V-wise. The preservation of the record is tolerably good. The alphabet is Nandināgarī and the language Sanskrit. At the end of the inscription is the sign-manual of the Vijayanagara emperors, the name *Śrī Virūpakṣa*, in the Telugu alphabet. The first and the second plates are marked with the Telugu-Kannada numerals, 1 and 2; in the first plate it is in the left margin of the reverse, and in the second, in the same margin of the obverse, but much nearer the ring-hole. The third plate bears no number at all.

This record, instead of employing the usual single and double vertical strokes at the end of half and full verses, uses horizontal strokes (or hyphens). The secondary *i*-symbol resembles in form the secondary *i*-form of the Tamil alphabet; that is, the free end of the curve does not reach the bottom; e.g. in *dhātṛi*, l. 3; in *kṣhīra*-, l. 5; in *-Śrīpati*-, l. 10, etc. Instead of *ri* we often find *rri*; thus *nrīpatis*= for *nṛipatis*-, l. 8. The consonant *dh* has a slightly different form from the same letter occurring in other Vijayanagara documents of the same period; compare *-Gaṇādhi*-, l. 1; *dadhau*, l. 4; *Budha*-, l. 7, etc. The dot representing the *anusvāra* is placed by the side of and not, in the usual way, on the top of the consonant to which it belongs; compare *-tuṅga*-, *-chumbi*-, and *-chāmḍra*-, l. 1; *-ārambha*-, l. 2; *daṁshṭṛā-daṁḍas*-, l. 3; *-bhūtaṁ paṁchāsya*-, l. 5, etc. The letters *y* and *p* are almost similar to each other: the only difference observable is that the latter has a larger loop than the former; compare the *p* and *y* occurring in *-patayē*, l. 1; *p* in *-nāpi* and *y* in *jayati*, l. 5, etc. The compound *ss* looks like *śś*, that is, the cross line in the first *s* is omitted; cf. *-daṁḍas=sa*, l. 3; *-ssutaḥ*, l. 16; *-kais=sam*-, l. 24; *mahaujās=sāmrājyē*, l. 36; *chatussīmā*-, l. 76; *-jas=sūrya*-, l. 93; *bhāsurdas=sarvē*, l. 103; *svayambhūs=sarasa*-, and *-patēs=sūnuḥ*, l. 106.

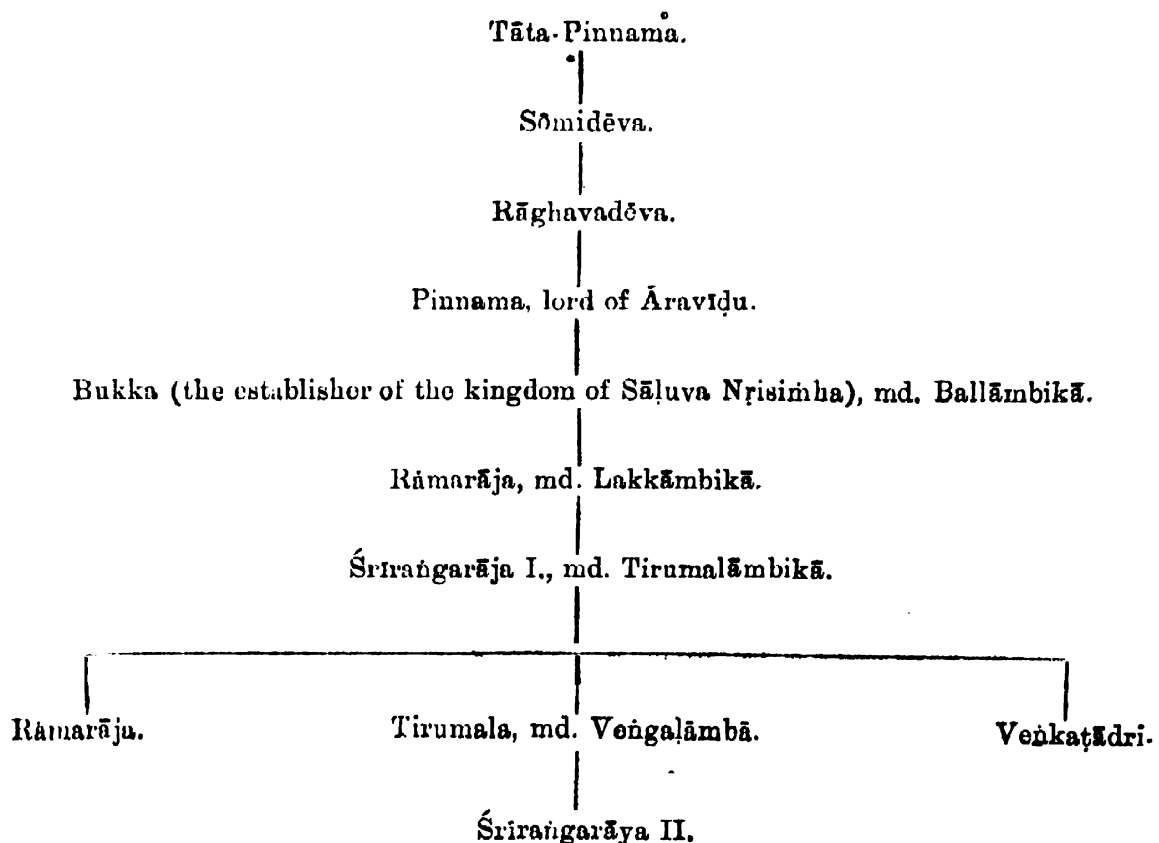
As far as it is known to us at present, this is the first copper-plate document of the Nāyaka kings of Tanjore hitherto published. The inscription records that, at the request of Śevvappa Nāyaka, the first prince of this dynasty, the Vijayanagara emperor, Śrīraṅgadēvaṛaya, granted the village of Arumolimaṅgalam to the Mādhva guru, Vijayindra Tirtha. The date of the grant was a Monday, the first dvādaśī<sup>1</sup> in the bright half of the month of Āṣāḍha, in the year Dhātṛi, which corresponded with the Śaka year 1499 (expressed by *indu* (the moon), *payōdhi* (the oceans), *graha* (the planets) and *ratna* (the gems). The grant was made in the presence of the god Rāmachandra of Penugonḍa.<sup>2</sup> The grant had already been

<sup>1</sup> This is the first *dvādaśī* of the four months of the *Chātur-māsya-trata* and hence called the *prathama-dvādaśī*.

<sup>2</sup> Tirumala transferred the seat of government to Penugonḍa (*Ep. Ind.*, Vol. III, p. 238 ff.). His second son, Raṅga II., the same who figures in our record, is actually called the king of Penugonḍa. The present inscription has (l. 61) *Peruṁkāḍapura*, that is, the secondary *e*-symbol of *ko* and the *anusvāra* after the same letter are wanting to make it read *Peruṅkonḍapura*, which might be taken to be a mistake for *Penugonḍapura*. It is of course possible that we have to do, not with a temple in Penugonḍa, but with a temple of Rāmachandra in an unknown place that might have been known by the name *Peruṅgāḍu* or *Peruṅkaḍapura*. But at present we know of no such place, and hence we choose to take *Peruṅgāḍapura* as a mistake for *Penugonḍapura*, the capital of Raṅga II., where the king had every facility for making the grant.

made by Achyuta, the son of Śevvappa Nāyaka; but now the formal sanction from the Vijayanagara overlord was obtained and the village given to the donee. Arumolimangalam was bounded on the west by Parittiyūr, on the south-east by the village of Vallagrāmam, on the east by Kōvilpattu and Tiruvaṭṭachchēri, on the north by Parittiyūr, on the south by Kōvilpattu and the river Puttāru, and on the south-west by the village of Vaḍapēr. The village granted belonged to the Kulōttuṅgachōḷa-vaṇaṇḍu, forming part of Ōhayūr-pattaka, a subdivision of the Tiruvārūr-chāvaḍi in Chōḷa-maṇḍala-rājya, situated on the south side of the river Kāvēri. The donee, Vijayindra Tirtha, after receiving the village, divided it among a number of Brāhmaṇas of various *gōtras*, *sūtras*, etc., for his own merit and for that of Śevvappa and his son Achyuta. Regarding the date Dewan Bahadur L. D. Swamikkannu Pillai, M.A., LL.B., says:—"Monday, Āshāḍha Śukla Dvādaśi in the year Dhātṛi=Ś. 1499. A.D. 1576-77=Dhātṛi; A.D. 1577-78=Īśvara. In A.D. 1577 Āshāḍha Śukla 12 fell on Thursday. In A.D. 1576 the *tithi* fell on Saturday. But in A.D. 1576 Śrāvaṇa Śukla 12 ended on Monday at 18 *ghaṭikās* after mean sun-rise. There is probably an error in the name of the lunar month, Āshāḍha being a mistake for Śrāvaṇa."

The inscription, as usual, begins with the *purāṇik* and the traditional history of the third Vijayanagara dynasty: the historical genealogy begins with Tāta-Pinnama, whose son was Sōmidēva; his son, Rāghavadēva; his son, Pinnama, lord of Āraviḍu; his son Bukka, who established the kingdom of Sāḷuva Nṛsiṃha firmly; his wife was Ballāmbikā and their son Rāmarāja; his wife was Lakkāmbikā and to them was born Śrīraṅgarāja I.; his wife Tirumaladēvi bore him three sons named Rāmarāja, Tirumala and Veṅkaṭadri. Rāmarāja being already dead, Śrīraṅgadēvarāja II., the son of Tirumala by Veṅgaḷāmbā, ascended the throne. The following genealogical table clearly summarises the relationship between the various members enumerated above:—



Śrīrangarāya bears the *birudas*, *Hosabirudaragaṇḍa*, *Rāyarāhuttamiṇḍa*, *Birudamanyaragaṇḍa*, *Gaṇḍaragūḷi*, Lord of *Āravīḷipura*, *Maṇḍalikatharaṇivarāha*, *Bhūshegetappavarāyaragaṇḍa*, and he who put to shame *Avahaḷurāya*. He boasts of being praised by the kings of the *Kāmbōja*, *Bhōja*, *Kāliṅga*, and *Karahāṭa* countries.

The *viññapti* of the grant, *Śevvappa Nāyaka*, is, as we have already said, the first king of the *Nāyaka* dynasty of Tanjore. Mr. Kuppusvāmi Śāstri has shown in his excellent little book on the history of the *Nāyakas* of Tanjore that *Śevvappa* was the husband of the sister of the queen of *Achhutadōvarāya* of the *Tuluva* dynasty of *Vijayanagara*,<sup>1</sup> and that the latter granted the Tanjore country as *strīdhana* to his sister-in-law.<sup>2</sup> The names of the parents of *Śevvappa Nāyaka* are *Timma Nāyaka* and *Vayyamāmbā*.<sup>3</sup> A stone inscription of this king, found in the mosque called the *Samsaruppalli* in Tanjore, is dated in Ś. 1471, and records that a piece of land was granted by the king for the maintenance of fakirs.<sup>4</sup> Another, dated 1494, is found in the *Aruṇāchalēśvara* temple at *Tiruvannāmalai*.<sup>5</sup> It states that two brothers, *Śivaneśan* and *Lōkanāthan*, built the *gōpura* of that temple in the reign of *Śevvappa Nāyaka*. The big tank in the same temple and another outside the Tanjore fort, which feeds the *Śivagaṅga* tank inside it and which bears the name *Śevvappanēri*, were dug by *Śevvappa Nāyaka*.<sup>6</sup>

*Śevvappa*'s son *Achhutappa* was made *yuvarāja* some time before the death of his father and most probably also before Ś. 1499.<sup>7</sup> An inscription of this prince found in the *Bṛihadīśvara* temple at Tanjore and dated Ś. 1499 records certain grants made to the local artisans.<sup>8</sup> His prime minister was the famous *Gōvinda Dikshita*, a very learned *Kannāḍa* *Brāhmaṇ*.<sup>9</sup> *Achhutappa* was a patron of learning. He granted *agrahāras* to many learned *Brāhmaṇas*. He was also a pious and charitable king. To the god *Raṅganātha* of *Śrīrangam* he, on more occasions than one, presented valuable jewelled ornaments. In his reign the *ancient* across the *Kāvōri* was repaired,<sup>10</sup> and flights of steps at various places along its course were put up, as for example, at *Māyavaram*, *Kumbhakōṇam*, *Tiruvīdaimarudūr*, etc.<sup>11</sup> The king ordered the repairs to the temples at *Chidambaram*, *Tirupati*, *Kālahasti*, etc., to be effected. At the instance of his minister, *Gōvinda Dikshita*, the *Tiruvaiyārru Purāṇam* was translated from

<sup>1</sup> *A Short History of the Nāyakas of Tanjore*, p. 3. Much of what follows about the history of the first two *Nāyakas* of Tanjore has been borrowed from this book.

<sup>2</sup> *Vijayavilāsa*, a Telugu work, it is stated, makes this assertion. This was composed by *Chāmakūr Venkatarājakaṇḍi*. [The latter part of the statement is not found in the work quoted.—H. K. S.]

<sup>3</sup> चासीदशैवाहितभूमिपालशासी युनासीरसमप्रभावः ।

तिन्मावर्गनायकवय्यमात्वाजन्मा सुधर्मा दिनचेत्त्वभूपः ॥

*Rukmiṇī-pariṇaya*, II, 34.

<sup>4</sup> See p. 4 of *A Short History of the Nāyakas of Tanjore* for a transcript of this inscription.

<sup>5</sup> *Loc. cit.*

<sup>6</sup> सरी गभीरं पुरि गोपुरं च यः समुन्नतं श्रीणगिरीशितुर्वधात् ।

चक्रयोरङ्गिशिरो विलीकितं महापथो माधववधसीरिव ॥

*Sāhityaratnākara*, No. 10291, Palace Library, Tanjore, III, 3.

<sup>7</sup> युवानसेनं युवराजतापदं नयन्नयं नन्दनमात्मसंनिभम् ।

स द्विर्बारावनिवासवासवसतो तु वित्तसमसम्भूरः ॥ *Ibid.*, III, 14.

<sup>8</sup> *A Short History*, p. 5.

<sup>9</sup> समुत्तमो वसुधासुधाकरोऽसौ सच्च गोविन्दमखीन्दुना सभायाम् ।

समगादय तच्च गीतभेदी सज्जयन्ती गुरुणा यथामराणाम् ॥ *Ibid.*, X, 1.

<sup>10</sup> कैकयाणि कृतानि धेन सक्तान्वासंय रक्षितुर्भूयः सक्तमहीधरं नन्दनमासीतुष धेनोदतः । कृत्वा मन्थयत्सरी वषभं भागी सितहादश्रीतिथ्यां धेनुं हिरण्यगर्भमवनी श्रेष्ठत्वमाप्तं महम् ॥ तत्तादृशगुणोऽयमस्य तविभुशेष्पभूपाकजः श्रीमान्विष्णुविरचित्तीर्थमङ्गिते कल्याणसिन्धोसटे । वामे पञ्चनदी ॥ From an inscription engraved on the *Pushya-mandapa*, *Tiruvaiyāra*.

<sup>11</sup> नायूरमध्यार्जुनकान्धोणश्रीदक्षिणावर्तमुत्थलेषु ।

हवाचसी पञ्चनदी च सेतो सोपानसोधानतनिष्ट यो वा ॥ *Rukmiṇī-pariṇaya*, I, 44.

Sanskrit into Tamil in the year Ś. 1527.<sup>1</sup> The Dutch, who tried to land at Negapatam in order to found a trading factory, were repulsed and driven away by Achyutappa Nāyaka.<sup>2</sup> Like his father, he also made his son, Raghunātha Nāyaka, *yuvārāja* in his own lifetime.<sup>3</sup> The name of the queen of Achyutappa Nāyaka is Mūrttimāmbā.

The donee, Vijayindra Tirtha, is one of the most famous of the Mādhva āchāryas. Nothing is known of his parentage and his birth place. Surēndra Tirtha of the Pūrvādi or Sumatindra *maṭha*, who was the twelfth in descent from Madhvāchārya, the founder of the Dvaita school of philosophy, was the spiritual *guru* of Vijayindra.<sup>4</sup> It is from him that he received the robes of *saṃnyāsa*, and eventually he also succeeded him on the pontifical see as the thirteenth *guru*. But Vijayindra, like Vādirāja Tirtha of the Saudē *maṭha*, received all his education in philosophy from the great Vyāsarāya Tirtha<sup>5</sup> of the Vyāsarāya *maṭha*. Vijayindra was succeeded by Sudhindra and he, in his turn, by Rāghavēndra Tirtha, who was the fifteenth in the list of succession. Next to Śrīmad Ānanda Tirtha (another name of Madhvāchārya) and Jaya Tirtha, the most important names in the history of the Mādhva hierarchy are Vyāsarāya Tirtha, Vijayindra Tirtha, Vādirāja Tirtha and Rāghavēndra Tirtha. Therefore, a short summary of the lives of these four āchāryas will not be out of place in this paper.

Brahmaṇya Tirtha of the Vyāsarāya *maṭha* was once doing his *pūjā* when a lady came and prostrated herself before him. In the usual way he blessed her to be a *sumanigālī* for a long time and become the mother of noble sons. But the woman told him that her husband was breathing his last, and that his blessing was going to be of no avail to her. However, Brahmaṇya Tirtha assured her that her husband would live long and that she would really have noble sons, and he asked her to promise him her first-born son, which she gladly did. After some time a son was born to her, and she promptly made the child over to Brahmaṇya Tirtha. That Svāmin brought the child up on the milk that was used for *abhishēka* in his *pūjā*. When the child grew to about the seventh year of age, the *upanayana* ceremony was performed and a little time after he was made a *saṃnyāsin*. This pupil of Brahmaṇya Tirtha was Vyāsa (i.e. Vyāsarāya) Tirtha.<sup>6</sup> His higher education was undertaken by Śrīpādarāya Tirtha of the Muḷbāgaḷ *maṭha*.<sup>7</sup> He became a great scholar and favourite with royal personages. It is said

<sup>1</sup> Verse 18, of the Tamil *Tiruvaiyārū-Purāṇam*.—

*Mali-puṇal tūl Śōṇāḍu Tanjaiyir=kāttidum arasar madiy-amaichcha-  
n=oli-maṇai-tēr Gōvinda-Diṭchidarāyaṇ tīru=rākk=udaimaiyālē  
kalīyugattu=chchagan=āṇḍu mūv=aiṇṇūṇṇ=irubadin=mēr-kāṇum=ēlāy-  
poli-varudatt=Aiyārū=ppurāṇa-radamoli Tamilār=pugalalūṇṇ. Nos. 366 and 367 (Tamil MSS.),  
Tanjore Palace Library.*

[It is also possible to interpret *mūv-aiṇṇūṇṇ-irubadin* as equal to 'thrice five-hundred and twenty,' i.e. 1560.—K. V. S.]

<sup>2</sup> ते नागपट्टगतेन मया निरस्ताः पूर्वं समेत्य पुरमस्य समुद्रवियम् । नेपालभूविभुमती निरकासयन्किं भङ्ग्यामि तत्पुनरहं  
युधि पारसीकान् ॥ *Sāhityaratnākara*, VI, 68.

<sup>3</sup> सर्वं धैर्यविधूतमेव विभवे सर्वसहाया भवं  
प्रौढेऽस्मिन्नष्टनाथनाम्नि निदधःपुत्रेऽच्युतआपतिः ।  
श्रीरङ्गस्थलसंगती बुधकुलं श्रीतांशुर्धर्मो निव

प्राप्तः सेव पुपौष शेषशयने भक्तः परे धामनि ॥ *Ibidem*, XII, 94.

<sup>4</sup> The following is the traditional list of the *śrāmīns* of this *maṭha* as far as Rāghavēndra Tirtha :—

(a) Madhvāchārya. (b) Padmanābha Tirtha. (c) Mādhava T. (d) Jaya Tirtha. (e) Vidyādhirāja T.  
(f) Kavindra T. (g) Vāgīśa T. (h) Rāmachandra T. (i) Nārāyaṇa T. (j) Vibudhēndra T.  
(k) Jitāmītra T. (l) Raghunādana T. (m) Surēndra T. (n) Vijayindra T. (o) Sudhindra T.  
(p) Rāghavēndra T.

<sup>5</sup> वङ्गारं व्यासराजं मुखाकुत्वा विशेषतः । मध्वशास्त्रार्थसारं तु व्याचक्षाणं निजाग्रति ॥ *Vijayindra-stōtram*.

<sup>6</sup> See *Ep. Carn.*, Vol. VII, Shimoga tālūka, No. 85, and *Ep. An. Rep.* for 1905, p. 59.

<sup>7</sup> यच्छिष्यो व्यासराजः प्रतिभटजनतासर्वगर्वापहर्ता कर्ता यन्मन्त्रस्य प्रतिभटविजयादीशशास्त्रीतमस्य । प्रख्याता यन्मन्त्रिणा  
जगति च विजयीन्द्र । ध्ययोगीन्द्रचन्द्रश्रीमन्जीवादि राजप्रमुखयतिवराः सोऽवतान्मां यतीन्द्रः ॥ *Śrīpādarāyaśhatakam*.

that when once the conjunction of the planets foreboded evil to the ruling king of Vijayanagara, he vacated the throne for one *muhūrta* in favour of Vyāsārāya Tirtha, fully believing that his spirituality could prevent the evil from taking place; hence it is that the distinct title *rāya* of the Vijayanagara dynasty was assumed by this Mādhva teacher. No mention is however made in inscriptions of the occupation of the throne of the Vijayanagara empire by any *sannyāsin*, but there exists the tradition among the Mādhvas about the Svāmin's occupying the throne, and a custom in the *maṭha* perpetuates the event; every night, after all the services in the *maṭha* are over, the Svāmin sits on his seat, with a costly shawl tied round his head, and the officers of the *maṭha* present themselves one after another before the Svāmin, bow before him and retire. This ceremony is called *dīpaṭi-salām*, and it is supposed to be indicative of royalty. Vyāsārāya Tirtha was the contemporary of Kṛṣṇadēvarāya, by whom he seems to have been held in great estimation. A number of grants made by this sovereign to Vyāsārāya Tirtha seem to corroborate our surmise.<sup>1</sup> Again, when Vallabhāchārya, the founder of the *puṣṭi* or *bhakti mārga*, desired to preach his tenets before the king in the presence of his paṇḍits, the king chose Vyāsārāya Tirtha as the president for the occasion.<sup>2</sup> Vyāsārāya was the author of several works of which the most important are the *Chandrikā*, the *Nyāyāmṛta*, the *Bhēdōjjīvana*, etc. The second of these works elicited a powerful criticism from Maṇḍusūdāna Sarasvatī, who then wrote his well-known *Advaita-siddhi*. Vyāsārāya Tirtha is sometimes called Chandrikāchārya after his famous book.

Of Vijayaśūdra Tirtha we have already said something. In his *pūrvāśrama* he was known by the name of Viṭṭhalāchārya. He is said to have held the pontificate, according to the list preserved in the Rāghavāndrasvāmī *maṭha*, for a period of 55 years, 5 months and 16 days, from Ś. 1461 to 1517, and to have died on the Jyēṣṭhā *vadya* 13th of the latter year, which was the cyclic year Manmatha. He appears to have spent the last part of his life at Kumbhakōṇam. He died there, and his *brindāvana* (tomb) is erected on the spot where he was interred. He was the contemporary and friend of the celebrated Appaya Dīkshita.<sup>3</sup> He

<sup>1</sup> Compare *Ep. An. Rep.* for 1905, p. 59; *Ibid.*, No. 74 of the collection for 1389; *Ep. Carn.*, Vol. VII, Shimoga Taluk, No. 85; Prof. Aufrecht is wrong in taking Vyāsārāya as the founder of the *maṭha* which goes under his name. Evidently the late Mr. Venkayya also agreed with him in thinking that Vyāsārāya was the founder of the *maṭha*, but he seems to have felt some difficulty in reconciling himself with the date of death as given by the Professor; see *Ep. An. Rep.* for 1905, p. 59, para. 33. There were two Vyāsa Tirthas in this *maṭha*, of whom the later was the famous Vyāsārāya Tirtha, while the earlier is the one whose death Dr. Aufrecht perhaps refers to.

<sup>2</sup> *Search for Sanskrit Manuscripts, during the year 1896*, by Prof. M. Śēṣhagiri Śāstrin, M.A., p. 24.

<sup>3</sup> Appaya Dīkshita was born in Kali 4654:—

श्रीमदप्पयदीक्षितकृताया चाम्पार्यकृतेः शिवानन्दयतिकृताया व्याख्याया श्रीमदप्पयदीक्षितजन्मकाल एवमुदीर्यते—  
 वीणातत्त्वज्ञसंख्यालसितकलिसमाभाक्रमतीचवर्ष  
 कन्यामासे तु कृष्णप्रथमतियुतेः पृथरप्रोष्ठपादे ।  
 कन्यालग्नेऽद्विकन्यापतिरमितदयाशिशिर्वदिकेषु  
 श्रीगौर्ये प्राग्यथाह स समगनि विरञ्चोऽपुया कलेशः ॥  
 लग्ने रवौन्दुमुतयोमकरे च मान्दी  
 मीने शशिन्यथ द्वे रविजे च राही ।  
 चापे गुरौ क्षितिसुते निधुने तुलाया  
 शुके शिखिन्यलिगते शुभलग्ने एवम् ॥

and he lived for seventy-two years:—

कालेन शंसुः किल तावतापि कलाशतुःषट्मिताः प्रणिन्य ।

वाससति प्राप्य समाः प्रवन्वाञ्छतं व्यधादप्पयदीक्षितेन्द्रः ॥

V. 8, Canto I, *Śivalilārṇava-kārya* by Nilakanṭha-Dīkshita, the grandson of the younger brother of Appaya-Dīkshita.

Hence it is clear that Appaya-Dīkshita lived from about A.D. 1554-1626.

is said to have been the master of the sixty-four *kalās* or branches of learning,<sup>1</sup> which he employed in vanquishing a great Vira-Śaiva *guru* who had a large following and who had his *maṭha* at Kumbhakōṣam. The condition under which this philosophical wrangle took place was that, if the Vira-Śaiva *guru* succeeded, the Mādhva āchārya should join him with all his followers; and if the Mādhva āchārya succeeded, the Vira-Śaiva *guru* should make over his *maṭha* with its belongings to the Mādhva āchārya and go away to the north, never after to return to Kumbhakōṣam. After an eleven days' discussion, Vijayindra came out successful. The Vira-Śaiva *guru* was obliged to leave the place and retire to the north, making over his *maṭha* and all its belongings to his vanquisher, whose spiritual descendants still enjoy its possession.<sup>2</sup> On the anniversary of this event the image of Vijayindra is taken in procession to this *maṭha* even at the present day. When Appaya Dikshita wrote condemning the Mādhva philosophy, Vijayindra Tirtha wrote several refutations of his works.<sup>3</sup> He also wrote commentaries on almost all important Mādhva works. The most important of his works are *Chakra-Mīmāṃsā*, *Chandrikōdāhṛita-Nyāya-Vivaraṇa*, *Nyāyamṛita-Vyākhyā*, *Appayya-kapōla-chapāṇikā*, etc.

Vādirāja Tirtha, the co-student of Vijayindra under Vyāsārāja Tirtha, belonged to the Saudē *maṭha* and was the fourteenth in descent from Madhvāchārya. His immediate predecessor was Vāgīśa Tirtha.<sup>4</sup> Vādirāja was a great controversialist, writer and commentator. Like his co-disciple, Vijayindra Tirtha, he wrote a large number of works and commented on many of the treatises of his predecessors. He had travelled far and wide and at the end of his pilgrimages he incorporated his experiences of the several places which he visited, in his *Tirtha-prabandha*. At Saudē he built a temple for Kṛishṇa and a *maṭha*<sup>5</sup> with the help of the Rājā of Saudē, who became his admirer and disciple. Several superhuman acts are attributed to him and it is stated that he achieved them with the help of the god Hayagrīva, whose favourite he happened to be. He was a Tuluva Brāhmaṇa by birth.<sup>6</sup>

At the same period as Vijayindra and Vādirāja there lived the Śrivaishṇava āchāryas Doḍḍayyāchārya of Chōlāsiṅgapuram and Tātāchārya of Conjeevaram. The former wrote in refutation of Appayya Dikshita's *Advaita-Dīpikā* his famous *Chandamārutam*; he is, on this account, known by the name of Chandamārutam Doḍḍayyāchārya.<sup>7</sup> The latter was the

१ गणनातीतमाहारव्यो विजयीन्द्रयतीश्वरः ।

चतुःषष्टिकलापूर्णां कवी सुतां करोतु नाम् ॥ *Vijayindra-stōtram*.

२ जित्वा वादे वीरशैवगुरुं विकृततन्मठम् ।

अपहृत्वे च संवासं कृतवान् सतां हितम् ॥ *Ibid.*

३ Most of these are said to have been written by Vijayindra Tirtha in the temple of Maṅgalāmbikā at Kumbhakōṣam.

दुर्वासपेय्यरचितग्रन्थारण्यविनष्टे । चतुर्लक्ष्याधिकशतग्रन्थारणीनां प्रचीदकम् ॥ नाशदपेयमातङ्गगर्वनिर्वा-  
पणचमः । श्रीजयीन्द्रमुनेन्दो मे हृद्गुहावसथी भवेत् ॥

४ The following is the traditional list of this *maṭha* as far as Vādirāja Tirtha :—

Madhvāchārya. (a) Viṣṇu Tirtha. (b) Vēdavyāsa T. (c) Vēdavyēdya T. (d) Varāśa T. (e) Vāmana T.  
(f) Vāsudēva T. (g) Vēda T. (h) Varāha T. (i) Viśvavyēdya T. (j) Viśva T. (k) Viṭṭhala T.  
(l) Varadarāja T. (m) Vāgīśa T. (n) Vādirāja T.

५ See *prabandha* 2 of *Vṛitta-ratna-saṅgraha*, alias *Vādirāja-vijaya*, by Raghunāthāchārya, in the *Stōtra-mahōdadhi*, published by the Rāma-tattva-prakāśa Press, Belgaum. This work states that the life of Vādirāja was attempted with poison by the Advaitins.

६ No. 114 of the Govt. Ep. Collection for 1901 dated S. 1536, Pramādin, mentions Vādirāja Tirtha and his disciple.

१ शैवशास्त्रविदां श्रेष्ठः श्रीमानप्यदीक्षितः । विचकूटे जितारातिरशीभत महाप्रज्ञाः । अद्वैतदीपिकाभिषेकं सत्यम-  
प्यदीक्षितः । चकार भगवद्देवी शैवधर्मरतः सदा । महाचार्यः स तां मुखा तस्याः प्रतिभटं तदा । चक्रमावतनामानं  
विदधि सत्यसुतमम् ॥ *Prapannāmr̥itam*, 127th Chapter.

spiritual teacher of Aṭiya Rāma-Rāya and lived with him for some time at Chandragiri, and latterly settled down at Kāñchi.<sup>1</sup> He wrote a work named the *Pañcha-mata-bhañjanam*; therefore, he is called Pañcha-mata-bhañjanam Tātāchārya. His son was the famous Śrinivāsārya, better known by the names Lakshmikumāra Tātāchārya<sup>2</sup> and Kōṭi-kanyā-dānam Tātāchārya. He was the *guru* of Venkṭapātidēvarāya I.; he performed the *abhishēka* ceremony on the coronation of this king.<sup>3</sup>

Rāghavēnṭa Tīrtha was, like his *guru* Sudhindra and his illustrious predecessor Vijayindra, a Kannaḍa Brāhmaṇ. He was ordained a *sannyāsin* rather late in life. Before this event he went by the name of Vēpiveṅkaṭa-bhaṭṭa. According to the *maṭha* list, he came to the pontificate in Ś. 1545, Rudhirōdgāri, and continued till the Śrāvāṇa *vadya* 2nd of Ś. 1593, Virōdhikṛit, thus reigning for a period of 47 years and 5 months. Tradition asserts that he was a black, well built man and that his external appearance often belied his mental greatness. He is also accredited with supernatural powers, which are said to be felt to this day at the place of interment of his remains. But to the Mādhvas his greatness does not lie so much in his physical powers as in his mental capabilities. He was also a prolific writer and a powerful controversialist. He died at Mantrālaya on the bank of the Tuṅgabhadra.

At the end of the record it is stated that the composer of the *śāsana* was Svayambhū, the son of Sabhāpati. We come across the names Sabhāpati, Svayambhū, Kāmakoṭi, Rāma, etc.,<sup>4</sup> as the composers of the Vijayanagara documents of the later dynasties. From a large number of sources it has become possible now to learn something about the relationship existing between the various persons mentioned above. From the Viḷappākkam and the Kūṇiyār plates<sup>5</sup> we learn that Rāma-kavi, their author, was the son and grand-son respectively of Kāmakoṭi and Sabhāpati. The present plates and the British Museum Plates of Sadāśivadēvarāya<sup>6</sup> state that Svayambhū was the son of Sabhāpati. The Daḷavāy-agrahāram plates of Ativirarāma Pāṇḍya inform us that Rājānātha, the son of Svayambhū, was the composer of that document.<sup>7</sup> This enterprising son of the *śāsana*-composer of the court of the

<sup>1</sup> श्रीरामदेवरायाख्यः कृष्णरायादनन्तरम् ।  
ग्रन्थास राख्यं धर्मेण गुह्यमक्षिपरायणः ॥  
स भूपतिर्महातेजा ययौ चन्द्रगिरिं प्रति ।  
गुह्यं तातार्यमादाय रामरायाभिषेकदा ॥ *Ibid.*

<sup>2</sup> राजासीत्सर्वदेशस्य रामरायादनन्तरम् ।  
श्रीवेङ्कटपतिर्नाम महात्मा भगवत्परः ॥  
लक्ष्मीकुमारतातार्यं महात्मानमभिषिञ्चयत् ।  
स महाश्वेङ्कटपतिरायः श्रीमान्माहायशः ॥ *Ibid.*

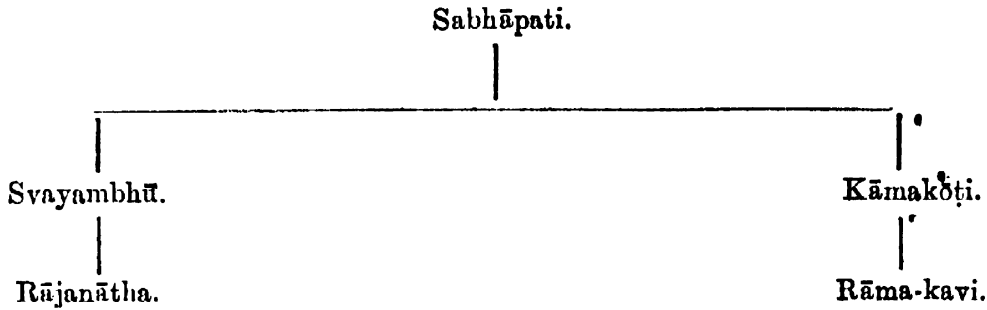
<sup>3</sup> Compare the paper on the Daḷavāyagrahāram Plates of Venkṭapātidēvarāya, above, pp. 161 and ff. See also preceding foot-note.

- <sup>4</sup> Compare *Ep. Ind.*, Vol. III, p. 158, (Sabhāpati).  
Nellore Inscr., C. P., Nos. 10 and 13, (Sabhāpati).  
*Ep. Ind.*, Vol. III, p. 250, (Rāma-kavi).  
Nellore Inscr., C. P., No. 7, (Rāma-kavi).  
*Ep. Ind.*, Vol. IV, p. 277, (Rāma-kavi).  
*Ep. Ind.*, Vol. IV, p. 22, (Sabhāpati Svayambhū).  
Nellore Inscr., C. P., No. 14, (Sabhāpati Svayambhū).  
<sup>5</sup> *Ep. Ind.*, Vol. IV, pp. 269 ff. and Vol. III, pp. 236 ff.  
<sup>6</sup> *Ibid.*, Vol. IV, pp. 1 ff.

<sup>7</sup> अतिवीररामपुत्रैराग्रव्याताचशासनलोकान् ।  
अबददिति राजनाथपुरभिळकचित्तदस्य(दस्य)यंभुवधुः ॥

See Travancore Archaeological Series, Vol. I, p. 142.

Vijayanagara emperors seems to have sought and obtained a place similar to that of his father at the court of the Pāṇdyas, who had already become the vassals of Vijayanagara. The relationship between these is shown in the accompanying table :—



In the comedy named *Sōmarallī-Yōgānanda-prahasana* the following account of the author, Aruṇagirinātha, is given: Nāgappa-kavi, who bore the several birudas *Kavi-prabhu*, *Aṣṭa-bhāṣā-kavi*, *Kavi-nāga-kēśarin*, etc., who was of the Sāma-Vēda and who was a follower of the Śrīkanthāgama, had a son named Rājanātha-Dēśika. He was married to Abhirāma-Nāyikā, the daughter of Diṇḍima-prabhu and sister of Sabhāpati of the Kāśyapa gōtra and the Sāma-Vēda, whose ancestors bore the title *Aghōraśivāchāryas*. To these was born Aruṇagirinātha.<sup>1</sup> He held several distinguishing titles such as *Diṇḍima-kavi-sārvabhauma*,<sup>2</sup> *Chēra-Chōla-Pāṇḍya-prathamārādhyā-Diṇḍima-kavi*,<sup>3</sup> *Daśarūpa - Nārāyaṇa - birudamaṇḍana-Diṇḍima*,<sup>4</sup> *Rasika-kavitā-sāmrajya-Lakṣmīpati*,<sup>5</sup> *Navanāṭaka-bharatāchārya*,<sup>6</sup> *Kavimallagalla-tāḍanapaṭu*,<sup>7</sup> *Pratibhaṭu-kavi-kuṇjara-pañchānana*,<sup>8</sup> etc. The *Sāḷuvābhyudaya* calls the father of its author, (that is, of Rājanātha-kavi), Śōṇādrinātha.<sup>9</sup> The author of the *Bhāgavatachampū*, *Achyutarāyābhyudaya*, etc., was also a Rājanātha-kavi, whose father was also Śōṇādrinātha. From these facts we are forced to draw the conclusion that the Rājanātha-kavi of *Sāḷuvābhyudaya*, *Achyutarāyābhyudaya* and *Bhāgavatachampū* was one and the same person; but then it is not possible to explain why he wrote his *Sāḷuvābhyudaya* long after the hero of that work was dead.<sup>10</sup> Nor are we in a position to assert that the author of the

<sup>1</sup> चलि खलु परेन्द्रायहारनायकमणेः सामवेदसागरसायाचिकस्य अष्टभाषाकवितासाक्षात्प्राप्तिकस्य ब्रह्माळरायकटक-  
कविकुलगर्वपर्वतपर्वः नागस्य कविनागकेशरिणः श्रीमतः कविप्रभोः पौत्रः पुत्रः श्रीराजनाथदेशिकस्य ब्रह्माळभाषापिचक्षम-  
लितविजयडिण्डिमरवचखिखः श्रीकृष्णगमशिखखमखनमणेः श्रीडिण्डिमप्रभोर्दौहित्रः श्रीमदभिरामनायिकाकनमधयः सभापति-  
भट्टारकभागिनेयः श्रीडिण्डिमकविसार्वभौम इति प्रथितविरुदनामा सरस्वतीप्रसादलम्बकवितासनायः श्रीमानकृष्णगिरिनाथः ।  
तेन कृतेन सोमवल्लीयोगानन्दनामा प्रहसनेन सभाजियोगमनुत्तमम् । *Sōmarallī-yōgānanda-prahasana* (called  
*Yōgānanda* by Burnell) Palace Library, Tanjore, No. 10,658.

<sup>2</sup> *Sāḷuvābhyudaya*, Canto 3.

<sup>3</sup> *Ibid.*, Cantos 3 and 12.

<sup>4</sup> *Ibid.*, Canto 5.

<sup>5</sup> *Ibid.*, Canto 6.

<sup>6</sup> *Ibid.*, Canto 8.

<sup>7</sup> *Ibid.*, Canto 10.

<sup>8</sup> *Ibid.*, Canto 11.

<sup>9</sup> राजनाथकविमिदमवादीत् . . . . . । सोऽयं कविलदु शीर्षगिरौन्दसुनराजागिरं नृपतेरवतंससिखा ।

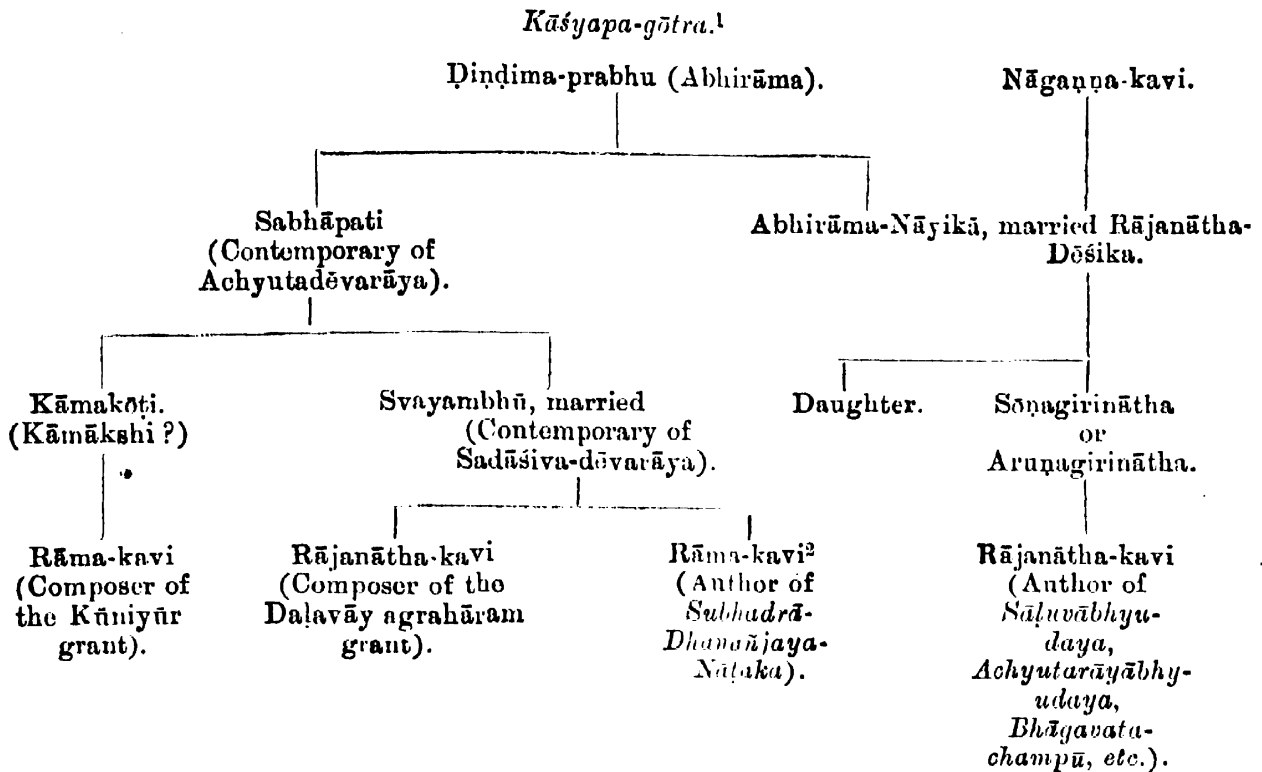
चम्पूप्रबन्धमजहत्सरसोक्तिबन्धं वक्तुं समारभत वाग्बिम्बवानुकूलम् ॥ *Vide* MSS. Nos. 9987 and 12369, Tanjore  
Palace Library (*Bhāgavata-champū-kārya*).

<sup>10</sup> Probably Sāḷuva Nṛsiṃha first entertained the maternal ancestor of Rājanātha-kavi as his court *śāsana*-  
writer, in gratitude for which act he might have written this poem in praise of Sāḷuva Nṛsiṃha. The following  
verse (the last one in the *Sāḷuvābhyudaya-kārya*) makes it clear that the author did not write it during the reign  
of the hero :—

आकर्ण्य वाचमतिष्ठदरमस्त्रितार्था-  
मभ्यर्च्य विरचयन्नुचितामसुर्षा ।  
अथ राजबन्धुरवति क महीमशेषा-  
न्नाश्रयंस्तु चरितं नरसिंहराजः ॥



*Saṅvābhayudaya* is different from the author of the *Achyutarāyābhayudaya*. Now, comparing the genealogy of Rājanātha-kavi with that of Dīṇḍima-prabhu, the father of Sabhāpati, given above, we get the subjoined table :—



The following names of places occur in this document :—Penugonda, Tiruvārūr, Ōhayūr, Kilkūrchohi, Parittiyūr, Vallagrāma, Kōvilpattu, Tiruvattachchēri, Vaḍapēr, Arumoli(ḷi)maṅgala, the rivers Kāvēri and Puttāru and the tank named Kappalu-ḍayan-taṭaka. Of these Penugonda is in the Penugonda tāluka of the Anantapur district. Tiruvārūr is the junction station on the Tanjore-Negapatam and the Mayavaram-Muttappēṭṭai lines of the South Indian Railway. Parittiyūr, Tiruvattachchēri (Tiruvattachchēri of the inscription), Vaḍavēr (Vaḍapēr), and Arivilimaṅgalam (Arumolimaṅgalam) are in the Nannilam tāluka of the Tanjore district. The two rivers, Kāvēri and Puttāru, flow through the same district. Ōhayūr or Ōgai is near Koḍavāsāl, and Vallagrāma is Vallam close to Arivilimaṅgalam.

<sup>1</sup> अलि किल काश्यपगोत्रस्य तच्चभवतो गुरुसामकवेः कृतिः सुभद्राधनञ्जयं नाम नाटकम् । नूनं तद्वर्गी परिषदादेशः । ...  
सूचधारः—श्रूयतां तावत् । अलि खलु तुच्छीरमखलं मूलाखं नाम महानयधारः । तत्र केचन वसन्ति काश्यपाः  
श्रीचित्रा धृतशिवार्चनप्रताः । येरघीरशिवदेविकादिभिः प्रत्यपादि परतरवसेश्वरम् ॥

सार्वभौमकविप्रख्या वश्यवाचो बहुश्रुताः ।

गुणीतरतया सर्वे गुरुन्संभावयन्ति यान् ॥

तेशामन्वयभूषणस्य तनुभूरकः स्वयंभूगुरो-

र्दीक्षितः कवितानिकटयशसः श्रीराजनाथस्य च ।

एनामव्यकरोत्कृतिं श्रितगुणयामः स रामः कविः

काव्यं ज्ञापयं व्यधाच्छिवपरं चम्पूप्रबन्धं च यः ॥

*Subhadrā-Dhanañjaya-nāṭaka*, No. 10,700, Palace Library, Tanjore.

[Mūlāṇḍam of Tuṇḍira-maṇḍala is the modern village Mullāṇḍram in the North Arcot district. An inscription at the place mentions a poet Dīṇḍimakavi; see Madras Ep. Rep. for 1912, p. 90, paragraph 72.—H. K. S.]

<sup>2</sup> See foot-note <sup>1</sup> above.

TEXT.<sup>1</sup>

## First Plate.

- 1 श्रीगणाधिपतये नमः । <sup>2</sup>नमस्तुंगशिरशुंविचंद्रचामर-  
 2 चारवे । त्रैलोक्यनगरारंभमूलस्तंभाय शंभवे ।[1१\*] <sup>3</sup>हरेर्लीलाव-  
 3 राह[स्य] दंष्ट्रादंडस्य पातु वः । हेमाद्रिकलया यत्र धानी <sup>4</sup>सकृच्चत्रि-  
 4 यं दधी ।[1२\*] <sup>5</sup>कल्याणायास्तु तद्धाम प्रताडतिमिरापहं ।  
 य[त्न]जो-<sup>6</sup>  
 5 प्यगजोत्भूतं<sup>6</sup> पंचास्यनापि<sup>7</sup> लालितं ।[1३\*] <sup>8</sup>जयति क्षीरजलधिर्जातं  
 6 सव्येक्षणं हरेः । आलंबनं <sup>9</sup>चकीरणाभमरायुष्करं महः ।[1४\*] <sup>10</sup>पौनस्त-  
 7 स्य पुच्छरवा बुधसुतस्तस्यायुरस्यात्मजसंजज्ञे नहुषो ययातिरभ-  
 8 वत्तस्मात्<sup>10</sup> पूरुस्ततः । तदंशे भरतो बभूव <sup>11</sup>नृपतिस्तत्तंतौ शंतनुस्त-  
 9 तुर्यो विजयोभिमन्युदभूतस्मात्परीक्षिततः ।[1५\*] <sup>12</sup>नंदस्तस्याष्टमासी<sup>13</sup> स-  
 10 मजनि नवमस्तसा<sup>14</sup> र[1\*] <sup>15</sup>चक्रिक्रम[1\*]पस्तत्तम<sup>15</sup>श्रीपतिश्चिरभवद्राजपू-  
 11 र्वो नरेद्रः । तस्यासीत्विष्णुलोदो दशन इह नृपा<sup>16</sup> वीरहेमाकिराय-  
 12 स्तार्तीयिको मुरारौ कृतनतिरुदभूतस्य मायापुरीशः ।[1६\*] <sup>17</sup>तत्तुर्यो-  
 13 नि तातपिन्नम<sup>17</sup>हीपालो निजालोकनचस्तामिचगणस्ततो-  
 14 नि हरन् दुर्गाणि<sup>18</sup> सप्ताहितात् [1\*] <sup>19</sup>अनैकेन<sup>19</sup> स सोमिदेवनृपतिस्त-  
 15 स्यैव जज्ञ<sup>20</sup> सुतो वीरो राघवदेवराडिति [त\*]तः श्रीपिन्नमो भूपतिः  
 [1७\*] <sup>21</sup>आ-  
 16 रवीटिनगरीविभोरभूदस्य बुद्धधरणीपतिस्तुतः । येन साकुव-  
 17 <sup>22</sup>[नृ]सिंहराज्यमप्येधमानमहसा स्थिरीकृतं ।[1८\*] <sup>23</sup>स्वःकामिनीः  
 18 स्वतनुकांतिभिराक्षिपंतीं बुद्धावनीपतिलको बुधक[स्य]शाखी । "

<sup>1</sup> From impressions and the original.<sup>2</sup> Read क्व<sup>०</sup>.<sup>3</sup> Read यज्ञजो<sup>०</sup>.<sup>4</sup> Read पंचास्यनापि.<sup>5</sup> Metre: Śārdūlavikrīḍita.<sup>6</sup> Read नृपति<sup>०</sup>.<sup>7</sup> Read ०सीसी.<sup>8</sup> Read ०त्वमसः.<sup>9</sup> The second न in ०पिन्नम<sup>०</sup> has been engraved below the line.<sup>10</sup> Read दुर्गाणि.<sup>11</sup> Read जज्ञ.<sup>12</sup> Read ०नृसिंह<sup>०</sup>.<sup>13</sup> Metre: Anuṣṭubh.<sup>14</sup> Read प्रत्युह<sup>०</sup>.<sup>15</sup> Read ०हृतं.<sup>16</sup> Read चकीराणा<sup>०</sup>.<sup>17</sup> Read ०तस्याय.<sup>18</sup> Metre: Sragdharā.<sup>19</sup> Read ०सस्य.<sup>20</sup> Read ०सीविष्णुलोदो दशन इह नृपो.<sup>21</sup> Read अनेकेन.<sup>22</sup> Metre: Rathōddhatā.<sup>23</sup> Metre: Vasantatilaka.



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- 19 कल्याणिनी कमलनाभ इवाधिकन्या बल्लविकासुदवहृत्बहुमा[न्य]-  
 20 ग्रीलां ।[12\*] सुतेव कलशाबुधे[स्सु]रभिळाशुगं माधवात्कुमारमिव [शं]-  
 21 करात्कुलमहोभृतः<sup>8</sup> कन्यका । जयंतममरप्रभोरपि शचीव बुक्षाधि-  
 22 पात् [श्रु]तं<sup>9</sup> जगति बल्लमालभत रामराजं सुतं ।[110\*] श्रीरामराज-  
 चि[ति]-  
 23 पस्य, तस<sup>10</sup> चिंतामणेरर्थिकदंबकानां । लक्ष्मीरिवांभोरहृ-  
 24 लोचनस्य लक्षाविकासुथ महिष्यलासीत् ।[111\*] तस्याधिकैस्त्र्यं<sup>11</sup>  
 25 भवत्तनयस्तपोभिः श्रीरंगराजमृपतिश्शशिवंशदीपः । आ-  
 26 सन् समुल्लसति धामनि<sup>12</sup> यस्य चित्रं नेत्राणि वैरिसुदृशां च नि-  
 27 रंजनानि ।[112\*] सतीं तिरुमलांबिकां चरितलीलयाबंधतीप्रधाम-  
 28 पि तितिचया वसुमतीयशो रुधतीं [1\*] हिमांशुरिव रोहिणी<sup>13</sup>  
 29 हृदयहारिणीं सत्गुणै<sup>14</sup>रमोदत सधर्मिणीमयमवाप्य

*Second Plate ; First Side.*

- 30 वीरायणीः ।[113\*] रचितनयविचारं रामराजं च धोरं वरति-  
 31 कमलरायं वेकटाद्रिचितींद्रं [1\*] अजनयत स एताना-  
 32 नुपूर्व्यां कुमारानिह तिरुमलद्वेव्यामेव राजा महौजाः ।[114\*] सक्<sup>15</sup>  
 33 लभुवनकंटकानरातीन् समिति निहत्य स रामराजवीरः ।  
 34 भरतमनुभगीरथादिराजप्रथितयशाः प्रशशास [च]क्रसु-  
 35 र्याः ।[115\*] चिषू श्रीरंगस्मापरिवृढकुमारेष्वधिरणं विजित्यारिष्ठापा-  
 36 स्तिरुमल[म]होरायमृपतिः<sup>16</sup> । महौजास्मा[स्मा]ज्ये सुमतिरभिषिक्तो निरुप-  
 37 ने शशासोर्वीं सर्वामपि तिसृषु<sup>17</sup> मूर्ति[ष्वि]व हरिः ।[116\*] यश-  
 स्विनामयस-  
 38 रस्य यस्य पट्टाभिषेके सति पाथिवेदोः<sup>18</sup> । दानां[बुपू]रैरभिषिच्य[मा]-

<sup>1</sup> Read °नहृत्°.

<sup>2</sup> Read °भृतः°.

<sup>3</sup> Metre: Indravajrā.

<sup>4</sup> Metre: Vasantatilaka.

<sup>5</sup> °नि is engraved below the line.

<sup>6</sup> The anusvāra of °णी has been written at the beginning of l. 29.

<sup>7</sup> Read सङ्गुणे°.

<sup>8</sup> Metre: Pushpitāgrā.

<sup>9</sup> Read °महारायमृपतिः°.

<sup>10</sup> Metre: Upajāti.

<sup>11</sup> Metre: Prithvī.

<sup>12</sup> Read पाश्र्वतं.

<sup>13</sup> Read तस्य.

<sup>14</sup> °कस्तुमभ°.

<sup>15</sup> Metre: Mālinī.

<sup>16</sup> Metre: Śikharīgī. Read चिषू.

<sup>17</sup> Read तिसृषु.

<sup>18</sup> Read पार्थिवेन्दोः.

- 39 ना देवीपदं भूमिरियं जगाद्दि ।[१७\*] <sup>१</sup>यस्मिन् शासत्येकवीरे धरित्रीमे-  
 40 णाक्षीणामे[व] काश्यं<sup>२</sup> विलम्बे । कौटिल्यं तत्कृतले कर्कशत्वं तद्वज्रो<sup>३</sup> चा-  
 41 पलतकट[ि]वे<sup>४</sup> ।[१८\*] <sup>५</sup>अनंतरं तत्तनयः प्रतीतश्चकास्ति हस्तापजि-  
 तदिशा-  
 42 खी<sup>६</sup> । [अ]वेगकांवाचिरपुण्यराशिः श्रीरंगरायः अत्रितभागधेयः ।[१९\*]  
 43 <sup>७</sup>वाराशिगांभीर्यविशेषधुय्य<sup>७</sup> श्रीराशिदुर्गेकविभाऊवर्यः [१\*] पर[१\*][२]-  
 44 दिप्रायमनःप्रकामभयंकरश्शांगंधरांतरंगः<sup>८</sup> ।[२०\*] <sup>९</sup>हतरिपुरनिमेषानो-  
 45 कहो याचकानां ह्रीसबिरुदरगंडो रायराहुत्तमिंडः [२०\*] <sup>१०</sup>उभयधलपि-<sup>११</sup>  
 46 तामहो नतानामभयपदार्पणतत्परो रिपूणां । अयमवहकुरायमा-  
 47 नमर्दीत्यखिल[ज]नैरभिधीरमानधाया<sup>१२</sup> ।[२१\*] <sup>१३</sup>तांडवितोदयो बिरुदमन्य-  
 48 रगंडतयो[इंडबलौ(लो)]त्कलेंद्रजयपंडितवीरयुतः । चंडिमशालिवा-  
 49 [इ]बल[दं]डितवैरिगणो गंडरगूक्किमन्यपुक्किमान्यमहाबिरुदः ।[२२\*] <sup>१४</sup>सार-  
 50 वीररमया समुक्तसम्भारवीटिपुरहारनायकः । कुंडलीश्वरमहाभज<sup>१५</sup> अ-  
 51 यन्मंडलीकधरणीवराहतां ।[२३\*] <sup>१६</sup>ओ[ष]धिपत्युपमायितगंडस्तीषणरू-  
 52 पजितासमकांडः । भ[१\*]षगेतप्युवरायरगंडः पोषणनिर्भरभूनवह्नं-  
 53 डः ।[२४\*] <sup>१७</sup>राजाधिराजस्तेजस्वी श्रीराजपर[मि]श्वरः । इत्यादिबिरु-  
 देवदि-<sup>१८</sup>  
 54 तत्या नितामभिष्टुतः<sup>१९</sup> [२५\*] <sup>१७</sup>कांबोजभोजकालिंगकरहाटादिपार्थिवैः ।  
 55 प्रतीहारपदं प्राप्तेः प्रस्तुतस्तुतिघोषणः ।[२६\*] <sup>२०</sup>सीयं श्रीरंगरायक्षिति-  
 56 पतितिलको रत्नसिंहासनस्तः<sup>२१</sup> कीर्त्या नीत्या निरस्यन् चृगनक-<sup>२२</sup>  
 57 नहुषानप्यवन्यामथान्यान् । आ सेतीरा सुमेरोरवनिसुरनुत[ः\*] खैर-  
 58 मा चोदयाद्रेरा पाखात्याचलांतादखिलहृदयमावर्ज्यं राज्यं प्रशा-  
 59 स्ति ।[२७\*] <sup>१७</sup>रत्नग्रहपयोधीदुगणिते शकवत्सरे । धातृसंब<sup>२३</sup>

<sup>१</sup> Metre: Śālinī.

<sup>२</sup> °ज is engraved above the line.

<sup>३</sup> Metre: Upajāti.

<sup>४</sup> Read °धुय्य°.

<sup>५</sup> Metre: Mālinī. The second half of this verse is found in *Ind. Ant.*, Vol. XIII, pp 128-132, thus:—  
 महितचरितधन्यो मन्त्रियाश्चासुलःप्रकटितविरुदयोः पाटिलारातिखोकः.

<sup>६</sup> Metre: Pushpitāgrā.

<sup>७</sup> Read °धीयमानधामा.

<sup>८</sup> Metre: Rathōldbatā.

<sup>९</sup> Metre: Dōlhakn.

<sup>१०</sup> Read °बिरुदेवदि°.

<sup>११</sup> Metre: Sragdharā.

<sup>१२</sup> Read मग°.

<sup>१३</sup> Read काश्यं.

<sup>१४</sup> Read °चापलं तरकटावे.

<sup>१५</sup> Read °शुशाखी.

<sup>१६</sup> Read °प्रशाङ्गधरान्तरङ्गः.

<sup>१७</sup> Read °दल°.

<sup>१८</sup> Metre: Śailāśikhā.

<sup>१९</sup> Read °भुजः.

<sup>२०</sup> Metre: Anuṣṭubh.

<sup>२१</sup> Read नित्यमभि°.

<sup>२२</sup> Read °स्यः.

## Second Plate ; Second Side.

- 60 त्वरे ख्याते मासि चाषाढनामनि ।[125\*] <sup>1</sup>सोमवारेष्यनूराधातारकासं-  
 61 युते दिने । शुक्लपक्षे च पुण्यायां प्रथमद्वादशीतिथौ ।[126\*]  
<sup>1</sup>पेरु[का]ड<sup>2</sup>पुरा[धी]-  
 62 ग्ररामचंद्रस्य संनि[धी] । पदवाक्यप्रमाणज्ञशेषुषोजितवादिने ।[127\*] <sup>1</sup>म-  
 63 [द्वा]चार्यमतीद्यान<sup>3</sup>संचरत्तरवर्हिणे । श्रीरामचंद्रदेवस्य दिव्यश्रीपाद-  
 64 सेविने ।[128\*] <sup>1</sup>सर्वशास्त्रप्रसूना[र्ध]सौरभ्यसरसाकिने । मायावादि-  
 मतच्छेद-  
 65 कोलाहलभरोक्तये<sup>4</sup> ।[129\*] <sup>1</sup>सुरेन्द्रतीर्थ[श्री]पादहस्तपद्मसुजन्मने<sup>5</sup> । विजयी-  
 66 द्रसुतीर्थाय विष्णुपर्यायमूर्तये ।[130\*] <sup>1</sup>चोळमंडलराज्यस्थं काविर्या दक्षिणे  
 67 स्थितं । चावटौ तिरुवारूरारो(वो)डयूरपत्तके स्थितं ।[131\*] <sup>1</sup>कोळ्कु[र्ची]  
 च कुलोत्तुंग-  
 68 श्रीचोळवळुनाडुके । परित्तियूरग्रामकस्य सीमांताग्रान्धिशि<sup>6</sup> स्थि-  
 69 तं ।[132\*] <sup>1</sup>एतत्ग्रामसु<sup>7</sup> सीमांतादपि दक्षिणतस्स्थितं । वल्लग्राम-  
 स्य सीमाताडा-  
 70 यव्य<sup>8</sup> दिशमाश्रितं ।[133\*] <sup>1</sup>कोवि[ल्ल]त्तुग्रामकात्च<sup>9</sup> तिरुवट्ट[चे]रिना-  
 मतः । या-  
 71 मवय्यस्य सीमांतादपि पश्चिमदिक्श्रितं ।[134\*] <sup>1</sup>कोवि[ल्ल]त्तुसुसीमा-<sup>10</sup>  
 72 त्तात्पुत्तार्वाख्यनदीवरात् । उत्तरं वडपेरारख्यग्रामादेशान्यमाश्रितं ।[135\*]  
<sup>1</sup>पु-  
 73 त्तार्ककण्णुडयान्तटाकाभ्यां समन्वितं । ख्यातारुमोलिमंगलगा-  
 74 मस्य प्रतिनामकं ।[136\*] <sup>1</sup>अच्युतप्पसमुद्राख्यं षष्ठिवृत्ति<sup>11</sup>भिरन्वितं ।  
 कुमारा-  
 75 च्युतभूषेन दत्तपूर्वं विशेषतः ।[137\*] <sup>1</sup>आचंद्राक्रमिमं<sup>12</sup> ग्राममग्रहारं  
 विधित्स-  
 76 तः० । वीरश्रीचेव्वभूपस्य विघ्नसिमनुषलयन्<sup>13</sup> ।[138\*] <sup>1</sup>सर्वमान्यं चतु-  
 ० स्सीमासंयुतं

<sup>1</sup> Metre: Anushtubh.<sup>2</sup> Read मध्याचार्यमतीद्यान<sup>3</sup>.<sup>3</sup> Read °पद्म°.<sup>4</sup> Read एतद्ग्रामस्य.<sup>5</sup> Read °काच.<sup>6</sup> Read वृत्तिवृत्ति°.<sup>7</sup> Read °पावयन्.<sup>8</sup> Read पेरुकोळ°.<sup>9</sup> Read कोलाहल°.<sup>10</sup> Read °दिशि.<sup>11</sup> Read सीमान्ताशयव्यां.<sup>12</sup> Read °सीमाना°.<sup>13</sup> Read आचन्द्राक्रमि.

- 77 च समन्ततः । <sup>1</sup>निष्ठादिभिश्चाष्टभोगस्त्रीकारैश्च समन्वितं ।[18२\*] <sup>2</sup>दाना-  
धमन-
- 78 विक्रीतियोग्यं विनिमयोचितं । श्रीरंगरायदेवेंद्र<sup>3</sup> श्रीधनेशो म-
- 79 ह्यायशाः ।[18३\*] <sup>2</sup>सहिरण्यपयोधारापूर्वकं दत्तवान्मुदा । प्रतिग्रह्य<sup>4</sup>  
च तं या-
- 80 मं विजयीन्द्रो द्विजेन्द्रसात् ।[18४\*] <sup>2</sup>व्यधात्स्वस्य च पुण्यय चेव्वभू-  
पायु-
- 81 तेंद्रयोः । <sup>1</sup>वृत्तिमन्तोत्र लिख्यं विप्रा वेदांतपारगाः ।[18५\*] <sup>2</sup>अप्य-  
लभट्टस्य
- 82 सुतश्शांडिल्यान्वयसंभवः । सोमाभट्टो बह्वृचश्च <sup>1</sup>वर्तित्रयमिहाश्रुते ।[18६\*]  
<sup>2</sup>चं-
- 83 निभट्टस्य तनयो विश्वामित्रान्वयोत्भवः<sup>5</sup> । सुधीः केशवभट्टोपि बह्वृचोच चित्र-<sup>7</sup>
- 84 र्तिकः ।[18७\*] <sup>2</sup>लक्ष्मणभट्टस्य सुतो भारद्वाजान्वयोत्भवः<sup>6</sup> । याजुषो  
वेकटिभट्टो <sup>1</sup>वृत्ति-
- 85 त्र[य]मिहाश्रुते ।[18८\*] <sup>2</sup>बोधायनोगस्त्यगोत्रो याजुषो वारणासिजः ।  
शंकरनारायणेंद्रो
- 86 <sup>1</sup>वृ[र्ति]त्रयमिहाश्रुते ।[18९\*] <sup>2</sup>पुत्री नारणभट्टस्य कौशिकान्वयसंभवः ।  
याजुषो रंगना-
- 87 थोत्र याति <sup>1</sup>वृर्तित्रयं चिरात् ।[1९०\*] <sup>2</sup>निष्प<sup>8</sup>काश्यपगोत्रोप्यप्पाकु(कु)ट्टिसु-  
धीसुतः-
- 88 रामाभट्टो बह्वृचश्च <sup>1</sup>वृर्तित्रयमिहाश्रुते ।[1९१\*] <sup>2</sup>होत्रिभट्टस्य तनयो  
वसिष्ठान्वय-
- 89 संभवः । श्रीमत्तिरुमलभट्टो बह्वृचोच चित्रर्तिकः<sup>7</sup> ।[1९२\*] <sup>2</sup>नरसण-  
दासस्य सु-
- 90 तो भारद्वाजान्वयोत्भवः<sup>6</sup> । दानप्ययो बह्वृचे<sup>9</sup> याति <sup>1</sup>वृर्ति[चतु]-

<sup>1</sup> Read निष्ठादि°.<sup>2</sup> Read °वेन्दः.<sup>3</sup> Read वृत्ति°.<sup>4</sup> Rea °वृत्ति°.<sup>5</sup> Rea °वृत्ति°.<sup>6</sup> Metro : Anushṭubh.<sup>7</sup> Read °वृत्ति°.<sup>8</sup> Read °वृत्ति°.<sup>9</sup> Read निधुव°.



## Third Plate; First Side.

- 91 [ष्ट]यं । [143\*] <sup>1</sup>हस्तकं तिरुमलयोप्यश्रुते <sup>2</sup>वृत्तिपंचकं । एतंभट्ट-  
 92 स्य सुतो भारद्वाजियाजुषः । [148\*] <sup>3</sup>भागवतं वेंकटयो याति <sup>4</sup>वृत्ति-  
 [चतु]-  
 93 ष्टयं । कौशिकान्वयजस्मूर्यनारायणमखीसुतः । [149\*] <sup>5</sup>याजुषः कृष्णभ-  
 94 द्योपि <sup>6</sup>हरितान्वयसंभवः । याजुषः [पे]रुमाक्पुतो<sup>7</sup> चक्रश[स्त्रो] च  
 [वि]श्रुतः । [146\*]  
 95 <sup>8</sup>याजुषोप्यात्रे[य]गोत्रो ने[ना]र्द्विजवरात्मजः । श्रीरा[म]या[र्यो]र्[रा]-  
 96 द्रेनाराय्यसुधीरपि । [147\*] <sup>9</sup>बह्वचः [कामकाय]न[विश्वामित्र]कुलोद्भवः ।  
 97 [पिन्ननरसयपुत्रो] नरसंभद्योपि याजुषः । [145\*] <sup>10</sup>कौ[डि]न्यगोत्रो नर-  
 संभट्ट-  
 98 जः पाण्डिक्केश्वरः । कोनूर[श्रीसूर्य]नारायणभट्टसुधीवरः । [142\*]  
<sup>11</sup>याजुषोपा-  
 99 <sup>12</sup>ज्जायसुतो भारद्वाजान्वयोत्भवः<sup>13</sup> । सुधीः कोनेरिभद्योपि रामादी-  
 100 क्षितशेखरः । [140\*] <sup>14</sup>नारायणभट्टसुतो [याजु]षो हरितान्वयः ।  
 [नरहरि]-  
 101 [स्ति]रुवारुर् सूर्यनारायणो[पि] च । [141\*] <sup>15</sup>याजुषोप्यात्रे[य]गोत्रो  
 स[र]-  
 102 स्वत्यश्यात्मजः । रामोपि त्यागसमुद्रं वेंकटाद्रिः <sup>16</sup>च तेप्यमि<sup>17</sup> [॥ ६२\*]  
<sup>18</sup>[या]-  
 103 मेस्मिन् भूसुरास्सर्वे प्रत्येकं [द्वय]वृत्तिकाः<sup>19</sup> । [143\*] <sup>20</sup>तदिदं नयधुर्ये-  
 104 स्य प्रथितश्रीरंगरायवर्यस्य । शासनमतिवलशा[म]नेतरुकरदा-<sup>21</sup>  
 105 नस्य गुणनिदानस्य । [148\*] <sup>22</sup>श्रीरंगराय[नृ]पतेश्शासन[त]स्तांमशास-<sup>23</sup>  
 106 नश्चोक्तान् । कविशासनस्वयंभूस्सरसमभाणीसभापते[स्सू]नुः । [149\*] <sup>24</sup>श्री-  
 107 रंगरायभूपालशासनादीरणा[त्मजः] । [\*] [श्री]मत्तगणपयाचार्यो<sup>25</sup> व्य-

<sup>1</sup> Metre : Anushtubh.<sup>2</sup> Read भारद्वाजी च.<sup>3</sup> Read °पुचश्°.<sup>4</sup> Read °ध्याय°.<sup>5</sup> Read °टाद्रिश्.<sup>6</sup> Read °वृत्तिकाः.<sup>7</sup> Read °शासनतश्°.<sup>8</sup> Read श्रीमद्°.<sup>9</sup> Read वृत्ति°.<sup>10</sup> Read कृष्ण°.<sup>11</sup> The aksharas between पू and रा are illegible.<sup>12</sup> Read °द्ववः.<sup>13</sup> Read तेप्यमी.<sup>14</sup> Metre : Giti.<sup>15</sup> Read °क्ताव°.

- 108 लिखत्ताम्रशासन<sup>1</sup> ।[144\*] <sup>2</sup>दान[पल]नयोर्मज्जो<sup>3</sup> [दाना]च्छेयोनुपालनं ।  
 109 दानात्स्वर्गमवाप्नोति पालनादच्युतं पदं ।[145\*] <sup>4</sup>स्वदत्तात्त्रिगुणं<sup>4</sup> पु-  
 110 ण्यं परदत्तानुपालनं । परदत्ताप[हा]रेण स्वदत्तं नि[ष्फलं] भवेत् ।[146\*]  
<sup>5</sup>स्वदत्तां  
 111 [प]रदत्तां वा यो हरेत वसुंधरा । <sup>6</sup>षष्टिविंशसहस्राणि विष्ठायां जायते  
 112 [क्रि]मिः<sup>6</sup> ।[147\*] एकैव भगिनी लोके सर्वेषा[मे]व भूभुजा । न  
 भोज्या न करया-  
 113 ह्या विप्रदत्तां<sup>7</sup> वसुंधरा ।[148\*] <sup>8</sup>सामान्योयं धर्मसेतु<sup>8</sup> दृपाणां [काले  
 काले] पाल-  
 114 नीयो [भवद्भिः] । सर्वानितान् भाविनः पार्थिवेद्रान् भूयो भूयो [याच]ते  
 रामचंद्रः<sup>9</sup> ।[149\*]  
 115 श्रीविरूपाक्ष<sup>10</sup>

*Abstract of contents.*

(Verse 1.) Invocation to Śiva.

(V. 2.) Do. Varāha incarnation of Viṣṇu.

(V. 3.) Do. Gaṇapati.

(V. 4.) Chandra (the Moon) was born in the ocean of milk.

(V. 5.) His grand-son and Budha's son was Purūṇavas ; his son was Āyu ; to him was born Nahusha ; from him sprang Yayāti ; from him Pūru. In his line came Bharata ; in his family, Śantanu ; fourth from him was Vijaya ; from him came Abhimanyu ; from him, Parikshit.

(V. 6.) The eighth from him was Nanda. Ninth from him was Chaṭikka. His seventh descendant was Rājanarēndra, a worshipper of Viṣṇu ; the tenth from him was Bijjaḷēndra ; third from him was Vira-Hemmaliraya, the lord of Māyāpurī, a Vaiṣṇava in faith.

(V. 7.) Fourth from him was born Tāta-Pinnama, who by his mere sight made his foes tremble. To him was born Sōmidēva, who took seven forts during the course of a single day. The brave Rāghavadēva was his son ; from him came king Pinnama.

(Vv. 8-12.) To this Lord of Āraṇḍu was born Bukka. He firmly established the kingdom of the Sāluva Nṛsiṃha. His queen was Ballāmbikā. To them Rāmārāja was born. His wife was Lakkāmbikā. Their son was Śrīraṅgarāja.

<sup>1</sup> Read °ताम°.

<sup>2</sup> Read °पालनयोर्मज्ज°.

<sup>3</sup> Read षष्टिं वष°.

<sup>4</sup> Read °दत्ता°.

<sup>5</sup> Read °सेतु°.

<sup>6</sup> Metre : Anuṣṭubh.

<sup>7</sup> Read °त्रिगुण°.

<sup>8</sup> Read क्रि°.

<sup>9</sup> Metre : Śālinī.

<sup>10</sup> In Telugu-Kannada characters.

(Vv. 13-14.) His wife was **Tirumalāmbikā**, and by her were born to him **Rāmarāja**, **Tirumalarāya** and **Veṅkaṭādri**.

(V. 15.) Praises of **Rāmarāja**.

(V. 16.) Of the three sons of **Śrīraṅgarāja**, the powerful and wise **Tirumala**, having defeated his enemies and being anointed king, began to rule the earth like **Hari**.

(Vv. 17-18.) Praises of **Tirumala**.

(V. 19.) To him by **Veṅgaḷāmbā** was born **Śrīraṅgarāya**.

(V. 20.) Praises of **Śrīraṅgarāya**, two of which are that he destroyed the **Chaurāśi-durga**, and that he was a worshipper of **Vishṇu**.

(Vv. 21-26.) His *birudas*: *Hoṣabirudaragaṇḍa*, *Kāyarāhuttamiṇḍa*, *Ubhayadalapitāmaha*, he who put to shame **Avahaḷurāya**, *Gaṇḍaragūḷi*, *Manḡapūḷi*, the Lord of **Āraṇḍu**, *Maṇḍalikadharaṇivarāha* and *Bhāṣhagatapputarāyagaṇḍa*, etc.

(Vv. 27-44.) In the **Śaka** year 1499, counted by *indu* (the moon), *payōdhi* (the oceans), *graha* (the planets), and *ratna* (the gems), in the year **Dhātṛi**—on **Monday**, the first (*Prathama*-) *dvādaśi tithi* of the bright fortnight of the month **Āṣāḍha**, in the **Anūrādhā nakṣatra**, the renowned king, **Śrīraṅgarāya** granted at the request of **Che(Śe)vvabhūpa** the village of **Arumolimangala**, alias **Achyutappasamudra**, by the pouring of water, to **Vijayindra Tirtha**, who was well versed in *padu* (*Vyākaraṇa*), *vākya* (*Pūrva-Mīmāṃsā*) and *pranūṇa* (*Tarka*); who had defeated his enemies with the help of his insight; who was like a peacock roaming about the garden called the school of **Madhvāchārya**; who was a devout worshipper of the god **Rāmachandra**; who was a bee delighting in the scent, the inner meanings, of the flowers called the *śāstras*; who had sharp words which cut down the opinion of the *Māyāvādins*; who was born at the lotus hands of the holy **Surēndra Tirtha** (*i.e.* who was ordained by **Surēndra Tirtha**), and who looked like another **Vishṇu**. **Arumolimangala**, which had already been granted by prince (*kumāra*) **Achyuta**, which was composed of sixty *erittis* and which was now given by the king **Śrīraṅgarāya**, free of all taxes and with all privileges, belonged to the **Chōlamanḍala-rājya**, situated on the south of the river **Kāvērī**, in the *Ōhayūr-pattaka* of the **Tiruvārūr-chāvaḍi**, in **Kīlkūrchechi** and in the **Kulōttuṅgachōḷa-vaḷanāḍu**, was bounded on the west and the north by **Parittiyūr**, on the south-east by **Vallagrāma**, on the east by the villages of **Kōvilpattu** and **Tiruvaṭtachchēri**, on the south by **Kōvilpattu** and the river **Puttāru**, and on the south-west by the village of **Vaḍapēr**. It was watered by the river **Puttāru** and a tank named **Kappaluḍaiyāṇ**.

(Vv. 44-63.) **Vijayindra**, having received the gift of the village, distributed it among **Brāhmins** for the merit of the king **Che(Śe)vvappa** and prince **Achyutēndra** and of himself. Here follow the list of donees:—

(See table, below.)

(V. 64.) This is the *śāsana* of **Śrīraṅgarāya**: his praises.

(V. 65.) This deed was drafted by **Svayambhū**, son of **Sabhāpati**.

(V. 66.) The engraver of the *śāsana* was **Gaṇapayāchārya**, son of **Virapa**.

(Vv. 67-71.) The usual imprecatory verses.

Table shewing the distribution of shares of the village granted.

No.	Name of the Donee.	His father's name.	Gō'ra.	Sūtra.	Śākhā.	Share.
1	Sōmā-Bhaṭṭa . . .	Appala Bhaṭṭa . . .	Śāṇḍilya . . .	.....	Rik . . .	3
2	Kēśava Bhaṭṭa . . .	Chenni Bhaṭṭa . . .	Viśvāmitra . . .	.....	Do. . .	3
3	Veṅkaṭi Bhaṭṭa . . .	Lakshmaṇa Bhaṭṭa . . .	Bhāradvāja . . .	.....	Yajus . . .	3
4	Śaṅkaraṇārāyaṇendra . . .	Vāraṇāsi (?) . . .	Agastya . . .	Bōd'āyana . . .	Do. . .	3
5	Raṅganātha . . .	Nārāṇa Bhaṭṭa . . .	Kauśika . . .	.....	Do. . .	3
6	Rāmā-Bhaṭṭa . . .	Appākutti . . .	Nidhruva Kāśya- pa . . .	.....	Rik . . .	3
7	Tirumala Bhaṭṭa . . .	Honni Bhaṭṭa . . .	Vasiṣṭha . . .	.....	Do. . .	3
8	Dānappaya . . .	Narasana Dāsa . . .	Bhāradvāja . . .	.....	Do. . .	4
9	Hastakam Tirumalaya . . .	Ellam-Bhaṭṭa . . .	Bhāradvāja . . .	.....	Yajus . . .	5
10	Bhāgavatam Veṅkaṭaya . . .	Sūryanārāyaṇa Ma- khin . . .	Kauśika . . .	.....	Do. . .	4
11	Kṛishṇa Bhaṭṭa . . .	.....	Harita . . .	.....	Do. . .	2
12	Chakra Śāstrin . . .	Perumāi . . .	.....	.....	Do. . .	2
13	Rāmāyāya . . .	Nainār . . .	Ātrēya . . .	.....	Do. . .	2
14	Nainārāya <sup>1</sup> . . .	.....	.....	.....	.....	2
15	Narasam-Bhaṭṭa . . .	Pinna-Narasaya . . .	Kāmakāyana Vi- śvāmitra . . .	.....	Rik . . .	2
16	Pāpikōśvara . . .	Narasam-Bhaṭṭa . . .	Kauṇḍinya . . .	.....	Yajus . . .	2
17	Sūryanārāyaṇa Bhaṭṭa Kinū . . .	.....	.....	.....	.....	2
18	Kōṇēri Bhaṭṭa . . .	Upādhyāya . . .	Bhāradvāja . . .	.....	Yajus . . .	2
19	Rāmā-Dikshita . . .	.....	.....	.....	.....	2
20	Narahari . . .	Nārāyaṇa Bhaṭṭa . . .	Harita . . .	.....	Yajus . . .	2
21	Sūryanārāyaṇa of Tiuvā- rūr . . .	.....	.....	.....	.....	2
22	Rāma . . .	Sarasvatyanṇaya . . .	Ātrēya . . .	.....	Yajus . . .	2
23	Veṅkaṭātri of Tyāgasa- mudraṇ . . .	.....	.....	.....	.....	2
Total Number of Shares . . .						60

<sup>1</sup> The full form of this name cannot be made out.

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<sup>1</sup> The figures refer to pages; n. after a figure to footnotes, and *add.* to Additions and Corrections. The following other abbreviations are used:—*ch.*=chief; *co.*=country; *di.*=district, division; *do.*=the same, ditto; *dy.*=dynasty; *E.*=Eastern; *f.*=female; *feud.*=feudatory; *k.*=king; *m.*=man; *ri.*=river; *s. a.*=see also; *sur.*=surname; *ts.*=temple; *vi.*=village, town; *W.*=Western.

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